

# EXODUS 1

Written and compiled by Gary Kukis

**Exodus 1:1–22**

**The Egyptian Oppression of the Hebrews**

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.

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Exodus 1:1–4](#)

[Exodus 1:5](#)

[Exodus 1:6–7](#)

[Exodus 1:8–10](#)

[Exodus 1:11–14](#)

[Exodus 1:15–16](#)

[Exodus 1:17–18](#)

[Exodus 1:19](#)

[Exodus 1:20–22](#)

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:** The sons of Jacob are named; and the hatred and lawlessness of later generations of Egyptians is revealed.

*Bible Summary: The Israelites prospered in Egypt, but a new king arose and forced them into hard labour. He commanded that their baby boys be killed.<sup>1</sup>*

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 1, 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.

## Quotations:

### Outline of Chapter 1:

#### Introduction

- |           |  |
|-----------|--|
| vv. 1–7   | <b>The Interim History of Jacob’s People in Egypt Between Genesis and Exodus</b> |
| vv. 8–14  | <b>The Pharaoh of Egypt Enslaves the Sons of Israel</b>                          |
| vv. 15–22 | <b>Pharaoh’s Edict to the Jewish Midwives</b>                                    |

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

- |              |   |
|--------------|---|
| Preface      | <b>Quotations</b>   |
| Introduction | <b>Fundamental Questions About Exodus 1</b>                   |
| Introduction | <b>The Prequel of Exodus 1</b>                                |
| Introduction | <b>The Principals of Exodus 1</b>                             |
| Introduction | <b>The Places of Exodus 1</b>                                 |
| Introduction | <b>Timeline for Exodus 1</b>                                  |
| Introduction | <b>A Synopsis of Exodus 1</b>                                 |
| Introduction | <b>Outlines of Exodus 1 (Various Commentators)</b>            |
| Introduction | <b>A Synopsis of Exodus 1 from the Summarized Bible</b>       |
| Introduction | <b>The Big Picture (Exodus 1–4A)</b>                          |
| Introduction | <b>Outline of Exodus 1</b>                                    |
| Introduction | <b>Paragraph Divisions of Modern Translation for Exodus 1</b> |
| Introduction | <b>Changes—additions and subtractions (for Exodus 1)</b>      |
| v. 5         | <b>Acts 7:14 and the number of people moving to Egypt</b>     |
| v. 5         | <b>The 12 Sons of Jacob (a chart)</b>                         |
| v. 7         | <b>The Term <i>Hebrew</i></b>                                 |
| v. 7         | <b>The Doctrine of Antisemitism</b>                           |

<sup>1</sup> From <https://biblesummary.info/exodus> accessed June 22, 2023.

v. 9	<a href="#">A Review of Exodus 1:7–8</a>
v. 11	<a href="#">Israel In Egypt, 1867 (oil on canvas)</a> by Sir Edward John Poynter
v. 14	<a href="#">A Review of Exodus 1:6–13</a>
v. 15	<a href="#">Chiasm of Exodus 1:15–22</a> (by Hajime Murai)
v. 21	<a href="#">The Midwives Feared God</a> (a graphic)
Summary	<a href="#">A Set of Summary Doctrines and Commentary</a>
Summary	<a href="#">Why Exodus 1 is in the Word of God</a>
Summary	<a href="#">What We Learn from Exodus 1</a>
Summary	<a href="#">Jesus Christ in Exodus 1</a>
Summary	<a href="#">Shmoop Summary of Exodus 1</a>
Summary	<a href="#">B. H. Carroll Summarizes Exodus</a>
Summary	<a href="#">Edersheim Summarizes Exodus 1</a>
Addendum	<a href="#">The Ancestors of Abraham</a> (a chart)
Addendum	<a href="#">Josephus' History of this Time Period</a>
Addendum	<a href="#">A Complete Translation of Exodus 1</a>
Addendum	<a href="#">Doctrinal Teachers Who Have Taught Exodus 1</a>
Addendum	<a href="#">Word Cloud from a Reasonably Literal Paraphrase of Exodus 1</a>
Addendum	<a href="#">Word Cloud from Exegesis of Exodus 1</a>

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Doctrines Covered or Alluded to</a>	<a href="#">Chapters of the Bible Alluded to</a>
<a href="#">Definition of Terms</a>	<a href="#">Introduction and Text</a>	<a href="#">Addendum</a>
<a href="#">www.kukis.org</a>	<a href="#">Exegetical Studies in Exodus</a>	

<b>Doctrines Covered or Alluded To</b>			
<a href="#">Homosexuality</a>	<a href="#">Slavery</a>	<a href="#">Socialism</a>	
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

<b>Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</b>			
<a href="#">Genesis 13</a>	<a href="#">Genesis 46</a>		

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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	
<b>Abraham, Isaac, and Jacob</b>	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
<b>Bible Doctrine</b>	<p>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 <b>Importance of Bible Doctrine</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Canaan, the Land of Promise</b>	<p>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).</p>
<b>Evil</b>	<p>Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i><sup>2</sup> This definition is probably right out of R. B. Thieme, Jr.'s notes. See the <b>Doctrine of Evil</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Exodus</b>	<p>The word <i>exodus</i> describes the time when Israel left Egypt. They had been slaves in Egypt for 400 years; and God called them out of Egypt and would give them the Ten Commandments in the Sinai desert soon thereafter.</p>
<b>The Geographic will of God</b>	<p>This is simply stated as, <i>where does God want me to be?</i> The <b>Geographic Will of God</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Gospel , Gospel Message, Gospels</b>	<p>There are at least 3 ways to understand the word <i>gospel</i>: (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "<b>Believe on the Lord Jesus Christ and you will be saved.</b>" There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.</p>

<sup>2</sup> From [http://www.gracenotes.info/documents/topics\\_doc/evil.pdf](http://www.gracenotes.info/documents/topics_doc/evil.pdf) accessed November 13, 2012.

Definition of Terms	
<b>Hebrew v. Jew</b>	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>Jew, Jews, Jewish</b>	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 <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>The Law of Moses, The Law</b>	<p>The Mosaic Law (often referred to as <i>the Law</i>) 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 <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p>
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts, Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>

Definition of Terms	
<b>Right man/right woman (RM/RW)</b>	The concept that God has provided for almost all people out there the perfect partner (of the opposite gender, of course). This relationship is the basis for much of our enjoyment of life, for believers and unbelievers alike. ( <b>Doctrine of RM/RW</b> ) ( <b>Doctrine of Marriage</b> )
<b>Septuagint, LXX</b>	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.
<b>Spiritual Maturity</b>	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See <b>Christian Mechanics</b> ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ), the <b>Stages of Spiritual Growth</b> ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ); and the Doctrine of the <b>Edification Complex of the Soul</b> ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).
<b>Synagogue; Synagogues</b>	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.<sup>3</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
<p>Some of these definitions are taken from  <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## An Introduction to Exodus 1

**Introduction:** The book of Exodus picks up 200–300 years after the death of Joseph and follows seamlessly the history of **Israel** in Egypt for another century or so. This chapter begins somewhere between 1650–1550 B.C. The **Exodus** took place between 1550–1440 B.C.

At some point in time, Joseph as a part of Egyptian history, which history has been lost to the Egyptians entirely. Whatever happened, whether the Hyksos dynasty followed Joseph by 50–100 years, destroying most of the records of all recent rulers, or whether this was just lost to that time period, we do not know, but there comes a point where the Egyptians recognized that they had a substantial non-Egyptian population residing in the midst of Egypt, growing incredibly fast. One of Pharaoh's solutions is to enslave the entire **Jewish** population. When this does not stem the tide of Jewish birth, this Pharaoh or another unofficially orders the midwives to kill the

<sup>3</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

children of the Israelites. When this does not have the achieved result expected, Pharaoh then issues an official decree, demanding the death of all male Jewish babies.

Genesis leaves Joseph, the Prime Minister of Egypt (placed and promoted there by God), in a coffin. Joseph first came to Egypt as a slave, sold into slavery by his older brothers. Through a series of unusual events, he became the second-highest official in Egypt.

He had brought with him to Egypt, under God's direction, his brothers.

## Exodus 1

*The NET Bible: Chapter 1 introduces the theme of bondage in Egypt and shows the intensifying opposition to the fulfillment of promises given earlier to Abraham, Isaac, and Jacob. The first seven verses announce the theme of Israel's prosperity in Egypt. The second section (vv. 8-14) reports continued prosperity in the face of deliberate opposition. The third section (vv. 15-21) explains the prosperity as divine favor in spite of Pharaoh's covert attempts at controlling the population. The final verse records a culmination in the developing tyranny and provides a transition to the next section – Pharaoh commands the open murder of the males. The power of God is revealed in the chapter as the people flourish under the forces of evil. However, by the turn of affairs at the end of the chapter, the reader is left with a question about the power of God – “What can God do?” This is good Hebrew narrative, moving the reader through tension after tension to reveal the sovereign power and majesty of the Lord God, but calling for faith every step of the way.<sup>4</sup>*

In this first chapter, we will have the sons of Jacob listed, which ties us to the final chapters of Genesis. We have the sons of Jacob growing and increasing in number, but later being made slaves to Egypt because of their large population. However, they continued to grow so spectacularly that one pharaoh ordered the killing of all the sons of Israel as they are born. It is quite remarkable that the names of the midwives who saved many of these male children will be recorded in Scripture; and the name of the pharaoh who ordered this is lost to history. At this time, historians make guesses as to his identity, but it is quite difficult to match the pharaoh's from the history of Egypt to the pharaoh's spoken of in Exodus.

### Fundamental Questions About Exodus 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Exodus 1

Exodus 1 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>4</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 28, 2017.

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

### The Principals of Exodus 1

**Characters**

**Commentary**

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

### The Places of Exodus 1

**Place**

**Description**

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Timeline for Exodus 1

#### Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical 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 <sup>th</sup> 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
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .
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 colossi of Memnon are all that remains of his temple near Thebes.
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

**Bibliography**

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

*The Reese Chronological Bible*; 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 1:

### A Synopsis of Exodus 1

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Outlines of Exodus 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The ESV; capitalized used below.

## A Synopsis of Exodus 1 from the Summarized Bible

<b>Contents:</b>	Israel in Egypt and their bondage.
<b>Characters:</b>	Joseph, Pharaoh, Shiprah, Puah.
<b>Conclusion:</b>	God's providences may at times seem to thwart His promises that His peoples' faith may be tried and His power the more magnified. In their persecutions, He will sustain all who trust Him.
<b>Key Word:</b>	Bondage, Exodus 1:13–14 <i>So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.</i>
<b>Strong Verses:</b>	Exodus 1:17 <i>But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live.</i> Exodus 1:20–21 <i>So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families.</i>
<b>Striking Facts:</b>	It has been the policy of the persecutors of Israel throughout the centuries to represent them as a dangerous people, hurtful to provinces and untrustworthy, as a pretense for barbarous treatment. God's counsels stand and they still increase.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 1 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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>
Exodus 3	<p>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.</p>

## The Big Picture (Exodus 1 –4A)

Scripture	Text/Commentary
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>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are 3 sections of the first chapter of Exodus.

### Outline of Exodus 1

- I. The list of those who moved down to Egypt. Exodus 1:1–7
- II. The Egyptians subject the Hebrews to slavery. Exodus 1:8–14
- III. Pharaoh orders the male Hebrew children to be killed. Exodus 1:15–22

The time frame of the first chapter of Exodus is about 350 years. Chapter 2 will be about 40+ years in length (from Moses’ birth to his leaving Egypt at age 40); and chapters 3–40 will take place over about a year’s time, beginning when Moses is about 80 years old.

Whereas, many chapters and sections of Genesis could be organized into chiasmi, I have not found the same to be true in the book of Exodus (even though there are still commentators who are able to find chiasmi throughout the book). I think the reason for this is, a chiasm<sup>5</sup> makes a long passage of Scripture easier to memorize. Even though it is clear that the book of Exodus will be in written form (at some point); the average person would not have had a copy of this book (or of any other). To learn and preserve truth, a person would have to memorize a sacred book.

Whereas, I found Joseph’s vocabulary of the final chapters of Genesis quite easy, Moses occasionally has a more complex sentence structure, which is much more difficult to translate.

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 1

Amplified Bible	Tree of Life Version	NET Bible	New Century V.	Good News Bible
Israel Multiplies in Egypt	Parashat Shemot Oppression in Egypt	Blessing during Bondage in Egypt	Jacob’s Family Grows Strong	The Israelites Are Treated Cruelly in

<sup>5</sup> A chiasm matches the first idea with the last idea; the second idea with the second-to-the-last idea; etc.

Paragraph Divisions of Modern Translations for Exodus 1				
Amplified Bible	Tree of Life Version	NET Bible	New Century V.	Good News Bible
(vv. 1–22)	(vv. 1–22)	(vv. 1–22)	(vv. 1–7)	Egypt (vv. 1–22)
1–7	1–5 6–7	1–7	1–5 6–7	1–7
			Trouble for the People of Israel	
	8–10	8–10	8–10	
8–14	11–14	11–14	11–14	8–14
	15–18	15–17	15–18	15–18
15–22	19–21	18–21	19–21	19–22
	22	22	22	

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Exodus 1):** 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.

The Doctrinal Dictionary allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Interim History of Jacob's People in Egypt Between Genesis and Exodus

The book of Exodus begins with a conjunction. It is a continuation of the previous Genesis. This conjunction means that it does not stand by itself. Exodus lists the sons of Jacob, also called Israel:

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 these [are] names of sons of Israel, the ones coming Egypt-ward; with Jacob, a man and his house had come: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher.**

Exodus  
1:1–4

Kukis mostly literal translation:

**These are the names of the sons of Israel, the ones who came to Egypt—each man and his household came [to Egypt] with Jacob: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher.**

Kukis not-so-literal paraphrase:

**These are the names of the sons of Israel (Jacob), those who came to Egypt with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher.**

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 translation<sup>6</sup>; 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).

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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.

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](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 these [are] names of sons of Israel, the ones coming Egypt-ward; with Jacob, a man and his house had come: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher.
Dead Sea Scrolls Targum (Onkelos)	<p style="text-align: center;">THE TARGUM OF ONKELOS ON THE BOOK OF SHEMOTH, OR EXODUS</p> <p>[In the Pentateuch the first chapter of Exodus begins the Thirteenth Section of the Law with the initial SHEMOTH, or Names.] AND these are the names of the sons of Israel who came into Mizraim with Jakob; (each) man with the men of his house they came in: Reuben, Shimeon, Levi and Jehudah, Issakar, Zebulun and Benyamin, Dan and Naphtali, Gad and Asher. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).</p>
Targum (Pseudo-Jonathan)	<p style="text-align: center;">THE PALESTINIAN TARGUM ON THE BOOK SHEMOTH, OF EXODUS.</p> <p>Section of the Law XIII. Title Shemoth AND these are the names of the sons of Israel who went into Mizraim with Jakob, each with the men of his house entered in: Reuben, Shimeon, Levi, and Jehudah; Issakar, Zebulun, and Benjamin; Dan and Naphtali; Gad and Asher.</p>
Jerusalem targum Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	<p style="text-align: center;">.</p> <p style="text-align: center;">.</p> <p>These are the names of the children of Israel, that went into Egypt with Jacob: they went in, every man with his household:</p>



	Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and Benjamin, Dan, and Nephtali, Gad and Aser.
Aramaic ESV of Peshitta	Now these are the names of the sons of Yisrael, who came into Egypt (every man and his household came with Ya'aqub): Reuben, Simeon, Levi, and Yudah, Issachar, Zebulun, and Benyamin, Dan and Naphtali, Gad and Asher.
Peshitta (Syriac)	THESE are the names of the children of Israel, who came into Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher.
Septuagint (Greek)	EXODUS. EGYPT: The oppression. Ex.1.1-22 (Pithom) - These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family. Ruben, Simeon, Levi, Judas, Issachar, Zabulon, Benjamin, Dan and Nephthalim, Gad and Aser.

Significant differences:

### Limited Vocabulary Translations:<sup>7</sup>

Bible in Basic English Easy English	. The sons of Israel went to Egypt with Jacob. Each one went with his family. Here are their names: Reuben, Simeon, Levi and Judah, Issachar, Zebulun and Benjamin, Dan, Naphtali, Gad and Asher. Joseph was already in Egypt. The Easy English Bible includes a portion of v. 5 in v. 4.
Easy-to-Read Version–2006	<b>Jacob's Family in Egypt</b> When Jacob (Israel) went to Egypt, his sons and their families went with him. Here are the names of those sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher. Another son, Joseph, was already in Egypt. So Jacob's whole family was with him in Egypt—70 descendants in all. V. 5 is included for context (The ERV switches the two phrases in v. 5 around; and the context explains why).
God's Word™	<b>Israel Comes to Egypt</b> These are the names of the sons of Israel (that is, Jacob) who came with him to Egypt with their families: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali; Gad and Asher.
Good News Bible (TEV)	<b>The Israelites Are Treated Cruelly in Egypt</b> The sons of Jacob who went to Egypt with him, each with his family, were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.
International Children's B.	<b>Jacob's Family in Egypt</b> 1When Jacob, also called Israel, went to Egypt, he took his sons. And each son took his own family with him. These are the names of the sons of Israel: 2Reuben, Simeon, Levi, Judah, 3Issachar, Zebulun, Benjamin, 4Dan, Naphtali, Gad and Asher.
The Message NIRV	. <b>The Israelites Become Slaves in Egypt</b> Here are the names of Israel's children who went to Egypt with Jacob. Each one went with his family. Jacob's sons were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin,

<sup>7</sup> 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.

Dan, Naphtali,  
Gad and Asher.

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V.

When Jacob went to Egypt, his son Joseph was already there. So Jacob took his eleven other sons and their families. They were: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

The Living Bible .

New Berkeley Version .

New Century Version

#### Jacob's Family Grows Strong

When Jacob went to Egypt, he took his sons, and each son took his own family with him. These are the names of the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

New Life Version .

New Living Translation

#### The Israelites in Egypt

These are the names of the sons of Israel (that is, Jacob) who moved to Egypt with their father, each with his family: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

### Partially literal and partially paraphrased translations:

American English Bible

These are the names of the Sons of IsraEl that came to Egypt with their father Jacob and their families: ReuBen, SimeOn, Levi, Judah, IshSachar, ZebuLun, BenJamin, Dan, NaphTali, Gad, and Asher.

Beck's American Translation .

International Standard V

#### *The Israelis Prosper in Egypt*

These are the names of the Israelis [Lit. *the sons of Israel* and so throughout the book] who entered Egypt with Jacob, each one having come with his family [Or *household*]: Reuben, Simeon, Levi, Judah, Issacar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

New Advent (Knox) Bible

Here are the names of Israel's sons; these were the men who betook themselves to Egypt, each with his family, when Jacob went there; Ruben, Simeon, Levi, Juda, Issachar, Zabulon and Benjamin, Dan and Nephthali, Gad and Aser.

Translation for Translators

#### The Escape from Egypt (Exodus)

1

#### The Egyptians caused the Israeli people to suffer greatly

The sons of Jacob who went to Egypt with him along with their families were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The names of the sons of Isra-el coming to Egypt, each one's house, who have came with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Ben-jamin, Dan, Naphtali, Gad, and Asher.

Conservapedia

These are the names of the sons of Israel who went into Egypt, every man and his household ["Household" referring to both the family, the servants, the livestock, etc. In this case the word sons in "sons of Israel" is not capitalized, since this is one of the rare instances in which the phrase is used as a reference to the literal sons of Jacob rather than the entire nation of Israel.] who came with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

Ferrar-Fenton Bible	<p><b>The Names of the Twelve Patriarchs</b></p> <p>THESE are the names of the sons of Israel who came to Mitzeraim. The Chief Jacob, and his family with him :— Reuben, Simeon, Levi, and Judah ; Issakar, Zebulun, and Benjamin ; Dan and Naphthali ; Gad and Asher ;...</p>
HCSB	<p><b>Israel Oppressed in Egypt</b></p> <p>These are the names of the sons of Israel who came to Egypt with Jacob; each came with his family:</p> <p style="padding-left: 40px;">Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali; Gad and Asher.</p>
Lexham English Bible	<p><b>Israel and Oppression in Egypt</b></p> <p>And these [are] the names of the sons of Israel who came [to] Egypt; with Jacob, they each came with his {family} [Literally "house"]: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher.</p>
NIV, ©2011	<p><b>The Israelites Oppressed</b></p> <p>These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali; Gad and Asher.</p>
Tree of Life Version	<p><b>Parashat Shemot</b></p> <p><b>Oppression in Egypt</b></p> <p>Now these are the names of Bnei-Yisrael who came into Egypt with Jacob, each man with his family: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher.</p>
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	<p><b>The Hebrews increase in Egypt</b></p> <p>Here are the names of the sons of Israel who came to Egypt with Jacob, each with his family: Reuben, Simeon, Levi and Judah, Issa char, Zebulun and Ben jamin, Dan and Naphtali, Gad and Asher.</p>
New American Bible (2011) <sup>8</sup>	<p><i>Jacob's Descendants in Egypt.</i></p> <p>These are the names of the sons of Israel* who, accompanied by their households, entered into Egypt with Jacob:</p> <p style="padding-left: 40px;">Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali; Gad and Asher.</p> <p><b>Sons of Israel:</b> here literally the first-generation sons of Jacob/Israel. Cf. v. 5. However, beginning with v. 7 the same Hebrew phrase refers to Jacob's more remote descendants; hence, from there on, it is ordinarily rendered "the Israelites." <b>Households:</b> the family in its fullest sense, including wives, children and servants. [1:2] Jacob's sons are listed here according to their respective mothers. Cf. Gn 29:31; 30:20; 35:16–26.</p>
New Jerusalem Bible	.
New RSV	.
Revised English Bible	<p><b><u>The Israelites in Egypt</u></b></p> <p>THESE are the names of the sons of Israel who, along with their households, accompanied Jacob to Egypt: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher.</p>

**Jewish/Hebrew Names Bibles:**


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<sup>8</sup> Also called the revised edition.

Complete Jewish Bible	Parashah 13: Sh'mot (Names) 1:1–6:1 These are the names of the sons of Isra'el who came into Egypt with Ya'akov; each man came with his household: Re'uven, Shim'on, Levi, Y'hudah, Yissakhar, Z'vulun, Binyamin, Dan, Naftali, Gad and Asher.
exeGesés companion Bible	And these are the names of the sons of Yisra El, coming into Misrayim; every man and his household coming with Yaaqov: Reu Ben, Shimon, Levi and Yah Hudah, Yissachar, Zebulun and Ben Yamin, Dan and Naphtali, Gad and Asher.
Hebraic Transliteration Kaplan Translation	. <i>Israel's Growth</i> These are the names of Israel's sons who came to Egypt with Jacob, each with his family: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Natural Israelite Bible Orthodox Jewish Bible	. Now these are the Shemot Bnei Yisroel, which came into Mitzrayim; every ish and his bais came with Ya'akov: Reuven, Simeon, Levi, and Yehudah, Yissakhar, Zevulun, and Binyamin, Dan, and Naphtali, Gad, and Asher.
Restored Names Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Israel Multiplies in Egypt</b> Now these are the names of the sons of Israel who came to Egypt with Jacob; each came with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad, and Asher.
The Expanded Bible	<b>Jacob's Family Grows Strong</b> When Jacob went to Egypt, he took his sons, and each son took his own family [L...their households] with him. These are the names of the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.
Kretzmann's Commentary	<b>Verses 1-7</b> The Rapid Growth of the People Now these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher.
NET Bible®	<i>Blessing during Bondage in Egypt</i> These [Heb “now these” or “and these.”] are the names of the sons of Israel <sup>4</sup> who entered Egypt – each man with his household [ <i>Heb</i> “a man and his house.”] entered with Jacob: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. 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.
The Voice	These are the names of Israel's sons—the ones who <i>traveled from Canaan and entered</i> into Egypt with Jacob <i>during the great famine</i> . Each of these men arrived in Egypt with his family: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin;

## Dan and Naphtali, Gad, and Asher.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and these are the titles of the sons of Yisra'el <sup>[He turns El aside]</sup> , the ones coming unto Mits'rayim <sup>[Two straits]</sup> (with) "Ya'aqov <sup>[He restrains]</sup> , (each) and his house [had] come, Re'uven <sup>[See a son]</sup> , Shimon <sup>[Hearer]</sup> , Lewi <sup>[My joining]</sup> , and Yehudah [Thanksgiving], Yis'sas'kar <sup>[He hires]</sup> , "Zevulun [Resident], and Binyamin <sup>[Son of the right hand]</sup> , Dan <sup>[Moderator]</sup> , and "Naphtali <sup>[My wrestling]</sup> , "Gad <sup>[Fortune]</sup> and Asher <sup>[Happy]</sup> ,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	<b>Israel Increases Greatly in Egypt</b> These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher.
King James 2000 Version	.
Niobi Study Bible	<b>Israel's Suffering in Egypt</b> Now these are the names of the children of Israel who came into Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi and Judah, Issachar, Zebulun and Benjamin, Dan and Naphtali, Gad and Asher.
Modern English Version	<b>Israel Oppressed</b> Now these are the names of the sons of Israel, which came into Egypt (each man and his household came with Jacob): Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher.
NASB	<b>Israel Multiplies in Egypt</b> Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali, Gad and Asher.
New European Version	<b>The Israelites Are Abused</b> Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher.
New King James Version	<b>Israel's Suffering in Egypt</b> Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher.
Brenner's Mechanical Trans.	.
<i>Young's Literal Translation</i>	And these are the names of the sons of Israel who are coming into Egypt with Jacob; a man and his household have they come; Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher.
<b>The gist of this passage:</b>	The 11 sons who came with Jacob into Egypt are listed, according to their mothers.

## Exodus 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
The NET Bible: <i>The vav (ו) disjunctive marks a new beginning in the narrative begun in Genesis.</i> <sup>9</sup>			
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
The NET Bible: <i>The name of the book of Exodus in the Hebrew Bible is שְׁמוֹת (shÿmot), the word for "Names," drawn from the beginning of the book. The inclusion of the names at this point forms a literary connection to the book of Genesis. It indicates that the Israelites living in bondage had retained a knowledge of their ancestry, and with it, a knowledge of God's promise.</i> <sup>10</sup> I must say that this came as a surprise to me.			
bânîym (בָּנִים) [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 <sup>e</sup> 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
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> <sup>11</sup>			

**Translation:** These are the names of the sons of Israel,...

There is a big gap of time between Gen. 50 and Ex. 1. We get a very brief history of what happened during this time, which most commentators judge to be around 400 years.

Jacob was their father. Jesus Christ renamed him Israel in Gen. 32:28.

The NET Bible: *The expression יְבֵנֵי יִשְׂרָאֵל (bÿne yisra'el, "sons of Israel") in most places refers to the nation as a whole and can be translated "Israelites," although traditionally it has been rendered "the children of Israel" or "the sons of Israel." Here it refers primarily to the individual sons of the patriarch Israel, for they are named. But the expression is probably also intended to indicate that they are the Israelites (cf. Gen 29:1, "eastern people," or "easterners," lit., "sons of the east").*<sup>12</sup>

<sup>9</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 28, 2017.

<sup>10</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 28, 2017.

<sup>11</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

<sup>12</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 28, 2017.

The writer of Exodus (who is probably Moses—I don't think there is any serious dispute about this) goes back to the final chapters of Genesis, covers this history very superficially, yet tying the book of Genesis to the book of Exodus.

By this point in time, Genesis is recognized as the Word of God. It is seen as authoritative. We, in this time, have a very specific understanding as to what that means exactly. How the people of that era understood the book of Genesis, is best described as being authoritative, from God, even though they clearly understood that this book was written by their ancestors.

I subscribe to the theory that a number of authors wrote the book of Genesis, that is was probably passed from generation to generation through memorization (along with the book of Job), and that specific men, not only assumed custody of the text, but added to it (for instance, Joseph probably wrote Gen. 37–50, which the exceptions of Gen. 38 and the end of Gen. 50 where his death is recorded). I am certain that Moses had a copy of this text (probably in written form—or he may have committed it to writing); but I see no reason to believe that Moses edited anything out or anything in.

Exodus 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine plural, Qal active participle with the definite article	Strong's #935 BDB #97
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun with the directional hê; pausal form	Strong's #4714 BDB #595

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** ...the ones who came to Egypt—...

Although the rest of the text is *with Jacob*, the pausal form of the word *Egypt* suggests that *with Jacob* belongs with the next phrase and have therefore placed it there.

Joseph had been taken to Egypt by force as a young slave (at about age 17); and over a period of perhaps 20 or so years, he rose up to a position of great power in Egypt, where he became second in command. Moses will suggest that he knows about this, but will not go into any detail in this introductory chapter.

Joseph predicted, based upon the Pharaoh's dreams, that Egypt would enjoy 7 years of plenty followed by 7 years of famine. This famine spread throughout the land of **Canaan**. Joseph oversaw the gathering of the grain into silos during the years of prosperity to be used in the years of famine.

Jacob, who believes that his son Joseph was killed many years previous, still is the head of his family of 11 remaining sons. A time comes when they are hungry, and Jacob sends his sons to Egypt to purchase some grain. Long story short, Joseph will bring Jacob and his sons all to Egypt and they will find out who is and Jacob and his sons and their families will live in Egypt for the next 400 years.

## Exodus 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [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
Yaʿăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH <sup>BV</sup> ]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
ʾîysh (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
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.			
bôwʾ (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #935 BDB #97

**Translation:** ...each man and his household came [to Egypt] with Jacob:...

The sons of Jacob for the most part now had families. They had wives and they had children.

The NET Bible: *Since this [a man and his house] serves to explain “the sons of Israel,” it has the distributive sense. So while the “sons of Israel” refers to the actual sons of the patriarch, the expression includes their families (cf. NIV, TEV, CEV, NLT).*<sup>13</sup>

## Exodus 1:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
R <sup>o</sup> ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
Shim <sup>e</sup> ôwn (שִׁמְעוֹן) [pronounced shim <sup>e</sup> -ĜOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035

<sup>13</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 28, 2017.



## Exodus 1:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced y <sup>e</sup> hoo-DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

**Translation:** ...Reuben, Simeon, Levi and Judah;...

The Hebrew text organizes these men into 3 groups. Leah first had 4 sons—bam, bam, bam—and then stopped bearing children for a period of time. The first 4 sons are Reuben, the firstborn; Simeon and Levi (who killed the men of Shechem) and Judah, from whom the Lord would come.

The sons are named in the same order as they are found in Gen. 35:22b-26. However, they are grouped differently. Whereas the author of that portion of Genesis (Joseph or Jacob) may have grouped them strictly as to their mother, the author of Exodus, Moses, groups them slightly differently. Reuben, Simeon, Levi and Judah are grouped together, all of whom are sons of Leah, who eventually (after the time of Moses) settled in the southern portion of the land of Canaan (with the exception of the tribe of Levi, who was scattered amongst the other tribes, as the **Jews** are scattered today throughout the world). We will learn more about these four tribes than the others in the remainder of **the Law**.

If you will recall, Judah, the 4<sup>th</sup> born, supplanted Reuben as the leader.

Simeon's household was brought to Egypt by Jacob; but Simeon was already in Egypt, in jail, waiting for the brothers to bring Benjamin to Egypt. This was a ruse by Joseph, who was the prime minister of Egypt, and in charge to doling out grain to those who paid. He chose not to reveal himself to his brothers at first, but accused them of being spies. When they mentioned the youngest brother, Benjamin, then Joseph required them to bring Benjamin to him to prove that they were not spies. The idea here was, he did not have to reveal himself to his brothers if he chose not to; but this would allow him to come face to face with his full brother again (who was very young when Joseph was sold into slavery).

As we discussed in the book of Genesis, Joseph did not plot **evil** against his brothers, nor was he still carrying a grudge. He was simply determining whether or not he should reveal himself to them. You can forgive someone for doing wrong to you; but the end result is not that you will become best buddies. You might never see them again.

## Exodus 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>e</sup> sâkâr (יִשְׂשַׁכָּר) [pronounced yis <sup>e</sup> -saw-AWR]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441

## Exodus 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<i>Issachar</i> comes from the word <i>sâkâr</i> (שָׂכָר) [pronounced <i>saw-KAWR</i> ], which means <i>remuneration, hire, wages</i> . (Strong's #7939 BDB #969).			
Z <sup>e</sup> bûwlûn (זְבוּלוֹן) [pronounced z <sup>e</sup> b-oo-LOON]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
w <sup>e</sup> (or v <sup>e</sup> ) (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
Bin <sup>e</sup> yâmin (בִּנְיָמִן) [pronounced <i>bin-yaw-MIN</i> ]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Also spelled Bin <sup>e</sup> yâmîyn (בִּנְיָמִיִן) [pronounced <i>bin-yaw-MEEN</i> ].			

**Translation:** ...*Issachar, Zebulun and Benjamin*;...

Leah had two sons by means of his personal servant; and then she had two more sons of her own, whom she named *Issachar* and *Zebulun*. *Benjamin* is *Rachel's* son (*Rachel* is *Leah's* sister); and *Rachel* died when giving birth to *Benjamin*. *Benjamin* and *Joseph* are full brothers. *Joseph* is not named because he was already in *Egypt*.

*Issachar* and *Zebulun* were born to *Leah* later in life after *Jacob* sired children through *Leah* and *Rachel's* personal servants, *Bilhah* and *Zilpah*. *Leah* later seduced her husband *Jacob* and bore him three more children.

*Benjamin* was the last child born to *Jacob* through *Rachel* when *Rachel* died in childbirth (*Joseph* was the first). *Dan* and *Naphtali* were *Bilhah's* children, and *Gad* and *Asher* were *Zilpah's*.

## Exodus 1:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dân (דָּן) [pronounced <i>dawn</i> ]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
Naph <sup>e</sup> tâlîy (נַפְתָּלִי) [pronounced <i>nah<sup>e</sup>-taw-EE</i> ]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
Gâd (גָּד) [pronounced <i>gawd</i> ]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
w <sup>e</sup> (or v <sup>e</sup> ) (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
'Âshêr (אֲשֵׁר) [pronounced <i>aw-SHARE</i> ]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81

**Translation:** ...*Dan, Naphtali, Gad and Asher*.

Dan and Naphtali are the sons of Rachel's personal servant girl, Bilhah. Rachel did not have any children at first, so she decided to have children by means of her slave girl. They were born before the other slave girl's children.

Gad and Asher were the two children born to Leah's person servant, Zipah. Leah named them.

Even though these 4 sons were claimed by Rachel and by Leah, they are actually the sons of their maids, and therefore are half-brothers to the other sons named.

Exodus 1:1–4 These are the names of the sons of Israel, the ones who came to Egypt—each man and his household came [to Egypt] with Jacob: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher. (Kukis mostly literal translation)

Exodus 1:1–4 These are the names of the sons of Israel (Jacob), those who came to Egypt with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher. (Kukis paraphrase)

What we find here in vv. 1–4 is *not* a list of all the sons of Jacob nor is it a list of the tribes of Israel. It is a list of those who went with Jacob to Egypt, bringing their own families with them. That is why there are 11 men named, and Joseph's name is left out, as Joseph was already living in Egypt. Joseph had sent for them all.

The sons are named according to their birth mother and birth order. Leah had 4 sons (Reuben, Simeon, Levi, and Judah); then there was a time interval, during which, she gave her personal servant to Jacob to impregnate. Then she had two more sons (Issachar, Zebulun). Her six sons are named first. You may recall that Jacob had been tricked into marrying Leah, the older sister.

Leah's sister, Rachel, had two sons. Joseph was already there in Egypt, so his name is not given in this list. She died when giving birth to Benjamin. Benjamin was brought to Egypt with his father; so his name is listed next. Rachel is the sister that Jacob loved.

Rachel did not, at first, have any children. In desperation, she gave her personal maid to Jacob and she produced two sons for Jacob: Dan and Naphtali (the idea is similar to our concept of a surrogate mother today).

Seeing this, Leah gave her personal maid to Jacob, and produced two sons by her: Gad and Asher.

The sons are grouped by their mothers, but with Joseph being left out.

**And so is every soul of ones coming from a thigh of Jacob seventy a soul; and Joseph was in Egypt.**

Exodus  
1:5

**[There] were 70 souls coming from the loins of Jacob [who moved to Egypt]; Joseph was [already] in Egypt.**

**70 people came with Jacob to Egypt; Joseph and his family were already living there.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so is every soul of ones coming from a thigh of Jacob seventy a soul; and Joseph was in Egypt.

Dead Sea Scrolls

.

Targum of Onkelos

And all the souls that came forth from the thigh of Jakob were seventy souls, with Joseph who was in Mizraim.

Targum (Pseudo-Jonathan)

And the number of all the souls coming from the thigh of Jakob, seventy souls, with Joseph and his sons, who were in Mizraim.

Douay-Rheims 1899 (Amer.)	And all the souls that came out of Jacob's thigh, were seventy: but Joseph was in Egypt.
Aramaic ESV of Peshitta	All the souls who came out of Ya'aqub's body were seventy souls, and Yoseph was in Egypt already.
Peshitta (Syriac)	And all the persons that came out of the loins of Jacob were seventy persons; for Joseph was in Egypt already.
Septuagint (Greek)	But Joseph was in Egypt. And all the souls born of Jacob were seventy-five.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	All the offspring of Jacob were seventy persons: and Joseph had come to Egypt before them.
Easy English	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	The total number of these people directly descended from Jacob was seventy. His son Joseph was already in Egypt.
<i>The Message</i>	Seventy persons in all generated by Jacob's seed. Joseph was already in Egypt.
NIRV	The total number of Jacob's children and grandchildren was 70. Joseph was already in Egypt.
New Simplified Bible	These are the names of the sons of Israel who came with their families and with Jacob to Egypt: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali and Gad and Asher. Joseph was already in Egypt. The total number of Jacob's descendants was seventy. Vv. 1–4 are included for context.

### Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Altogether, Jacob had seventy children, grandchildren, and great-grandchildren who went with him.
The Living Bible	So the total number who went with him was seventy (for Joseph was already there).
New Berkeley Version	.
New Century Version	There was a total of seventy people who were descendants of Jacob. Jacob's son Joseph was already in Egypt.
New Life Version	There were seventy people in Jacob's family. But Joseph was already in Egypt.
New Living Translation	.

### Partially literal and partially paraphrased translations:

American English Bible	Then [there was] JoSeph [who lived] in Egypt; so altogether, there were seventy-five of these people who [descended] from Jacob.
Beck's American Translation	.
International Standard V	All those who descended from [Lit. <i>came out of the loins of</i> ] Jacob totaled 75 persons [So with DSS and LXX. MT reads 70]. Now Joseph was already [The Heb. lacks <i>already</i> ] in Egypt.
New Advent (Knox) Bible	There were seventy souls altogether that came from Jacob's stock, but of these, Joseph was in Egypt already.
Translation for Translators	Altogether there were 70 people <i>who went with</i> Jacob. That included <i>his sons, his grandsons, and two great-grandsons</i> . His son Joseph was already in Egypt.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The breathers that are to be coming out of the loins of Jacob, seventy breathers; while Joseph is to be with the Egyptians.
Ferrar-Fenton Bible	...all the persons proceeding from the loins of Jacob, were seventy individuals ; Joseph was already in Mitzeraim.
Lexham English Bible	And {all those who descended from Jacob} [Literally "every soul/individual/life, the ones going out from the loins of Jacob"] were seventy individuals [Or "souls," "lives"], and Joseph was in Egypt. And Joseph died and all of his brothers and all of that generation.
Tree of Life Version	The souls that came out of the line of Jacob numbered 70 in all, while Joseph was already in Egypt.
Wikipedia Bible Project	And were the total of souls going on Jacob's heels seventy souls. And Joseph was in Egypt.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These descendants of Jacob numbered seventy in all; apart from these, Joseph was already in Egypt.
New American Bible (2011)	The total number of Jacob's direct descendants* was seventy.a Joseph was already in Egypt. <b>Direct descendants:</b> lit., "persons coming from Jacob's loins"; hence, wives of Jacob's sons and servants are not included. Cf. Gn 46:26. <b>Seventy:</b> Gn 46:26, along with the Septuagint for the verse, agrees on a total of sixty-six coming down to Egypt with Jacob, but in v. 27 the Hebrew text adds the two sons born to Joseph in Egypt and presupposes Jacob himself and Joseph for a total of seventy; the Septuagint adds "nine sons" born to Joseph to get a total of seventy-five. This is the figure the Septuagint and 4QExa have here in Ex 1:5.
New Jerusalem Bible	In all, the descendants of Jacob numbered seventy persons. Joseph was in Egypt already.
New RSV	.
Revised English Bible	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	All told, there were seventy descendants of Ya'akov; Yosef was already in Egypt. And all the souls coming from the flank of Yaaqov are seventy souls: as for Yoseph, he is in Misrayim.
Hebraic Roots Version	And all the souls that came out of the loins of Jacob were seventy-five souls, Joseph being in Egypt.
JPS (Tanakh—1985)	The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt.
Kaplan Translation	The [original] number of Jacob's direct descendants [Literally, 'souls emanating from Jacob's thigh.' See Genesis 46:26; note on Genesis 24:2.], including Joseph who was in Egypt, was seventy [See Genesis 46:27.].
Orthodox Jewish Bible	And all the nefesh that came out of the loins of Ya'akov were seventy nefesh; for Yosef was in Mitsrayim already.
<i>The Scriptures</i> 1998	And all those who were descendants of Ya'aqob were seventy beings, as Yosēph was already in Mitsrayim.

### Expanded/Embellished Bibles:

The Expanded Bible	There was a total of seventy people who were descendants [came out of the loins/thigh] of Jacob [Gen. 46:26–27]. Jacob's son Joseph was already in Egypt.
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Kretzmann's Commentary	<b>And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already.</b> The order is: the sons of Leah, the son of Rachel, the sons of Rachel's handmaid, the sons of Leah's handmaid. As in Gen. 46:27, seventy souls are mentioned as the forefathers of the children of Israel, it being expressly stated that the sons came, each with his family, with his wife and children. The small number serves as a fine contrast over against the immense multitude that is spoken of at the time of the Exodus.
NET Bible®	<b>All the people who were directly descended from Jacob numbered seventy. But Joseph was already in Egypt [Heb "and Joseph was in Egypt"], and in time Joseph and his brothers and all that generation died.</b> V. 6 is included for context.
The Voice	<b>At that time, Jacob had 70 children and grandchildren. All of them came to Egypt, except for Joseph; he was already there.</b>

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass), all the beings going out of the midsection of "Ya'aqov <sup>He</sup> restrains" were / beings and "Yoseph <sup>Adding</sup> [had] existed in "Mits'rayim <sup>Two straits</sup> ,...
Concordant Literal Version	All the souls having come forth from the thigh of Jacob had become seventy souls. As for Joseph, he was in Egypt.
A Conservative Version	.
Context Group Version	And Joseph was in Egypt. And all the lives that came out of the loins of Jacob were seventy-five lives.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	All the descendants of Jacob were seventy persons; Joseph was already in Egypt.
Modern English Version	All the people who came from the seed of Jacob were seventy people, but Joseph was in Egypt <i>already</i> .
Modern KJV	.
NASB	All the persons who came from the loins of Jacob were seventy in number, but Joseph was <i>already</i> in Egypt.
New European Version	.
New King James Version	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
World English Bible	All the souls who came out of Jacob's body were seventy souls, and Joseph was in Egypt already.
<i>Young's Literal Translation</i>	And all the persons coming out of the thigh of Jacob are seventy persons; as to Joseph, he was in Egypt.

**The gist of this passage:** Altogether, 70 people from Jacob's loins came to Egypt.

### Exodus 1:5a

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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## Exodus 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; breath; mind; desire, volition; will	feminine singular construct	Strong's #5315 BDB #659
The NET Bible: <i>The word נֶפֶשׁ (nefesh) is often translated "soul." But the word refers to the whole person, the body with the soul, and so "life" or "person" is frequently a better translation.</i> <sup>14</sup>			
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	those going [coming] out, those going [coming] forth; the ones rising	masculine plural, Qal active participle; construct state	Strong's #3318 BDB #422
yârek <sup>e</sup> (רֵיךְ) [pronounced yaw-REK <sup>e</sup> ]	thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system	feminine singular construct	Strong's #3409 BDB #437
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH <sup>B</sup> V]	supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784
The NET Bible: <i>The expression in apposition to נֶפֶשׁ (nefesh) literally says "those who went out from the loins of Jacob." This distinguishes the entire company as his direct descendants.</i> <sup>15</sup>			
shib <sup>e</sup> tyim (שִׁבְעִים) [pronounced shi <sup>b</sup> v-GEEM]	seventy	numeral	Strong's #7657 BDB #988
The LXX has 75.			
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; breath; mind; desire, volition; will	feminine singular noun; pausal form	Strong's #5315 BDB #659

**Translation:** [There] were 70 souls coming from the loins of Jacob [who moved to Egypt];...

I took some liberties here with the text. Twice the word *soul* occurs, and both times, it is in the singular. More literally, this first portion of v. 5a should read **And so is every soul of ones coming from a thigh of Jacob seventy a soul...** Obviously, this is pretty wordy and somewhat confusing. However, the gist of this verse is, 70 people moved to Egypt along with Jacob.

Wives become a part of the family that they marry into. They were not genetically related to Jacob; but they marry into his family. 70 in total would be all who were from Jacob's loins and Jacob himself.

The NET Bible: *Gen 46 describes in more detail Jacob's coming to Egypt with his family. The Greek text of Exod 1:5 and of Gen 46:27 and two Qumran manuscripts, have the number as seventy-five, counting the people a little differently. E. H. Merrill in conjunction with F. Delitzsch notes that the list in Gen 46 of those who entered Egypt includes Hezron and Hamul, who did so in potentia, since they*

<sup>14</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>15</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

were born after the family entered Egypt. Joseph's sons are also included, though they too were born in Egypt. "The list must not be pressed too literally" (E. H. Merrill, *Kingdom of Priests*, 49).<sup>16</sup>

For the number 75 rather than 70, see Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 262. Consider my examination first, and then look back and take from there.

The **Septuagint** has 75 persons; but 70 appears to be the correct number. Deut. 10:22 **Your fathers went down to Egypt seventy persons, and now the LORD your God has made you as numerous as the stars of heaven.** (ESV)

The people were totaled up back in Gen. 46:26–27 **All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.** (ESV) Joseph, his two sons and Jacob all add up to 70. Unlike the note from NET Bible above, we may press this list literally.

The numbering of the people was thoroughly examined in **Genesis 46** ([HTML](#)) ([PDF](#)) ([WPD](#)). It is somewhat tedious and really does not need to be repeated here.

Exodus 1:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact</i> and <i>as well as</i> are reasonable translations for the wâw conjunction.			
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
The NET Bible: <i>The disjunctive word order in Hebrew draws attention to the fact that Joseph, in contrast to his brothers, did not come to Egypt at the same time as Jacob.</i> <sup>17</sup>			

**Translation:** ...Joseph was [already] in Egypt.

<sup>16</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>17</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.



Joseph was already married and he had two sons. In a New Testament passage, there was 75 Jews in all living in Egypt. This would be the 70 who moved there with Jacob, Jacob, Joseph, Joseph's wife and two children, which is 75 in all.

Exodus 1:5 [There] were 70 souls coming from the loins of Jacob [who moved to Egypt]; Joseph was [already] in Egypt. (Kukis mostly literal translation)

Stephen, in a sermon, before he was martyred, said, **“And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.”** (Acts 7:14; ESV) This has some interesting spiritual implications. Stephen (possibly filled with the Holy Spirit), is teaching, and he would have learned from the Greek Septuagint (a translation made from the Hebrew into Greek, the common language of that area. In the Greek, the number is 75 (this is the LXX reading in Gen. 46:27 Ex. 1:5; interestingly enough, Deut. 10:22 reads 70 in the Greek and Hebrew both). So, Stephen is giving a sermon where the number he gives is not exact, and it is probably based upon the Septuagint which he and the other disciples would have used (although many of the disciples probably spoke Greek and Aramaic—which is not dramatically different from Hebrew) Given that their audiences often included gentiles and that they were probably brought up with Greek as their communication language, their knowledge of the Scripture would primarily have come from the Greek Old Testament (there was no New Testament at this time). Their reference to the Hebrew Bible would have been when among only other Jews specifically and probably in the **synagogues**. Their use of the Hebrew Old Testament would be analogous to my use of the KJV—I rarely refer to it and use it specifically in two circumstances (when quoting Kretzmann or for looking up a specific Hebrew word).

Now, apart from the number 75, which is a detail, what Stephen said was a dramatic sermon, contrasting the messages from God to them and how they as a people were often negative toward His words. Acts 7:51–54 **“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.”** Now when they heard these things they were enraged, and they ground their teeth at him. (ESV) This was all his audience could take; they stoned Stephen to death at this point.

We may assume that Scripture, in order to be the Word of God, accurately record Stephen's words; but it is not necessary that Stephen is accurate in what he says to ever detail. He is relying on the LXX text, which appears to be incorrect.

The Greek text lists 5 additional sons all in the line of Joseph (specifically, his grandsons and great grandsons). Gen 46:20 **And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom.** (Brenton's LXX) The additional sons are bolded. So, when we include their names, 75 is the accurate number spoken by Stephen (assuming that this additional text in the Greek is legitimate).<sup>18</sup>

Exodus 1:5 **70 people came with Jacob to Egypt; Joseph and his family were already living there.** (Kukis paraphrase)

Jacob and his 11 sons account for 12 of those. Then there is Leah, the two personal maids, Dinah and at least 11 wives (assuming that all sons were married by this time). That indicates that there were about 54 children (and grandsons) of the 11 sons of Jacob (although some of this number could be unnamed sisters of the 11 sons).

There were 33 sons, grandsons, great grandsons and daughters from Leah (Gen. 46:15). Going back to that passage and counting them up, 2 sons of Judah died; which would imply that there was Dinah and another daughter of Leah to take us to 33.

<sup>18</sup> The Hebrew text of Gen 46:20 reads: **And Manasseh and Ephraim were born to Joseph in the land of Egypt, whom Asenath the daughter of Potipherah, priest of On, bore to him.**

Zilpah had 2 sons, and they had 12 sons and daughter; and 2 grandsons. 16 in all (Gen. 46:18).

Rachel had 2 sons, Joseph and Benjamin. Joseph had 2 sons (in Egypt) and Benjamin had 10 sons. That gives us 14 who ultimately came from Rachel (Gen. 46:22).

Bilhah had 2 sons who had a total of 5 sons, making 7 in all.

$33 + 16 + 14 + 7 = 70$ . So this is where the 70 comes from (which number appears to include Jacob).

We can account for quite a number of these people in 1Chron. 2:1–7, which is really the line of Judah. The other sons are mentioned in that chapter, but their wives and children are not. However, the lines of the other sons are found in 1Chron. 5–8. They are listed all by name (except for their wives) in Gen. 46. We were able to account for 66 who had been descended from Jacob (Gen. 46:26); and add in Jacob, Joseph, Ephraim and Manasseh, that takes us to 70 (Gen. 46:27). So my assumption here is, the descendants of Jacob include Jacob, Joseph and Joseph's two sons.

The Exodus passage gives us a summation including everyone, and it seems to have come from Gen. 46:27.

Gen. 46:27 *And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.* (ESV)

Ex. 1:5 *All the descendants of Jacob were seventy persons; Joseph was already in Egypt.* (ESV)

But we have a problem when we come to Acts 7:14, where we have a different number altogether.

**Acts 7:14 and the number of people moving to Egypt:** A portion of Acts 7 parallels this section of Exodus (this is the great historical/theological sermon of St. Stephen). In this passage, we read:

Acts 7:14 *And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.*

66 persons descended from Jacob came *with Jacob* when the entire household moved to Egypt. Already living in Egypt is Joseph, his two sons, Ephraim and Manasseh, and apparently a wife. Including Jacob, there are 4 people are undoubtedly accounted for, at the entry of Jacob and the rest of the family into Egypt.

The number 75 in Acts 7:14 does not appear to include Joseph and his two sons; and possibly not even Jacob. This is because, in Acts, it is Joseph who sends and summons Jacob his father and all of his relatives, which is 75 in all (most would understand the 75 to apply to those that Joseph sent for; which may or may not include Jacob; some might include Joseph and his sons).

The term *kindred* is *suggeneia* (συγγένεια) [pronounced *soong-GHEHN-i-ah*], which means, 1) *a kinship, relationship*; 2) *kindred, relations collectively, family*. Thayer definitions only. Strong's #4772. This means that we are not necessarily speaking of blood relatives.

The 66 leaves out Jacob, Joseph and Joseph's two sons. Similarly, the 75 would be leaving out the same 4. What this possibly suggests is, 9 unnamed women traveled with Jacob to Egypt. These could be the remaining wives of Joseph's 11 brothers (or wives of some of their sons), who would have not been included in Gen. 46 or Ex. 1.

In the Greek of Exodus 1:5, we have 75 rather than 70. It is very likely that this is where St. Stephen got the number 75 from (the disciples used the Greek Septuagint as their OT text<sup>19</sup>). It is also possible that this is an accurate number, including the wives who are still alive. It is also likely that Stephen's speech was inspired, even if he got that number wrong. Getting the actual number exactly right is not really an important factor in Stephen's speech. The actual content of his speech would stand, whether he said 66, 70 or 75.

This particular problem is dealt with in a variety of different and sometimes complex ways. I believe that my explanation above is reasonable. To sum up, the two points of view are: (1) The number 75 is accurate and it includes the remaining wives of the sons of Israel. (2) The number 75 may or may not be accurate, but the actual number is irrelevant to the sermon that Stephen gives. If the actual number, which included wives, was 77 (or whatever), those who knew the Greek text would get stopped at that point. They would not be able to mentally move beyond it. They would want to stop at that point for clarification. Many of those in the crowd listening knew the passages to which Stephen was referring, knew the number 75 (as both Christians and Jews at this time would have used the Greek LXX); and had Stephen used any other number, their brains would have stopped at that number.

Let me give you an example. I once posted this: "Given that the United States is the greatest country in the world, who are so many Americans taking intoxicants?" Nearly all of the discussion which followed was about whether or not the United States was the greatest country in the world, ignoring the actual question posed. The liberals at that site just could not get over the idea that someone considered the United States the greatest country in the world, and they provided me with many links that said different. Almost no one commented on, "Americans live in a great nation with great prosperity; why are so many Americans taking intoxicants?"

By using the number 75, no discussion and no argumentation would have come up about that number. That is the number that most of these people had memorized in the Greek.

So the other point of discussion is, *what about the inspiration of the Scriptures and Stephen's sermon?* The book of Acts accurately records Stephen's sermon, and the points that he made were accurate and inspired. This also tells us, historically, that the LXX (the Greek Septuagint) was Stephen's text.

Whether or not the number 75 was accurate, we will never know in this life.


As an aside, I found numerous other explanations; but none of them seemed reasonable or helpful; so I did not bother to list them.

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<sup>19</sup> Although I have heard some discussion of the disciples speaking in Aramaic (Syriac); the translation of the Old Testament into Greek was a very big deal in that era. There appear to be two primary views: (1) the Old Testament was translated into Syriac by some Jews in Edessa at the beginning of the Christian era; or, (2) it was translated in the late 1<sup>st</sup> century or the early 2<sup>nd</sup> century A.D. by Christians. See [Wikipedia](#). Passages like this suggest very strongly that the Apostles used the Greek LXX and, therefore, spoke Greek (primarily).

## The 12 Sons of Jacob

MOTHER	SON	BIRTH ORDER	REFERENCE OF BIRTH	SYMBOL OF BLESSING	ORDER OF BLESSING	REFERENCE OF BLESSING
<b>LEAH</b>	Reuben	1	Genesis 29:32	Reckless	1	Genesis 49:3-4
	Simeon	2	Genesis 29:33	Violence	2	Genesis 49:5-7
	Levi	3	Genesis 29:34	Violence	3	Genesis 49:5-7
	Judah	4	Genesis 29:35	Lion	4	Genesis 49:8-12
<b>BILHAH</b> <small>RACHEL'S HANDMAID</small>	Dan	5	Genesis 30:6	Serpent	7	Genesis 49:16-18
	Naphtali	6	Genesis 30:8	Doe	10	Genesis 49:21
<b>ZILPAH</b> <small>LEAH'S HANDMAID</small>	Gad	7	Genesis 30:11	Raider	8	Genesis 49:19
	Asher	8	Genesis 30:13	Rich Food	9	Genesis 49:20
<b>LEAH</b>	Issachar	9	Genesis 30:18	Donkey	6	Genesis 49:14-15
	Zebulun	10	Genesis 30:20	Ships	5	Genesis 49:13
<b>RACHEL</b>	Joseph	11	Genesis 30:24	Fruitful	11	Genesis 49:22-26
	Benjamin	12	Genesis 35:18	Wolf	12	Genesis 49:27

 *"Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body." Genesis 35:11*

Barnes' Bible Charts

**The 12 Sons of Jacob** (a chart); from [Pinimg](#); accessed September 16, 2017. Obviously, once we have come to the Exodus narrative, there is little interest in the mothers of these patriarchs.

And so dies Joseph and all his brothers and all the generation the that. And sons of Israel were fruitful and so they swarmed and so they multiplied and so they are numerous in extremely extremely and so is filled the land with them.

Exodus  
1:6-7

Joseph [eventually] died, along with all his brothers and that entire generation. Yet the sons of Israel were fruitful and they were multiplied and they increased in population and they are extremely numerous. As a result, the land [of Egypt] is filled with them.

Joseph and all of his brothers eventually died, and that generation passed away. Nevertheless, the sons of Israel continued to live in Egypt. They were extremely fruitful and they multiplied and they continued to increase their population. The land of Egypt was filled with them.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so dies Joseph and all his brothers and all the generation the that. And sons of Israel were fruitful and so they swarmed and so they multiplied and so they are numerous in extremely extremely and so is filled the land with them.
Dead Sea Scrolls Targum of Onkelos	. And Joseph died, and all his brethren, and all that generation; but the sons of Israel increased and propagated, and became great and very mighty, and the land was filled with them.
Targum (Pseudo-Jonathan)	And Joseph died, and after him died all his brethren, and all that generation. And the souls of Israel increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them.
Douay-Rheims 1899 (Amer.)	After he was dead, and all his brethren, and all that generation, The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.
Aramaic ESV of Peshitta	Yoseph died, as did all his brothers, and all that generation. The B'nai Yisrael were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them.
Peshitta (Syriac)	And Joseph died, and all his brothers, and all that generation. And the children of Israel were fruitful and increased abundantly, and multiplied and grew exceedingly strong; and the land was filled with them.
Septuagint (Greek)	And Joseph died, and all his brethren, and all that generation. And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then Joseph came to his end, and all his brothers, and all that generation. 7 And the children of Israel were fertile, increasing very greatly in numbers and in power; and the land was full of them.
Easy English	After some time, Joseph died and his brothers also died. All the people who had lived during Joseph's life died. But the Israelites had lots of children and they grew into a very large family. There were so many of them that they filled the country.
Easy-to-Read Version—2006	Later, Joseph, his brothers, and all the people of that generation died. But the Israelites had many children, and their number grew until the country of Egypt was filled with them.
<i>God's Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	.
<i>The Message</i>	Then Joseph died, and all his brothers—that whole generation. But the children of Israel kept on reproducing. They were very prolific—a population explosion in their own right—and the land was filled with them.
NIRV	Joseph and all his brothers died. So did all their children. The people of Israel had many children. The number of them greatly increased. There were so many of them that they filled the land.
New Simplified Bible	.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Eventually, Joseph, his brothers, and everyone in his generation died. But the Israelites were fertile and became populous. They multiplied and grew dramatically, filling the whole land.
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Contemporary English V.	After Joseph, his brothers, and everyone else in that generation had died, the people of Israel became so numerous that the whole region of Goshen was full of them.
The Living Bible	So the total number who went with him was seventy (for Joseph was already there). In due season Joseph and each of his brothers died, ending that generation. Meanwhile, their descendants were very fertile, increasing rapidly in numbers; there was a veritable population explosion so that they soon became a large nation, and they filled the land of Goshen.
New Berkeley Version New Century Version	. Some time later, Joseph and his brothers died, along with all the people who had lived at that same time. But the people of Israel had many children, and their number grew greatly. They became very strong, and the country of Egypt was filled with them.
New Life Version New Living Translation	. In time, Joseph and all of his brothers died, ending that entire generation. But their descendants, the Israelites, had many children and grandchildren. In fact, they multiplied so greatly that they became extremely powerful and filled the land.

### Partially literal and partially paraphrased translations:

American English Bible	[In time], Joseph, his brothers, and that entire generation died. 7 But the children of Israel grew and multiplied into a large and strong [nation], and the land helped them to grow.
Beck's American Translation International Standard V	.
New Advent (Knox) Bible	When he and his brethren and all their next descendants were dead, the race of Israel grew into a teeming multitude, in such strength that the whole land was peopled with them.
Translation for Translators	<i>Eventually</i> Joseph and his <i>older and younger</i> brothers and everyone <i>else in their family who lived</i> «in that generation/at that time» died. But Jacob's descendants kept giving birth to many children [IDI]. The number of his descendants kept becoming larger and larger. As a result, there were so many of them that they were everywhere in Egypt (OR, that they became a threat to the Egyptians).

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to die and the brothers of his generation. The sons of Israel are to have been fruitful, they were to be teeming and increase exceedingly, even were they to be very vast, that the solid grounds were to be filled of them.
Conservapedia	And in time Joseph died along with his brothers and everyone in that generation. The Sons of Israel were fertile, and their numbers increased greatly as they multiplied, and they grew mighty, and the land became filled with them. The Hebrew speaks literally of "roaming," probably an idiom for "a very large group."
Ferrar-Fenton Bible	Now Joseph and all his brothers died, and all their children. But the sons of Israel were fruitful and bred and increased, and became very, very powerful and the land was filled with them.
God's Truth (Tyndale)	When Joseph was dead and all his brethren and all that generation: the children of Israel grew, increased, multiplied and waxed exceeding mighty: so that the land was full of them.
Lexham English Bible	And Joseph died and all of his brothers and all of that generation. And the {Israelites} [Literally "sons/children of Israel"] were fruitful and multiplied and were many and were very, very numerous, and the land was filled with them.

Tree of Life Version	Then Joseph died, as did all his brothers and all that generation. Yet Bnei-Yisrael were fruitful, increased abundantly, multiplied and grew extremely numerous—so the land was filled with them.
Urim-Thummim Version	Then Joseph died and all his brothers, that whole generation. The children of Israel were also fruitful and increased abundantly and became numerous, and grew exceedingly strong and the land was filled with them.
Wikipedia Bible Project	And Joseph and all his brothers died, and all that generation. And the sons of Israel bore fruit and teemed and multiplied and strengthened very, very much; and the land filled with them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Joseph died as did all his brothers and all that generation. The sons of Israel were fruitful and kept increasing. To such an extent did they multiply and grow in strength that the land teemed with them.
The Heritage Bible	And Joseph died, and all his brothers, and all that generation. And the children of Israel were fruitful, and swarmed, and multiplied, and became powerful exceedingly, exceedingly; and the land was filled with them.
New American Bible (2011)	Now Joseph and all his brothers and that whole generation died [Gn 50:26]. But the Israelites were fruitful and prolific. They multiplied and became so very numerous that the land was filled with them. <b>Fruitful...multiplied...the land was filled with them:</b> the language used here to indicate the fecundity of the Israelite population echoes the divine blessing bestowed upon humanity at creation (Gn 1:28) and after the flood (Gn 9:1) as well as suggesting fulfillment of the promises to the ancestors Abraham, Isaac, and Jacob (Gn 12:2; 13:16; 15:5; 28:14; passim).
New Jerusalem Bible	.
New RSV	.
Revised English Bible	In course of time Joseph and all his brothers and that entire generation died. The Israelites were prolific and increased greatly, becoming so numerous and strong that the land was full of them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef died, as did all his brothers and all that generation. The descendants of Isra'el were fruitful, increased abundantly, multiplied and grew very powerful; the land became filled with them.
exeGesés companion Bible	And Yoseph and all his brothers and all that generation die: and the sons of Yisra El bear fruit and teem and abound mighty mightily mightier; and they fill the land.
Kaplan Translation	Joseph, his brothers, and [everyone else in] that generation died. The Israelites were fertile and prolific, and their population increased. They became so numerous that the land was filled with them.
Orthodox Jewish Bible	And Yosef died, and all his achim, and all that generation. And the Bnei Yisroel were fruitful, and increased abundantly, and multiplied, and became exceeding strong; and the land was filled with them.

### Expanded/Embellished Bibles:

The Expanded Bible	Some time later, Joseph and his brothers died, along with all the people who had lived at that same time [ <sup>L</sup> that generation]. But the people [ <sup>L</sup> sons; children] of Israel had many children [ <sup>L</sup> were fruitful], and their number grew greatly [ <sup>L</sup> they became
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Kretzmann's Commentary	a teeming swarm and multiplied]. They became very strong, and the country of Egypt [land] was filled with them [Gen. 1:28]. And Joseph died, and all his brethren and all that generation. Joseph died at the age of one hundred and ten years, Gen. 50:26, apparently the first one of the brothers to be taken away; but he was soon followed by the other members of his own generation, Levy dying about twenty years after him, Ex. 6:16. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. The heaping of the expressions, five different terms being used to emphasize this point, indicates the extraordinary growth of the people, a factor brought about not only by natural fertility and the eagerness for children, but above all by the fulfillment of God's promise to all the patriarchs. They filled the entire land, particularly Goshen, so that the country swarmed with their numbers. God's promises never fail, and it is a matter of wisdom to trust in them with firm confidence.
NET Bible®	The Israelites [Heb "the sons of Israel.'], however, were fruitful, increased greatly, multiplied, and became extremely strong, so that the land was filled with them. V. 6 was placed back with v. 5.
The Voice	Joseph died, and so did all of his brothers. <i>It was not long before</i> that entire generation was gone. But the people of Israel were prolific; they had children <i>easily</i> , and their numbers increased <i>rapidly</i> . As their numbers grew so did their strength. Eventually, they filled the land.

God has done what He promised to Abraham, Isaac, and Jacob: He has made Israel's children fertile, productive, and strong. Over time Jacob's 70 children have become a nation within a nation, and the Egyptians are taking notice. History teaches the Pharaohs and the ruling classes to be wary of outsiders. So now that the Israelites are swarming all over the land like flies, and they are not fully assimilating into Egyptian life and culture, the Pharaoh thinks they pose a clear and present danger. So the Egyptian king decides that strong measures are necessary. The welcome that Joseph and his family once enjoyed turns into outright hostility.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	and "Yoseph <sup>Adding</sup> died and all his brothers and all (that) generation, and the sons of "Yisra'el H <sup>e turns Elaside</sup> [had] reproduced and they swarmed and they increased and they were abundant (with) a (great) many, and the land was filled (with) them,.
Concordant Literal Version	Then Joseph died and all his brothers, and all that generation. And the sons of Israel were fruitful and were swarming and numerous and very, very staunch. So the land was filling up with them.
A Conservative Version	.
Context Group Version	.
Darby Translation	And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and swarmed and multiplied, and became exceeding strong; and the land was full of them.
<i>Emphasized Bible</i>	.
Modern English Version	Joseph died, as did all his brothers, and all that generation. Nevertheless, the sons of Israel were fruitful, and increased abundantly, and multiplied, and became exceedingly mighty, so that the land was filled with them.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.



Young's Updated LT

And Joseph dies, and all his brothers, and all that generation; and the sons of Israel have been fruitful, and they teem, and multiply, and are very very mighty, and the land is filled with them.

**The gist of this passage:** Joseph and his generation passed away, but the Jewish families increased dramatically over the years.

### Exodus 1:6a

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
<p>The NET Bible: <i>The text simply uses the vav (ו) consecutive with the preterite, "and Joseph died." While this construction shows sequence with the preceding verse, it does not require that the death follow directly the report of that verse. In fact, readers know from the record in Genesis that the death of Joseph occurred after a good number of years. The statement assumes the passage of time in the natural course of events.</i><sup>20</sup></p>			
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559
<p>The NET Bible: <i>The verse has a singular verb, "and Joseph died, and all his brothers, and all that generation." Typical of Hebrew style the verb need only agree with the first of a compound subject.</i><sup>21</sup></p>			
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** Joseph [eventually] died,...

As happens with every person on this earth, believer and unbeliever alike, their time comes to an end and they pass away.

### Exodus 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26

<sup>20</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>21</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

**Translation:** ...along with all his brothers...

All of Joseph's brothers died as well. It did not matter that they had been mean to Joseph when they were all young; this just simply happened.

Exodus 1:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	#3605 BDB #481
dôwr (דֹּוֹר) [pronounced <i>dohr</i> ]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun with the definite article	Strong's #1755 BDB #189
hûw' (הוּוֹ) [pronounced <i>hoo</i> ]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

**Translation:** ...and that entire generation.

Their entire generation passed. In fact, many generations after that passed away.

The word generation, dôwr (דֹּוֹר) [pronounced *dohr*] is used in a number of different ways in Scripture. It can mean *a period of time, a generation, an age* and even *a dwelling, a circle, a ball*; it can refer to a time in the past or in the future and to a particular group of people. In this case, it was a reference to the generations which Joseph saw. We are told that he saw the third generation of Ephraim's sons, so this refers to Joseph's children, grandchildren and great grandchildren and their contemporaries. This would place us roughly 100–150 years past the end of Gen. 50.

*The NET Bible: Since the deaths of "Joseph and his brothers and all that generation" were common knowledge, their mention must serve some rhetorical purpose. In contrast to the flourishing of Israel, there is death. This theme will appear again: In spite of death in Egypt, the nation flourishes.<sup>22</sup>*

Exodus 1:6 Joseph [eventually] died, along with all his brothers and that entire generation. (Kukis mostly literal translation)

The book of Exodus here bridges the gap between the time of Joseph and the time of Moses.

In Genesis, we only had accounts of the deaths of Jacob and Joseph.

Every generation gives way to the next generation. Death is inevitable; and we will either meet Jesus as our Judge or as our Savior. God made this our choice. We may like that; we may not; but life is what it is (and so is death).

Life is filled with limiting factors—we will all die; we cannot breathe underwater, we cannot fly, we cannot drink salt water; we can only go for so long without food, water or sleep. We accept and live with these limiting factors. Who created the earth and the universe and Who He is something which we may or may not like; but God is Who

<sup>22</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

He is. Just as we learn to adapt to the physical realities of our lives; we should also learn to adjust to the spiritual realities of life as well.

Exodus 1:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
The NET Bible: <i>The disjunctive vav marks a contrast with the note about the deaths of the first generation.</i> <sup>23</sup>			
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 <sup>e</sup> 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
pârâh (הִרְבָּה) [pronounced <i>paw-RAW</i> ]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6509 (& #6500) BDB #826

**Translation:** Yet the sons of Israel were fruitful...

*Israel* is not yet the designation of a country, but it is the name of the patriarch from whom these people all came—Jacob, renamed *Israel* by God.

There are 4 verbs here used to describe the population explosion among the Jewish people. They are living in Egypt, and as a people, they grow by leaps and bounds. This first verb tells us that they were fruitful. That is, the mothers during that time period had a great many children. This suggests that their children were healthy a an appreciable number of them lived into adulthood.

There were a great variety of women brought into the Jewish family. As we studied before, Leah and Rachel were distantly related, but they had slave girls who could have come from anywhere (it is likely that they came from the east).

We have not been given a person-by-person background on each wife, but they could have come from a number of sources (which is a healthy thing, genetically speaking).

Joseph's wife is unknown; but it would make sense that she is Egyptian (but we really do not know). It would be expected that some women who were Egyptians married into this family, particularly when they were better thought of.

<sup>23</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

Exodus 1:7b			
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
shârats (שָׂרָט) [pronounced <i>shaw-RATS</i> ]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #8317 BDB #1056

**Translation:** ...and they were multiplied...

This word is used of an insect which seems to infest everything.

Shârats (שָׂרָט) [pronounced *shaw-RATS*], translated *increased abundantly* means *to swarm, or abound*. It is also translated *breed, creep or move*. It is in the Qal imperfect. The same word is used in Gen. 1:20, 21 7:21 8:17. Simply put, the Jews had a population explosion.

Exodus 1:7c			
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
râbâh (רָבָה) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7235 BDB #915

**Translation:** ...and they increased in population...

The word means that they increase in population dramatically.

*Multiplied* is also in the Qal imperfect and it means *to multiply, to become many*. The imperfect means uncompleted action, meaning that during the time this passage refers to, they were still multiplying. They were in God's **geographic will** and we receive blessings as a natural result of being in His will. At first, Joseph, one of their own, was on the throne as the Prime Minister. However, all things are subject to change. It was time for them to return to the land of Canaan and they will require a lot of prodding.

Exodus 1:7d			
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 1:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿātsam (אַצַּם) [pronounced ɡaw-ZAHM]	<i>to be strong [mighty, powerful] by virtue of numbers; to become numerous, to be great in size or in number</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6105 BDB #782
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
m <sup>o</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
m <sup>o</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

This is translated: *and became exceeding strong* (TMB, OJB); *exceedingly mighty* (MEV); *they were abundant (with) a (great) many* (Brenner); *their numbers increased [rapidly]* (The Voice); *became extremely strong* (NET Bible); *grew very powerful* (CJB); *became powerful exceedingly, exceedingly* (Heritage Bible); *grew extremely numerous* (TLV).

The NET Bible: *Using מְאֹד (mÿ'od) twice intensifies the idea of their becoming strong (see GKC 431-32 §133.k). The text is clearly going out of its way to say that the people of Israel flourished in Egypt. The verbs הָרַב (parah, "be fruitful"), שָׂרַץ (sharats, "swarm, teem"), and הִרְבָּה (ravah, "multiply"), and אַצַּם ('atsam, "be strong, mighty") form a literary link to the creation account in Genesis. The text describes Israel's prosperity in the terms of God's original command to be fruitful and multiply and fill the earth, to show that their prosperity was by divine blessing and in compliance with the will of God. The commission for the creation to fill the earth and subdue it would now begin to materialize through the seed of Abraham.<sup>24</sup>*

**Translation:** ...and they are extremely numerous.

Here we have an unusual construction, where they are said to grow large in numbers, and then an adverb is repeated to describe that fact.

We have a polysyndeton here—a repetition of *and*'s to indicate the incredible population growth of the Jews. Combined with this, we have a synonymia [pronounced *syn-o-NYM-i-a*], which is a repetition of synonyms. The writer here has told us in five ways about the population explosion of the Jews. This indicates growth which even the author Moses finds surprising.

The Jews grew in population from seventy to two million. This indicates a lot of **right man right woman** relationships where there is a great deal of affection and love between the couples. Population growth conforms to the equations  $A_t = A_0 e^{kt}$  where  $A_0$  is the original population,  $A_t$  is the population after  $t$  years, and  $k$  is a constant ( $e \approx 2.71$ ). If we assume that a family grows from two to seven over a period of forty years (that is, they have an average of five children in each family) then the population constant  $k \approx .0313$ . Or, if we take Jacob's family as typical, we have, over a period of fifty years, twelve children resulting from five adults; and by that time, three of the children have between them another two children, our population constant would be approximately 0.0277. These two population constants give us a time period of 300-400 years. Jacob would have been more successful

<sup>24</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

and therefore more prolific (since he had his wives' maids) than the average family. This all mathematically squares with the Bible's time table of 430 years in Egypt<sup>25</sup> (Ex. 12:40).

Joseph had been put on the throne of Egypt by God. Because he was second-in-command in all of Egypt, he was able to watch over his people and to protect them. However, there came a time when God's geographical will for the Jews changed, so God caused the circumstances to change. After a few generations, what has occurred in the past is, at best, history, and at worst, forgotten. Government leadership was not perpetuated in the Jewish sojourners.

Exodus 1:7e			
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
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #4390 BDB #569
'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 with the definite article	Strong's #776 BDB #75
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #854 BDB #85

**Translation:** [As a result, the land \[of Egypt\] is filled with them.](#)

Here we have a passive verb and the *land* is the subject, and the land is filled with the Jews.

People often complain that they do not understand God's will or cannot determine what God's will is for their life. The Jews knew some portion of their heritage and yet they were very stiff-necked. God had to subject them to extremely unpleasant conditions in order to get them to leave Egypt.

Most people take a very dim view of slavery, particularly in the United States; however, God often used slavery to achieve His purposes. Here, a very evil, unjust brand of slavery was imposed upon the Israelites for the specific purpose of causing them to get off their duffs and move into God's geographical will. Had their misery from being enslaved not been intensified, then they would not have left Egypt under Moses. Because of the slavery which took place in the United States, there were millions of black people who were saved and will spend eternity in God's presence.

See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)).

From this, we know that there are two ways: there is the easy way or the hard way. God has provided His Word and therein we find our direction in life. It is in His Word where we discover God's plan for our life; His will for our

<sup>25</sup> Some think that the 430 years includes Abram's sojourning in Egypt (see Gen. 12:10 15:13), but I doubt that

life. If we refuse to know Him and His will through His Word, then we learn it the hard way—as did the Jews in the Exodus.

Exodus 1:7 **But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.** (NKJV)

The **Hebrew** people prospered in Egypt during their tenure there. They had large families and they multiplied and spread across the land allotted to them. The word *land* does not necessarily refer to the land of Egypt, as it appears that the Jews were segregated in Egypt from the beginning (which was God's intention).

In Ex. 1:1–6, Moses listed the sons of Jacob who moved to Egypt.

Exodus 1:7 **Yet the sons of Israel were fruitful and they were multiplied and they increased in population and they are extremely numerous. As a result, the land [of Egypt] is filled with them.** (Kukis mostly literal translation)

By this chapter, there were two ways of referring to the Jews—those descended from **Abraham, Isaac, and Jacob**. They were either called *children of Israel* (literally, *sons of Israel*) or they were called *Hebrews*. I often use the designation *Jew* (s) out of habit; but that word actually comes into being much later in their history.

Israel (*God prevails; contender; soldier of God*) was the name that God gave to Jacob; and, despite his many failures as the patriarch of his family, Jacob's descendants were called *the sons of Israel*. *Israel*, by the way, refers to Jacob—not to nation Israel, which does not exist at this time. There is no nation Israel when Jacob (Israel) moves to Egypt. There is only Jacob, his sons, his grandsons, his daughters, his wives and the wives of his sons and grandsons. There is a point in time when God uses the term *Israel* in a national sense; that will occur in the book of Exodus.

Many times when a new translation came out, people would complain; and, believe or not, this translation *the children of Israel* is a small bone of contention. Literally, this should be translated *sons of Israel*. Is that really a problem? No, it is not! Wherever we read, *sons of Israel*, we should generally understand this to mean the *descendants of Jacob*. Dinah, and any other daughters (or granddaughters) are *not* being left out of this designation. So, for future reference, I will often use the words *sons of Israel*; but what I mean is, *the descendants of Jacob*.

Interestingly enough, we find the term *Hebrew* about 15 times in the book of Exodus; but only one other time in the remaining books of Moses. The term *Hebrew* meant one thing in the book of Genesis (where it is found 6 times); but here, in the book of Exodus, it will mean something different.

Over time, anti-Semitism developed in Egypt. Under the Pharaoh who put Joseph into power, there was very little anti-Semitism. The Pharaoh put Joseph into power due to his abilities and his race and background were not issues to Pharaoh (he was known to be a foreigner at this time; no Egyptian understood Joseph to be a new race of people). However, in almost any country where there are Jews, we eventually find anti-Semitism. It is Satan's plan to try to wipe out the Jewish race so that the promises made by God to Abraham, Isaac and Jacob could not be fulfilled. Even in areas where the Jews resemble everyone else, and there will still be pockets of anti-Semitism. On the surface level, it is one of the most unreasonable prejudices found. The Jews are generally hard-working, agreeable, prosperous and peaceful. Any nation which treats them fairly is blessed and any nation which discriminates against them or persecutes them is reduced in power and often eliminated from history.

This approach may be more detailed than you might want. However, there is less known about this term than you might suspect. However, there are two basic approaches to the meaning and origin of this word.

The ESV; capitalized is used below:

### The Term *Hebrew*

1. Many believe that the term *Hebrew* originally referred to people from outside the land of Canaan because we read in Gen. 14:13a [Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite.](#) Abraham came from the east (the area that we know today as Iraq and possibly modern Syria—from the eastern portion of modern Syria). He crossed over the Jordan River, entering Canaan. It is possible that *Hebrew* in this verse is a gloss (that is, added later).
2. Shem, the father of the Semitic peoples and Semitic language, is also said to be [the father of all the children of Eber](#) (Gen. 10:21b). Eber is the great grandson of Shem (Gen. 10:21–23 11:11–14).
3. There are two Hebrew words pertinent to this:
  - 1) ‘Ēber (עִבֵר) [pronounced ĠAY<sup>b</sup>-ver], which means, *one from beyond, the other side, across, region on the other side*; and is transliterated *Eber, Heber, Hebrew, Eberite*. This is the proper noun found in Gen. 10:21. Strong’s #5677 BDB #720.
  - 2) ‘Ib<sup>e</sup>rîy (יִבְרִי) [pronounced ġih<sup>b</sup>-VREE], which means, *one from beyond*; transliterated *Hebrew, Eberite*. This is a proper masculine singular gentilic/noun. Strong’s #5680 BDB #720. Every time you see the words *Hebrew* (or *Hebrews*) in the Bible, this is the word that is being translated (almost transliterated).
  - 3) ‘Ib<sup>e</sup>rîy is the gentilic form of ‘Ēber, meaning that ‘Ib<sup>e</sup>rîy is a general singular form designation for the people of Eber. The masculine plural form is ‘Ib<sup>e</sup>rîym (יִבְרִיִּם) [pronounced ġih<sup>b</sup>-VREEM].
4. Now, we do not find the word *Hebrew* used anywhere else to describe Abraham, Isaac, and Jacob while they are in Canaan. This suggests that the word *the Hebrew*<sup>1</sup> may be a gloss in Gen. 14:13 (added in at a later time). However, if ‘Ib<sup>e</sup>rîy (יִבְרִי) [pronounced ġih<sup>b</sup>-VREE] does correctly refer to a descendant of Eber, then it would have been properly applied to Abraham.
5. Abraham is clearly descended from Shem through Eber. Gen. 11:11–26. Furthermore, men are known by their ancestors (I am a *Kukis*, which is my surname; that name goes back many, many generations). There is a very important difference. The original *Kukis* is long dead and gone; but Eber (and almost all of Abraham’s ancestors) was probably still alive during the time of Abraham (see [Ages of Patriarchs chart](#)).
6. Therefore, it is not difficult to connect the dots and suggest that Abraham was known as a *son of Eber*; an *Eberite*; which designation takes in a fairly large group of people. Today, we only apply the word *Hebrew* to those born from Abraham, Isaac, and Jacob; but then, that word would have had a much wider application.
7. The next use of the term *Hebrew* in the Bible occurs in Egypt, possibly to refer to those coming down from Canaan (see Gen. 39:14, 17 41:12). It possibly meant *stranger, foreigner*; and was only applied to the sons of Israel as a general term that applied to them and to others.
8. In Gen. 39:14, the wife of Joseph’s master says, [“See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice.”](#) This is a quotation, suggesting that this woman used the term to refer to slaves coming from Canaan.<sup>2</sup>
9. The other two references to Joseph being a *Hebrew* from the book of Genesis are quotations as well. The people speaking of Joseph as a *Hebrew* were Egyptians and they would not have come up with a racial term to describe Joseph or members of his family *only* (they would not have known anything about Joseph’s family).
10. The word *Hebrew* is used in the context of one Egyptian speaking to another Egyptian, further indicating that this is an Egyptian way of referring to men of Canaan (the term did not have to originate with the Egyptians to be used by the Egyptians).
11. Therefore, we have a problem here: did this have a more specific application to those descended from Eber or did it refer to those slaves who came from Canaan? Were there physical characteristics which differentiated between the people of Canaan and the people from the east? Quite frankly, we do not know; but the etymology suggests a connection to Eber, despite the lack of references in Gen. 14–38. Furthermore, the Egyptians were an educated people in one of the most powerful nations of that era—so they may have developed a sophisticated set of racial designations regarding slaves and/or immigrants, possibly even based upon the languages of the people themselves (that is, they may have used the language of the people to specifically name them).
12. Furthermore, recall that God confused the languages (Gen. 10), and then the people were forced to separate themselves and to move apart from one another. Based upon our studies of Genesis, people would have tended to be far more racially pure than what we have today. My point being, it is very



possible that people who had come from the east had easily identifiable racial characteristics which may have clearly differentiated them from the Canaanites.

13. Therefore, this word *Hebrew* could be a term applied to specific Semites<sup>3</sup> who came from the Babylonian area (specifically, the sons of Eber)—this would make sense, given the meaning of the word *Hebrew*; but this word is not actually clearly used in this way until Joseph is in Egypt.
14. However, at some point, likely during their time in Egypt, this word *Hebrew* became a defining term for the sons of Israel; to where they became synonymous with the title/designation Hebrew.
15. In the book of Exodus and forward, *Hebrew* is applied to the descendants of Jacob (and, of course, to all those who marry into the family).

<sup>1</sup> We see this as two words; the Hebrew language sees *the Hebrew* as a single word.

<sup>2</sup> Jacob's family was so small at this time; so the Egyptians would not have had a special term just for them. This woman would have known nothing about the origins of Joseph and his family. However, there may have been obvious racial characteristics which distinguished him. Today, racial purity is virtually non-existent. If you could have a group of American (or European Jews) and stand them next to a group of Jews from the year A.D. 1, the two groups would look dramatically different.

<sup>3</sup> Recall that a Semite is someone who is descended from Shem.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The term *Jew* (or, *Jews*) is a very late term applied to the people of Israel. We do not find it until 2Kings 25:25. This seems to be applied when the Chaldeans were going to overrun the people of God and force them out of their land (in the northern kingdom). It is related to the tribe of Judah, which became, at some point, the only known tribe of Israel, apart from the Levites (descendants from the other tribes exist and some Jewish people today believe that they belong to these other tribes; but only God knows who belongs to which tribe for certain).

Back to our text.

Exodus 1:7 **But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.** (NKJV)

So, the family of Jacob (Israel) has moved to Egypt and, for a time, they enjoy both autonomy and great prosperity. As a result, they enjoy a population explosion. From the time that the sons of Jacob move to Egypt in the final chapters of Genesis to the time that Moses leads them out of Egypt, they grow from a population of 70 (+ their wives) to about 2 million.

We had this doctrine earlier in **Genesis 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## The Doctrine of Antisemitism

1. Although the term antisemitism comes from Shem, a son of Noah, the father of both Arabs and Jews, it is properly applied to Jews. The term "anti-Semitic" is used to mean intolerance, hatred, prejudice, opposition to, and persecution of the Jews.
2. Abraham (Abram) is descended from Shem. Gen. 11:10–27
3. The Jewish race was founded upon spiritual regeneration, which is illustrated by circumcision. Gen. 15:6 17:10–14
4. There are 3 overlapping categories of Jews today:
  - 1) Racial Jews: those who are descended from Abraham, Isaac and Jacob.
  - 2) Religious Jews: those who practice Judaism.
  - 3) Regenerate Jews: those Jews who have believed in Jesus Christ.
5. Antisemitism was first described and predicted in Gen. 3:15a: God said to Satan, **"I will put hostility between you and the woman, and between your seed and her seed."** This great hostility is applied to Jews, believers in Jesus Christ (Christians) and to the Lord Jesus Christ.
6. That some men would revile Jews is implied in Gen. 12, where God first spoke to Abram: **"Go out from your land, your relatives, and your father's house to the land that I will show you. I will make you into a**

## The Doctrine of Antisemitism

great nation, I will bless you, I will make your name great, and you will be a blessing. I will bless those who bless you, **I will curse those who treat you with contempt**, and all the peoples on earth will be blessed through you.” (Gen. 12:1b–3).

7. The two most recent illustrations of extremely vile antisemitism are the holocaust and the Palestinian-Israeli conflict today.
  - 1) Adolf Hitler sponsored an unimaginably inhuman attack upon the Jews, where they were first gathered into ghettos, and then gathered into camps, where 6 million were killed. It is less than a century later, and some people both deny and celebrate the holocaust (most notably, the little dictator of Iran). The fact that this can be lied about and millions of people can buy into this lie is because, Satan is the father of lies (John 8:44).
  - 2) Although the Jews occupy approximately 0.2% of the Middle East, and have lived in this general area continuously for 4000 years (since Abraham), various peoples throughout the Middle East act as if this was the most awful incursion to ever occur. Palestinians, currently ruled, to some decree by Hamas (whose charter calls for the obliteration of Israel), are involved in hundreds of small rocket attacks against Israel. In the past 50 years, Israel has fought several wars to hold onto this land.
8. Throughout human history, there are a myriad of examples of antisemitism.
  - 1) In ancient history, nations and peoples, like Babylon and Assyria, were destroyed for their antisemitism. Persia and Greece both were on the rise during times when their leaders had a benevolent attitude toward the Jews.
  - 2) In more recent times, Germany and the U.S.S.R. were both diminished as nations because of their fierce antisemitism.
  - 3) Further back in history, Spain, once a leading nation in the world, became antisemitic, and became a 3<sup>rd</sup>-rate nation, a status it has maintained since the crusades.
  - 4) Almost all Arab nations are antisemitic, and, despite their great per-capita wealth, are the most wretched nations in the world. The United Arab Emirates is one of the few nations where capitalism is more important than antisemitism, and they have enjoyed great prosperity (although, there is certainly prejudice against Jews there as well).
9. The United States has received great blessings as a nation for several reasons (we are the most blessed nation in human history):
  - 1) A huge number of people in the United States believe in Jesus Christ.
  - 2) There is a reasonable number of mature believers in the United States. This has resulted in a great deal of Bible teaching, evangelization and missionary activity, all of which originates in the United States.
  - 3) The race and religion of the Jews is not an issue in the United States. We do not practice antisemitism as a nation.
  - 4) Israel is our ally.
10. This does not mean that we ought to treat Jews any differently than anyone else. That is, when it comes to hiring someone, recommending someone for a job or school, working with someone, we evaluate them based upon their strengths and weaknesses, and their racial or religious heritage has nothing to do with it.
11. The Second Advent concludes anti-Semitism in human and angelic history. Zech. 12:1-9 Rev. 19:11-21 Psalm 53

### References:

<http://www.gracebiblechurchbaytown.org/doctrine/antisemitism.PDF>

<http://www.versebyverse.org/doctrine/anti-semitism.html>

R. B. Thieme, Jr.'s *Anti-Semitism* which can be ordered for free [here](#) (go to **General Information** for ordering). There is a great deal of history, both ancient and modern, which Bob covers in detail.

We have a difficult time placing a date on this time period. I have heard opinions which vary from 1800's B.C to as recently as 1100's B.C. We do not have absolutely confirmed reports of the exodus in Egyptian history. We do have mention from time to time of 'Apiru (or Hapiru) peoples in the Delta region. Whereas this could be the Hebrew people, it may be a word for any outside tribal group residing within the borders of Egypt. The Hebrew word for *Hebrew* is 'Ib<sup>e</sup>rîy (יִרְבֵּעַ) [pronounced *gib-REE*] and we first saw it used in conjunction with Abraham; after that, it was never used until Joseph's stay in Egypt. In the Egyptian historical documents which we possess, there are several documents which refer to Hapiru peoples populating Egypt; however, these are likely different peoples living in Egypt between the years 2000 and 1200 B.C. This is simply a general word which was applied to foreigners, which eventually became synonymous with the Jewish people. It is possible that this word was first applied to the Hebrews in the early documents and then came into general usage for any and all displaced peoples in the land of Egypt.

Exodus 1:6–7 Joseph [eventually] died, along with all his brothers and that entire generation. Yet the sons of Israel were fruitful and they were multiplied and they increased in population and they are extremely numerous. As a result, the land [of Egypt] is filled with them. (Kukis mostly literal translation)

Exodus 1:6–7 Joseph and all of his brothers eventually died, and that generation passed away. Nevertheless, the sons of Israel continued to live in Egypt. They were extremely fruitful and they multiplied and they continued to increase their population. The land of Egypt was filled with them. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Pharaoh of Egypt Enslaves the Sons of Israel

My translation below might need a little work.

**And so arises a king new over Egypt who did not know Joseph. And so he says unto his people, “Behold, a people of sons of Israel [are] many and mighty more than us. Give, we should be wise to them lest they multiply and he was that befalls us war. And he has increased also he against our hating ones and he has fought against us and he has gone up from the land.”**

Exodus  
1:8–10

**A new king arose over Egypt who did not know Joseph. He said to his people, “Listen, [this] people, the sons of Israel, [are] many and [they are becoming] mightier than us. Come, we need to be wise regarding them so that they do not multiply [any more]. It could be that war befalls us; [and that] they join our enemies and fight against us and come up [to attack us] from [our own] land.”**

**There arose a new king over Egypt, a man who did not know Joseph or anything about him. He addressed his own people, saying, “Listen, this people, the sons of Israel, are many and they are becoming stronger than we are. Listen, we need to be wise regarding our dealings with them so that they do not multiply such that war befalls us, and they join up with our enemies to fight against us. Potentially, they could come out against us from our own land.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so arises a king new over Egypt who did not know Joseph. And so he says unto his people, “Behold, a people of sons of Israel [are] many and mighty more than us. Give, we should be wise to them lest they multiply and he was that befalls us war. And he has increased also he against our hating ones and he has fought against us and he has gone up from the land.”

Dead Sea Scrolls Targum of Onkelos	. But a new king arose over Mizraim who did not hold valid (or confirm) the decree of Joseph. And he said to his people, Behold, the people of the sons of Israel are more numerous and stronger than we: come, let us deal wisely by them, lest they multiply, and it be that should war happen to us they join themselves with our enemies, and break forth in the war against us, and go up from the land.
Targum (Pseudo-Jonathan)	And there arose a new king (other) than he who was formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws. [JERUSALEM TARGUM. And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.] And he said to his people, Behold now, the people of the house of Israel are many, and are stronger than we. Come, let us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land. [JERUSALEM. And they kill us, and go up in peace from the land.] And they set over them work-masters to afflict them in their servitude; and they builded walled cities to become Pharoh's treasure-places, Tanis and Pilusin. [JERUSALEM. Tanis and Pilusin.]
Douay-Rheims 1899 (Amer.)	In the mean time there arose a new king over Egypt, that knew not Joseph: And he said to his people: Behold the people of the children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.
Aramaic ESV of Peshitta	Now there arose a new king over Egypt, who did not know Yoseph. He said to his people, "Behold, the people of B'nai Yisrael are more and mightier than we. Come, let us deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies, and fight against us, and escape out of the land."
Peshitta (Syriac)	Now there rose up a new king over Egypt who knew not Joseph. And he said to his people, Behold, the people of the children of Israel are more numerous and stronger than we; Come, let us deal wisely with them, before they multiply, lest when we chance to be at war, they will be added also to our enemies, and fight against us, and so drive us out of the land.
Septuagint (Greek)	And there arose up another king over Egypt, who knew not Joseph. And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we: come then, let us deal craftily with them, lest at any time they be increased, and whenever war shall happen to us, these also shall be added to our enemies, and having prevailed against us in war, they will depart out of the land.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Now a new king came to power in Egypt, who had no knowledge of Joseph. And he said to his people, See, the people of Israel are greater in number and in power than we are: Let us take care for fear that their numbers may become even greater, and if there is a war, they may be joined with those who are against us, and make an attack on us, and go up out of the land.
Easy English	After some more time had passed, a new king began to rule in Egypt. He did not know anything about Joseph. He said to his people, 'Look! The Israelites have become too many for us. We must be very careful. If we do nothing, even more of them will be born. Then, if there is a war they will join our enemies. The enemies and the Israelites will fight against us and then the Israelites will leave the country.'
Easy-to-Read Version–2006	Trouble for the Israelites

Then a new king began to rule Egypt. He did not know Joseph. This king said to his people, "Look at the Israelites. There are too many of them, and they are stronger than we are! We must make plans to stop them from growing stronger. If there is a war, they might join our enemies, defeat us, and escape from the land!"

God's Word™

### The Israelites Become Slaves

Then a new king, who knew nothing about Joseph, began to rule in Egypt. He said to his people, "There are too many Israelites, and they are stronger than we are. We have to outsmart them, or they'll increase in number. Then, if war breaks out, they will join our enemies, fight against us, and leave the country."

Good News Bible (TEV)

Then, a new king, who knew nothing about Joseph, came to power in Egypt. He said to his people, "These Israelites are so numerous and strong that they are a threat to us. In case of war they might join our enemies in order to fight against us, and might escape from the country. We must find some way to keep them from becoming even more numerous."

The Message

### "A New King . . . Who Didn't Know Joseph"

A new king came to power in Egypt who didn't know Joseph. He spoke to his people in alarm, "There are way too many of these Israelites for us to handle. We've got to do something: Let's devise a plan to contain them, lest if there's a war they should join our enemies, or just walk off and leave us."

NIRV

Then a new king came to power in Egypt. Joseph didn't mean anything to him. "Look," he said to his people. "The Israelites are far too many for us. Come. We must deal with them carefully. If we don't, there will be even more of them. Then if war breaks out, they'll join our enemies. They'll fight against us and leave the country."

New Simplified Bible

### Thought-for-thought translations; paraphrases:

Common English Bible

### Israel is oppressed

Now a new king came to power in Egypt who didn't know Joseph. He said to his people, "The Israelite people are now larger in number and stronger than we are. Come on, let's be smart and deal with them. Otherwise, they will only grow in number. And if war breaks out, they will join our enemies, fight against us, and then escape from the land."

Contemporary English V.

Many years later a new king came to power. He did not know what Joseph had done for Egypt, and he told the Egyptians: There are too many of those Israelites in our country, and they are becoming more powerful than we are. If we don't outsmart them, their families will keep growing larger. And if our country goes to war, they could easily fight on the side of our enemies and escape from Egypt.

The Living Bible

Then, eventually, a new king came to the throne of Egypt who felt no obligation to the descendants of Joseph.\*

He told his people, "These Israelis are becoming dangerous to us because there are so many of them. Let's figure out a way to put an end to this. If we don't, and war breaks out, they will join our enemies and fight against us and escape out of the country."

New Berkeley Version

New Century Version

### Trouble for the People of Israel

Then a new king began to rule Egypt, who did not know who Joseph was. This king said to his people, "Look! The people of Israel are too many and too strong for us to handle! If we don't make plans against them, the number of their people will grow even more. Then if there is a war, they might join our enemies and fight us and escape from the country!"

New Life Version

Then a new king came into power over Egypt. He did not know Joseph. He said to his people, "See, the people of Israel are too many and too powerful for us. Come,

let us be wise in how we act towards them, or they will become more in number. If there is a war, they might join with those who hate us. They might fight against us and then leave the land."

New Living Translation

Eventually, a new king came to power in Egypt who knew nothing about Joseph or what he had done. He said to his people, "Look, the people of Israel now outnumber us and are stronger than we are. We must make a plan to keep them from growing even more. If we don't, and if war breaks out, they will join our enemies and fight against us. Then they will escape from the country."

### Partially literal and partially paraphrased translations:

American English Bible

Then a new king became the ruler over Egypt who didn't know Joseph (possibly Sobekemsaf I). And he said to his nation: '{Look!} The children of Israel have [grown tremendously] and they're now more powerful than we are. So let's be smooth in the way we deal with them, because if they continue to grow and then we find ourselves at war, they could side with our enemies. And after they beat us in war, they will leave our land!' "

Beck's American Translation

International Standard V

#### ***The Israelis Become Slaves***

Eventually a new king who was unacquainted with Joseph came to power in [Lit. *arose over*] Egypt. He told his people, "Look, the Israeli people are more numerous and more powerful than we are. Come on, let's be careful how we treat them, so that when they grow numerous, if a war breaks out they won't join our enemies, fight against us, and leave our land."

New Advent (Knox) Bible

Meanwhile, a new king of Egypt had arisen, who knew nothing of Joseph. See, he said to his people, how the race of the Israelites has grown, till they are stronger than we are. We must go prudently about it and keep them down, or their numbers will grow; what if war threatens, and they make common cause with our enemies? They will get the better of us, and leave our country altogether.

Translation for Translators

Then *several hundred years later*, a new king began to rule [MTY] in Egypt. He did not know *what Joseph had done for the people of Egypt long ago*. He said to his people, "Look *at what has happened* The Israeli people have become so numerous and so powerful that they *now are dangerous* to us! We must find a way to control them! If we do not do that, their population will continue to grow. Then, if enemies [PRS] attack us, they will join with our enemies and fight against us, and they will escape from our land."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

There was to be established a new king over Egypt - is he to have known Joseph? - He was to say to his people: The people of the sons of Israel are greatly overshadowing us. We were to be provided for, and were to be cunning. Were they to greaten and we were to be encountered, they are to have joined to them hating us and are to have warred against us, even are they to have come up from these solid grounds.

Conservapedia

There arose a new king in Egypt, who did not know about Joseph [Probably Sesostris III]. And he was saying to his people, "Behold, the Sons of Israel are great in number, and stronger than we are [Hebrew "staunch from us."]. Pay attention! We must deal wisely against them, or else they will multiply more, and join our enemies in war and fight against us, in order to get themselves out of our land."

Ferrar-Fenton Bible

#### ***A Foreign Conqueror rules Egypt and Fears Israel***

Then a Foreign Conqueror arose over the Mitzeraim who knew nothing of Joseph, and said to his nation, " This people, the sons of Israel, are more in number and stronger than io ourselves, therefore let us deal skilfully with them, to prevent them

God's Truth (Tyndale)	<p>increasing, for it is possible they might turn upon us in war and conquer, for they hate us, and may be fighting against us and expel us from the land."</p> <p>Then there rose up a new king in Egypt which knew not Joseph. And he said unto his folk: behold the people of the children of Israel are more and mightier than we. Come on, let us play wisely with them: least they multiply, and then (if there chance any war) they join themselves unto our enemies and fight against us, and so get them out of the land.</p>
HCSB	<p>A new king, who had not known Joseph, came to power in Egypt. He said to his people, "Look, the Israelite people are more numerous and powerful than we are. Let us deal shrewdly with them; otherwise they will multiply further, and if war breaks out, they may join our enemies, fight against us, and leave the country."</p>
Tree of Life Version Urim-Thummim Version	<p>Then there was established a new king over Egypt that did not recognize Joseph. And he said to his people, understand this, the people of the children of Israel are more numerous and stronger than ourselves. Therefore let us act judiciously with them or they will become numerous, and if a conflict arises, they will join to our enemies and fight against us and will depart out of our land.</p>
Wikipedia Bible Project	<p>And a new king took over Egypt, who did not know of Joseph. And he said to his people: "See here, the nation of the sons of Israel is more numerous and mighty than we are. Let us wise up to her, lest she multiply and there will happen a war and she will add herself to our detesters, and fight with us, and rise up from the Earth.</p>

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The Hebrews reduced to slavery</p> <p>Then a new king who had not known Joseph came to power and said to his people, "The Israelites are more numerous and stronger than we are. Let us deal warily with them lest they increase still more and, in case of war, side with our enemy, fight against us and escape from the land."</p>
The Heritage Bible	<p>And there rose up a new king over Egypt who did not know Joseph. And he said to his people, Behold, the people of the children of Israel are more abundant and more powerful than we; Come, let us be wise toward them lest they multiply, and it is that a war happens, and they add themselves also to those hating us, and devour against us, and ascend out of the land.</p>
New American Bible (2011)	<p><i>The Oppression.</i></p> <p>Then a new king, who knew nothing of Joseph,* rose to power in Egypt. He said to his people, "See! The Israelite people have multiplied and become more numerous than we are!</p> <p>Come, let us deal shrewdly with them to stop their increase;* otherwise, in time of war they too may join our enemies to fight against us, and so leave the land."</p> <p>Acts 7:18–19</p>
New Jerusalem Bible	<p><b>Who knew nothing of Joseph:</b> the nuance intended by the Hebrew verb "know" here goes beyond precise determination. The idea may be not simply that a new king came to power who had not heard of Joseph but that this king ignored the services that Joseph had rendered to Egypt, repudiating the special relationship that existed between Joseph and his predecessor on the throne.</p> <p><b>Increase:</b> Pharaoh's actions thereby immediately pit him against God's will for the Israelites to multiply; see note on v. 7 above.</p> <p>Then there came to power in Egypt a new king who had never heard of Joseph. 'Look,' he said to his people, 'the Israelites are now more numerous and stronger than we are. We must take precautions to stop them from increasing any further, or if war should break out, they might join the ranks of our enemies. They might take arms against us and then escape from the country.'</p>

New RSV  
Revised English Bible

When a new king ascended the throne of Egypt, one who did not know about Joseph, he said to his people, "These Israelites have become too many and too strong for us. We must take steps to ensure that they increase no further; otherwise we shall find that, if war comes, they will side with the enemy, fight against us, and become masters of the country."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now there arose a new king over Egypt. He knew nothing about Yosef but said to his people, "Look, the descendants of Isra'el have become a people too numerous and powerful for us. Come, let's use wisdom in dealing with them. Otherwise, they'll continue to multiply; and in the event of war they might ally themselves with our enemies, fight against us and leave the land altogether."

exeGesese companion Bible

And a new sovereign rises over Misrayim, who knows not Yoseph: and he says to his people, Behold, the people of the sons of Yisra El are greater and mightier than we: give, deal wisely with them, lest they abound; and so be it, when war confronts us, they also add to them who hate us and fight against us and thus ascend from the land.

JPS (Tanakh—1985)

A new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground."

Kaplan Translation

*The New Order*

A new king who did not know of Joseph, came into power over Egypt. He announced to his people, 'The Israelites are becoming too numerous and strong for us. We must deal wisely with them. Otherwise, they may increase so much, that if there is war, they will join our enemies and fight against us, driving [us] from the land.'

#### **A new king**

Or, 'regime' or 'dynasty.' According to tradition, this occurred around the time of Miriam's birth, which was 2361 (1400 b.c.e.). Hence, the name Miriam denotes bitterness (Seder Olam Rabbah 3). The 'new king' would then be Thutmose IV, who reigned 1411-1397 b.c.e.

If we accept the 163 year discrepancy (see note on Genesis 12:15), then this occurred around what would be considered 1563 b.c.e. The New Kingdom, starting with the 18th Dynasty, is known to have begun in 1575 b.c.e. This started with Ahmose (Ach-moshe), who drove the Hyksos out of Egypt. Although the Israelites were not driven out at this time, the Hyksos were a Semitic tribe, and therefore the changed political climate would have adversely affected the Israelites. A new surge of nationalism would also have resulted in prejudice against foreign elements. (cf. Josephus, Contra Apion 1:14,26. Also see Yov'loth 46:11).

#### **driving us from the land**

Literally, 'they will [make us] go up from the land' (Sotah 11a; Rashi; Saadia Gaon; Syriac). Or, 'they will leave the land' (Rashi; Ibn Ezra).

Orthodox Jewish Bible

Now there arose a melech chadash over Mitzrayim, which had no da'as of Yosef. And he said unto his people, Hinei, the Am Bnei Yisroel are more and stronger than we.



Come, let us outsmart them; lest they multiply, and it come to pass, that, when there falleth out any milchamah, they join also unto our enemies, and fight against us, and so get them up out of the land.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now a new king arose over Egypt, who did not know Joseph [nor the history of his accomplishments]. He said to his people, "Behold, the people of the sons of Israel are too many and too mighty for us [they greatly outnumber us]. Come, let us deal shrewdly with them, so that they will not multiply and in the event of war, join our enemies, and fight against us and escape from the land."

The Expanded Bible

#### Trouble for the People of Israel

Then a new king began to rule [rose over] Egypt, who did not know who Joseph was [identification uncertain; may refer to Ahmose in 16th century bc]. This king [He] said to his people, "Look! The people of Israel are too many and too strong for us to handle [stronger than us]! If we don't make plans against [deal wisely/shrewdly with] them, the number of their people will grow even more. Then if there is a war, they might join our enemies [those who hate us] and fight us and escape [go up] from the country!"

Kretzmann's Commentary

#### Verses 8-14

##### Pharaoh Plans to Curb the Growth

Now there arose up a new king over Egypt which knew not Joseph. The expression "arose up" indicates either that the new Pharaoh adopted entirely new policies with reference to the strange people within the boundaries of his land, or that a new dynasty was founded by conquest or by the overthrow of that which had been friendly to the people of Joseph, the savior of Egypt. This new Pharaoh knew not Joseph, either because he was entirely unfamiliar with the history of the strange people in Goshen, or because he determined to set aside the high regard in which the strangers had been held. A careful comparison of Biblical and secular history seems to show that Thothmes I must have been the Pharaoh of the oppression, while the Pharaoh of the Exodus was Amenhotep II. **And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.** This was an exaggeration to emphasize the unwelcome growth of the Israelites which showed the abject fear of the despot. **Come on, let us deal wisely with them,** make use of political sagacity combined with despotic craftiness and malice, **lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.** The children of Israel were no citizens of Egypt, they had never become Egyptianized, neither in language nor in religion nor in customs, and so the new despot scented a danger which his policy bade him remove in time. He did not fear the conquest of his own country, but merely the departure of the Jews in case of a war. He considered the Israelites subject to his jurisdiction to the extent of treating them as serfs and bondmen.

NET Bible®

Then a new king, who did not know about Joseph, came to power [Heb "arose."] over Egypt. He said [Heb "and he said."] to his people, "Look at the Israelite people, more numerous and stronger than we are! Come, let's deal wisely with them. Otherwise they will continue to multiply, and if a war breaks out, they will ally themselves with [Heb "and [lest] he [Israel] also be joined to."] our enemies and fight against us and leave [Heb "and go up from."] the country."

The Voice

*One day, a new king came to power and ruled over Egypt, but this king had no knowledge of Joseph.*

**Pharaoh** (to some of his advisors): Look! There are more Israelites than ever before, and they are growing more powerful than we are. We need to be careful in

our dealings with them. Otherwise, they may grow even greater in number, and in a time of war join forces with our enemies, fight against us, and then leave the land.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and a new king rose upon "Mits'rayim <sup>Two straits"</sup> (who) did not know "Yoseph <sup>Adding"</sup> , and he said to his people, look, the people of the sons of "Yisra'el <sup>He turns El aside"</sup> are abundant and numerous, (more than) us, (come), we will (act) skillfully toward him, otherwise he will increase, and (it) will (come to pass) that a battle will meet us, also in addition, our haters will [wage war] (with) us, and he will go up from the land,...
Concordant Literal Version	Then a new king rose over Egypt who knew nothing about Joseph. He said to his people: Behold, the people of the sons of Israel are more numerous and staunch than we. Grant attention! Let us show ourselves wise as to them, lest they increase and it come to be when someone proclaims war on us, and they are added, even they, to those hating us, that they fight against us and ascend from the land.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	<b>Pharaoh Oppresses Israel</b> Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."
Modern English Version	Now there rose up a new king over Egypt, who did not know Joseph. He said to his people, "Surely, the people of the sons of Israel are more numerous and powerful than we. Come, let us deal wisely with them, lest they multiply, and it come to pass that when any war breaks out, they also join our enemies, and fight against us, and escape from the land."
Modern KJV	.
NASB	Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Behold, the people of the sons of Israel are more and mightier than we. Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land."
New European Version	Now there arose a new king over Egypt, who didn't know Joseph. He said to his people, Behold, the people of the children of Israel are more numerous and mightier than we are. Come, let us deal prudently with them, in case they multiply yet more and it happens that when any war breaks out, they also join themselves to our enemies, and fight against us, and escape out of the land.
New King James Version	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
A Voice in the Wilderness	And there arose a new king over Egypt, who did not know Joseph. And he said to his people, Behold, the people of the children of Israel are more numerous and vast than we. Come, let us deal wisely with them, lest they multiply, and it happen in the event of war, that they also join our enemies and fight against us, and thus go up out of the land.
Young's Updated LT	And there rises a new king over Egypt, who has not known Joseph, and he says unto his people, "Lo, the people of the sons of Israel is more numerous and mighty than we; give help! Let us act wisely concerning it, lest it multiply, and it has come to pass, when war happens, that it has been joined, even it, unto those hating us, and has fought against us, and has gone out up of the land."

**The gist of this passage:** A king who does not know Joseph rises up and speaks to his people about the sons of Israel, warning his people that this is a dangerous population who might even ally themselves with Egypt's enemies in the future, fight against Egypt, and then leave the land of Egypt.

<b>Exodus 1:8a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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
qûwm (קוּם) [pronounced <i>koom</i> ]	<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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
châdâsh (חַדָּשׁ) [pronounced <i>khaw-DAWSH</i> ]	<i>new, new thing; fresh</i>	masculine singular adjective	Strong's #2319 BDB #294
You may recall that Solomon says, “ <a href="#">There is no new thing under the sun</a> ” in the book of Ecclesiastes. Well, this is the first time this word is used.			
‘al (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** [A new king arose over Egypt...](#)

Many years pass; Joseph and all of his brothers are dead. There is a new king who rises up in Egypt.

All of the kings of Egypt are referred to in the Bible by the title *Pharaoh*. This Pharaoh is not the Pharaoh of Ex. 5. The Pharaoh in this verse arose two to eight generations after Joseph. A country requires very little time to degenerate. A country can go from its highest to its lowest point in one generation (take the WW II and the post WW II generation in America; followed almost immediately by the hippie generation, who brought serious degeneracy into our midst). When Joseph died, his position of authority was not perpetuated by another Jew, therefore the Jews lost their position of partial power in Egypt. This was not necessarily a matter of anti-Semitism as we saw the Joseph was head and shoulders above his brothers, his father and his grandfather in the realm of spiritual growth and orientation to God's plan and to His grace (although Jacob, his father, appeared to experience some spiritual growth near the end of his life). So it is possible for the Pharaoh of Joseph and his sons to recognize the innate ability of Joseph; but to also see that this is lacking in his brothers.

The NET Bible: *It would be difficult to identify who this “new king” might be, since the chronology of ancient Israel and Egypt is continually debated. Scholars who take the numbers in the Bible more or less at face value would place the time of Jacob’s going down to Egypt in about 1876 B.C. This would put Joseph’s experience in the period prior to the Hyksos control of Egypt (1720-1570’s), and everything in the narrative about Joseph points to a native Egyptian setting and not a Hyksos one.*

Joseph's death, then, would have been around 1806 B.C., just a few years prior to the end of the 12th Dynasty of Egypt. This marked the end of the mighty Middle Kingdom of Egypt. The relationship between the Hyksos (also Semites) and the Israelites may have been amicable, and the Hyksos then might very well be the enemies that the Egyptians feared in Exodus 1:10. It makes good sense to see the new king who did not know Joseph as either the founder (Amosis, 1570-1546) or an early king of the powerful 18th Dynasty (like Thutmose I). Egypt under this new leadership drove out the Hyksos and reestablished Egyptian sovereignty. The new rulers certainly would have been concerned about an increasing Semite population in their territory (see E. H. Merrill, *Kingdom of Priests*, 49-55).<sup>26</sup>

### Exodus 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lôʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâdaʿ (יָדָע) [pronounced yaw-DAHĠ]	<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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יְוָחֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

The NET Bible: *The relative clause comes last in the verse in Hebrew. It simply clarifies that the new king had no knowledge about Joseph. It also introduces a major theme in the early portion of Exodus, as a later Pharaoh will claim not to know who Yahweh is. The Lord, however, will work to make sure that Pharaoh and all Egypt will know that he is the true God.*<sup>27</sup>

**Translation:** ...who did not know Joseph.

This new king does not know Joseph. There is more to this than, he never met Joseph. He does not know who Joseph was. He does not know that role that Joseph played in his history. This king and many of the people over whom he rules are alive because of Joseph. He does not know that.

This text reads *arose over against Egypt*. Rather than saying *there arose a king over Egypt who did not know Joseph*, this king is qualified by the adjective *châdâsh* (חָדָשׁ) [pronounced *khaw-DAWSH*] means *new, fresh*. This word which is so common in our vocabulary, is found 50 times in the Old Testament. The preposition is *ʾal* (אֲל) [pronounced *ġahl*] and it means *upon, on account of, concerning, together with, beyond, over, to, towards, against*.

<sup>26</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>27</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

What is possibly implied here is an imposition; and definitely elevation. The verb is *qûwm* (קום) [pronounced *koom*] and it means *to arise, to stand, to stand up*; however, this is in the Qal imperfect, indicating a process, not a completed event, which could mean a dynasty. None of this is absolutely conclusive, but there is a strong indication that this is a new, foreign dynasty rising over Egypt. A reasonable guess would be that this is the Hyksos dynasty **or** the end of the Hyksos dynasty. The latter seems very probable since an Egyptian control would automatically be suspicious of foreigners.

Exodus 1:8 *A new king arose over Egypt who did not know Joseph.* (Kukis mostly literal translation)

How does a king rise up who does not know Joseph? For whatever reason, the history of Joseph in Egypt was removed, to the point where a Pharaoh is raised up and he does not know Joseph. Most pharaohs are going to know history, geography and politics; as well as how to read and write in several languages. These are highly educated men, for the most part. These things would make up the basic knowledge that a pharaoh would have—their basic preparatory training. But this Pharaoh does not come with that knowledge. This suggests that the history of Egypt was changed or distorted; and that the history of Joseph and what he did was removed from Egypt.

Now, a very reasonable question would be, *why would the Egyptians remove Joseph (and his people) from their history? Or, why would Egyptians develop a dislike for Joseph later on?* Although Joseph saved many families of Egypt alive, he did this by bartering for their silver, animals, and farms. So, the people of his era appreciated that, as he kept them alive; but their descendants, lacking any claim to the land or to any inheritance, may not have been so grateful (years 3–7 of the great famine and Joseph's actions are found in Gen. 47:13–27).

Let me suggest a possible set of circumstances which occur many decades after this: an Egyptian Pharaoh, attempting to sound like a populist, could have easily distorted what Joseph did, and removed him from history, at the approval of the people of his era (this is pure speculation on my part, to explain how a king could arise and not know Joseph). There were different dynasties with different agendas which rose up in Egypt; but all we need to know is, a king rose up who did not know Joseph (or, perhaps, did not *acknowledge* Joseph as the national hero and patriot that he was). Joseph dies and, apparently, his true history as a savior of Egypt does not continue with Egypt.

Could a pharaoh arise who vilifies Joseph (which later generations may have done); and say, “Who is this Joseph? Do I know a Joseph? I should say not!” Joseph could have been portrayed as the man who placed all Egyptian farmers into bondage to the Pharaoh of Joseph's time (Gen. 47:18–26). This would have been a very populist approach.

People in this life can be notoriously unhappy; or distressed with certain contemporary or historical figures—taking the norms and values of their day and applying those norms to people from many generations back. We have seen our own founding fathers of the United States of America vilified, as many of them owned slaves. Many confederate statues have been torn down or removed and relocated; and threats on the statues of founding fathers made. The leaders of such movements try (and often succeed) in making one's opinion a (false) binary choice. (1) You support slavery, wish that we still had slaves, and you want all such statues to remain to honor these men for owning slaves; or (2) you oppose slavery and therefore, you want the statues of all slave owners removed (because such statues are representative of honoring the men; and, therefore, honoring slavery). No nuance allowed.

Therefore, it is not hard to imagine a generation arising—even the next generation—who vilify Joseph. They are being taxed at 20% (Gen. 47:23–24), this money all goes to the government, and this can upset those paying the taxes—those who are a generation or more removed from the great famine. If they understand Joseph to have instituted those taxes, apart from the actual historical context; then they may hold him in low esteem (all of this is conjecture on my part).

Just as likely is, a pharaoh arises who removes the history of previous pharaohs; and what remains is distorted. Joseph is somehow lost in this re-shuffling (or, he is vilified).

The only reason that I suggest such an approach is, when would a king arise who really did not *know* Joseph? It seems more reasonable to me that Joseph was purposely excised from history or purposely given a bad reputation by later generations.

In any case, what remains in Egypt is the Hebrews, who are increasing rapidly in population; and who are separated from the rest of the Egyptians. How they got there is either distorted by or not known to the Pharaoh who arose who *did not know Joseph*.

As an aside, I can guarantee you that, while the Jews lived in Egypt, unharmed and allowed their freedom, they were prosperous and Egypt was prosperous. As God promised Abraham, “I will bless those who bless you and curse those who curse you.” And when they turned against the Hebrew people, life, no doubt, became worse for the Egyptians.

Remember how this chapter begins, speaking of 70 Hebrew people; so, how do Egyptians feel now that there are tens of thousands of Hebrews? They have not integrated into their society; they have kept to themselves. They reject the gods of Egypt and their worship their own God. It is easy to vilify such a people, even though there may not actually be a good reason for doing so.

Let me suggest that, those first few generations of Israelites enjoyed great prosperity, a great increase in livestock, and a population explosion. The Egyptians—even if their standard of living is higher than it has ever been—may still look upon the Israelites with suspicions or even jealousy.

We have that sort of thing occurring today in America. People have got more *things* and a greater access to foods and personal comfort than ever before in American history; and yet, they see these CEO’s or Wall Street traders or even politicians; and they develop an anger which is based upon jealousy and covetousness.

I know the life that my parents led when they were younger; I know the life that they led as adults with children; and I know my life today. I see a great increase in wealth and possessions over that scope of time. Furthermore, I know from doctrine and from common sense that there is no reason to be jealous of anyone else, even if they have much more than I have. But some people cannot see things in this way. They themselves may be a part of a generation of greater prosperity than has ever been (and they are); but they still set their eyes upon people with a massive amount of wealth, and they allow themselves to be disturbed with that.

My point being is, Egypt, during this time, may be greatly prosperous; but this does not keep them from have very negative attitudes towards the Hebrew people in their midst.

**A Review of Exodus 1:7–8:** The people of Israel (Jacob) had been living in Egypt for about 340 years. Even though, at the very beginning, Joseph, a son of Jacob, delivered these people from famine, reasons had been found to place the Hebrew people into slavery. This will be described in vv. 7–11.

Exodus 1:7 **But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.** (ESV)

As we have studied, the Egyptians were more than likely also enjoying great prosperity. As long as they gave respect to the Hebrew people and to their God, God blessed them as well. However, many people are blessed and they have not even an ounce of appreciation for it.

The sons of Jacob were given an area known as Goshen, in northern Egypt; and they had filled that area up. We do not know if they expanded beyond that or if the Hebrews were found owning land outside of that territory. My educated guess would be that this did not happen, based upon the Egyptian norms and standards which required separation between the Egyptian people and the Hebrews.

Exodus 1:8 **Now there arose a new king over Egypt, who did not know Joseph.** (ESV)

This new king may have literally not known any history at all about the Hebrew people; or the history that he knew was distorted, so that he did not know the Egyptian patriotism of Joseph, but a villainized caricature instead. Or, as we have previously discussed, the king himself chose to distort Joseph's place in Egyptian history. Whatever the case, I do not doubt that history had been erased or distorted.

Exodus 1:9a			
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [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
'am (עם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** He said to his people,...

The king thinks about the situation, with all of these foreigners living with them, and he decides to take action.

Exodus 1:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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.

The NET Bible: *The particle הִנֵּה (hinneh) introduces the foundational clause for the exhortation to follow by drawing the listeners' attention to the Israelites. In other words, the exhortation that follows is based on this observation. The connection could be rendered "since, because," or the like.*<sup>28</sup>

<sup>28</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

Exodus 1:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun; construct state	Strong's #5971 BDB #766
bānîym (בְּנֵי־יִשְׂרָאֵל) [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 <sup>e</sup> rā'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
rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'âtsûwm (עֲצוּמִים) [pronounced <i>gaw-ZOOM</i> ]	<i>powerful, strong, robust, mighty; numerous, great</i>	masculine singular adjective	Strong's #6099 BDB #783
James Rickard: "Numerous" is the Adjective ATSUM, עֲצוּמִים, that means "strong, mighty or numerous" and is a derivative of the verbal root ATSOM, which means, "to be strong, to be mighty or to be numerous." <sup>29</sup>			
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; with the 1 <sup>st</sup> person plural suffix	Strong's #4480 BDB #577

**Translation:** ..."Listen, [this] people, the sons of Israel, [are] many and [they are becoming] mightier than us.

There is no interaction with the Jews themselves. The king holds a meeting with his own people only. He warns that this people have increased in population. He claims that even at this time, these Jews are more numerous and stronger than they are (the Egyptians).

It is possible that his warnings here are hyperbole.

This Pharaoh, who did not know Joseph, looked upon the Jews as an infiltration and not as a blessing. Obviously, he was not a student of Egyptian history. As was mentioned in our study of Genesis, we do not have any historical documents from Egypt for several hundred years, around the time of Joseph's rule. It is possible that this is the first Hyksos dynasty king—a foreign king who has taken over Egypt. The phrasing of this verse would easily allow for this to be from a foreign dynasty.<sup>30</sup> In any case, if these records were destroyed and say 100 years had passed or this is a foreign king with no sense of Egyptian history, then this Pharaoh would have no way of knowing who

<sup>29</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>30</sup> See Rotherham's *The Emphasized Bible* p. 84, footnote



Joseph was or how the Jews came to be there. This Pharaoh's concern was to control this foreign population, which seemed to grow much faster than the Egyptian population (which is the result of the lack of right man/right woman relationships).

Exodus 1:9 He said to his people, “Listen, [this] people, the sons of Israel, [are] many and [they are becoming] mightier than us. (Kukis mostly literal translation)

This one speaking is the new king of Egypt; and he is apparently speaking to a group of Egyptians—possibly a large group of elders. There may have been a number of meetings involved here. Perhaps, these are the earliest townhall meetings? Or, far more likely, this is Pharaoh meeting with the elders and leaders of the land.

The sons of Israel were living in the same land, but segregated from the Egyptians. Although there may have been some Egyptian women who married into the Jewish people (we know of at least one<sup>31</sup>), for the most part, there was no intermingling between the Hebrews and the Egyptians. As was the custom in that day and time, a woman brought into the family from the outside became a part of that family (which would have included the worship of the Hebrew God, Y<sup>e</sup>howah).

In the book of Genesis, we were given two examples of a separation which was probably maintained between the Hebrews and the Egyptians: (1) they did not eat together; and (2) the vocation of the Hebrews (raising cattle) was disgusting to the Egyptians (which is one reason why the Pharaoh who knew Joseph placed the people in Goshen, separate from the Egyptian people).

You will recall that when Joseph had his brothers over for lunch (before they knew who he was), he even ate at a separate table from them. When the sons of Joseph first spoke to Pharaoh, they were to make clear that they were shepherds, which apparently caused Pharaoh to give them land which is very separate from the Egyptian people.

### Exodus 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (יָהַב) [pronounced yaw-HAWB <sup>v</sup> ]	<i>give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with a voluntative hê	Strong's #3051 BDB #396
châkam (חָכַם) [pronounced khaw-KHAHM]	<i>to show oneself wise, deceive, show one's wisdom; to seem wise to oneself, to be wise in one's own eyes</i>	1 <sup>st</sup> person plural, Hithpael imperfect with the voluntative hê	Strong's #2449 BDB #314

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

The NET Bible: *The verb is the Hitpael cohortative of חָכַם (khakam, “to be wise”). This verb has the idea of acting shrewdly, dealing wisely. The basic idea in the word group is that of skill. So a skillful decision is required to prevent the Israelites from multiplying any more.*<sup>32</sup>

<sup>31</sup> Joseph's wife.

<sup>32</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** *Come, we need to be wise regarding them...*

The first word here is rather difficult. I went with Owen's translation of *come*; perhaps the idea is, *permit me to propose a solution*.

The king tells his people that the people of Egypt need to be wise regarding the people of Israel. The verb here can also mean *to deceive*.

The NET Bible: *Pharaoh's speech invites evaluation. How wise did his plans prove to be?*<sup>33</sup>

## Exodus 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
The NET Bible: <i>The word פן (pen) expresses fear or precaution and can also be translated "lest" or "else" (R. J. Williams, Hebrew Syntax, 75-76, §461).</i> <sup>34</sup>			
râbâh (הִבָּר) [pronounced raw <sup>b</sup> -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7235 BDB #915
The NET Bible: <i>The verb can be translated simply "will multiply," but since Pharaoh has already indicated that he is aware they were doing that, the nuance here must mean to multiply all the more, or to continue to multiply. Cf. NIV "will become even more numerous."</i> <sup>35</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

<sup>33</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>34</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>35</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the <i>wâw</i> 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).			
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
The NET Bible: <i>The words וַיְהִי־כִי (vÿhayah ki) introduce a conditional clause – “if” (see GKC 335 §112.y).</i> <sup>36</sup>			
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i> ]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #7122 & #7125 BDB #896
There is another possible reading:			
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i> ]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect with the 1 <sup>st</sup> person plural suffix	Strong's #7122 & #7125 BDB #896
I don't know that this reading actually occurs elsewhere; but that this might be Owens best guess as to how this verb ought to read.			
mil°châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536

**Translation:** ...so that they do not multiply [any more]. It could be that war befalls us;...

Everything else which follows is preceding by the word *pen* (פִּי) [pronounced *pen*], which means, *lest, peradventure, or else, in order to prevent, or, so that* [plus a negative]. Then the king lays out a worst case scenario about what might happen to the Egyptians.

This worst case scenario is going to be quite convoluted.

The people of Israel could continue to multiply and strengthen, and war might break out. He is not suggesting that the Jews initiate this war, but this could simply be a war of some outside power that comes in to attack Egypt (which was known to happen).

## Exodus 1:10c

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

<sup>36</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to be added to, to join oneself; to be increased [e.g., in wealth]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3254 BDB #414
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
hûw' (הוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sânê' (שֹׂנְאִים) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters, enemies</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person plural suffix	Strong's #8130 BDB #971

**Translation:** ...[and that] they join our enemies... The king continues with what could possibly happen. The Jews might join up with their enemies. Literally, this reads *and they also join beside our enemies*. (Throughout this passage, *Israel* is spoken of in the masculine singular; we would think of them in the masculine plural.)

This is something that the king is warning could happen. War could break out and the Jews might join up with their enemies rather than with the Egyptians.

There is absolutely no reason to think that this would happen. The Jews, by this point in time, have a closer relationship with the Egyptians than with any other people. Therefore, it is illogical to think that the Jews would join up with their enemies.

## Exodus 1:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâcham (לָחַם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3898 BDB #535
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #88

**Translation:** ...and fight against us...

The king continues this possible scenario that the Jews might fight against the Egyptians in this war.

So, the idea is, someone from outside Egypt makes war with Egypt. The Jews decide to ally themselves with this other power; and turn against the Egyptians. All of this seems quite farfetched.

### Exodus 1:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
<p>There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i>, but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i>.</p>			
<p>All of the BDB meanings: <i>to go up, ascend; to meet, visit, follow, depart, withdraw, retreat; to go up, come up (of animals); to spring up, grow, shoot forth (of vegetation); to go up, go up over, rise (of natural phenomenon); to come up (before God); to go up, go up over, extend (of boundary); to excel, be superior to</i>.</p>			
<p>The NET Bible: <i>All the verbs coming after the particle וְ (ven, "otherwise, lest" in v. 10) have the same force and are therefore parallel. These are the fears of the Egyptians. This explains why a shrewd policy of population control was required. They wanted to keep Israel enslaved; they did not want them to become too numerous and escape.</i><sup>37</sup></p>			
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
ʿerets (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 with the definite article	Strong's #776 BDB #75

**Translation:** ...and come up [to attack us] from [our own] land."

Here is what is worrisome in this whole scenario. Not only would the Jews fight against the Egyptians, in the event of a war, but they would rise up from their own land to fight against the Egyptians. They would oppose the Egyptians on interior lines. Tactically, the Egyptians might not stand before an enemy from the outside and the Jews attacking them from their own land.

Exodus 1:10 *Come, we need to be wise regarding them so that they do not multiply [any more]. It could be that war befalls us; [and that] they join our enemies and fight against us and come up [to attack us] from [our own] land.*" (Kukis mostly literal translation)

Most of the translations have the Jews going up out of the land; however, the verb used here sometimes has a military component. So, I don't think that they are worried the Jews are going to leave Egypt for Canaan (Canaan is not mentioned in this warning); but the idea is more that the Jews rise up on interior lines against the Egyptians in battle.

<sup>37</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

What is important to gain from this is, Israel remained a separate entity within Egypt. No doubt some Egyptian women married into the Jewish families (particularly earlier, when Joseph was prime minister); but in doing this, they themselves became Jewish—and their children were Jewish.

This is very different from most groups who moved to America. At the first, Italians or Poles might move into *little Italy* or *little Poland* (a subsection of a city where they moved, where there were many other Italians or Poles), but, after a generation or two, have integrated further and further into American society and neighborhoods. This never happened with the Hebrew people in Egypt.

According to this passage, the Jews were not large enough of a population at this point to be a threat to Egypt in terms of a revolution, but they were large enough and indigenous enough that if another nation came to make war with Egypt, their potential alliance with the Jews could be the determining factor in the outcome of such an attack. This Pharaoh will set the stage, but will be long gone by the time of the exodus out of Egypt. His plan of action was to enslave the Jew:

Exodus 1:8–10 A new king arose over Egypt who did not know Joseph. He said to his people, “Listen, [this] people, the sons of Israel, [are] many and [they are becoming] mightier than us. Come, we need to be wise regarding them so that they do not multiply [any more]. It could be that war befalls us; [and that] they join our enemies and fight against us and come up [to attack us] from [our own] land.” (Kukis mostly literal translation)

Exodus 1:9–10 And he [the Pharaoh who did not know Joseph] said to his people, “Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.” (Kukis paraphrase)

Throughout man’s history, prejudice and racism has been used as weapons. This has been particularly true of attacks upon Jews (even in the United States, there are far more **racial attacks** against Jews than against Muslims).

This new pharaoh has made some observations which are obvious to everyone. The Jewish population is growing by leaps and bounds. He warns that, if Egypt is ever attacked by enemies, the Jews might just join up with them and attack the Egyptians from the inside. They would be a great force to be reckoned with.

Pharaoh uses a strawman argument, placing an assumption on top of a possible occurrence, and then says, “And therefore, we must act.” What he actually suggested is, they must be *shrewd* when dealing with the Jews. But what he means is *ruthless*.

We are not given a series of intervening events which lead to this point, so I will do some speculation here.

If you will recall the events from Gen. 47, the people of Egypt, due to a 7-year famine, essentially gave their animals, homes and land to Pharaoh as a result. What happened was, Pharaoh could not actually take physical possession of all their animals and land; so the people continued to take care of their own animals and land, but, were charged 20% off the top that was paid to Pharaoh (Gen. 47:24). What Joseph did saved these people and they were grateful (Gen. 47:25); but generations die off and new generations rise up.

Let me suggest that a generation rises up, and they do not like paying this 20% tax to Pharaoh. Who do they hold responsible for this tax? Joseph, of the Hebrew people. The circumstances of events which took place are often not important to later generations (as a very wise man once said, *history begins for most people the day they are born*). Also, bear in mind, the people of Jacob are not actually subject to this tax (as Joseph was able to take care of them with the grain that had been stored).

A new pharaoh also rises up, and he takes their complaints into consideration, and he says to his people, “I do not know any Joseph!” (who is, by this time, dead). And the people of Egypt cheer him.

At this time, the Egyptians would be taxed and the Hebrews were not subject to the same taxation. The Hebrew people seem to be getting stronger and stronger, and they never integrated into Egyptian society. They blame this Joseph fellow—a Hebrew—for these events. So a hero to one generation becomes villainized by another. And out of this, a plot is hatched for the Egyptians to enslave the Hebrew people. Bear in mind, much of this is speculation. I am simply filling in some of the history which could have led to the enslavement of the Jewish people. The idea being, *it could have happened this way*. Certainly, another generation could have arisen which knew absolutely nothing of the previous history (not even a distorted version of it). In any case, the Hebrew people were enslaved simply because they were separate from Egyptian society (which could not have been an easy thing to do). The enslavement could have been sudden; and they could have eased into it, telling the Hebrew people, “You are living on Egyptian land; it is time that you paid a price for that.”

However this came about, at some point, the Hebrew people became full-on slaves to the Egyptians, to the point of building entire cities for the Egyptians. How exactly this came about, we are never told—we are simply given the barest of hints. But the Egyptians were a very well-organized people; and it is possible that this began with an edict from the king: “All Hebrew persons will now be slaves to the king of Egypt.” There would be enough Egyptian military types to make this stick; and examples would have been made of those who resisted.

We should bear in mind that each generation is responsible for its own response to God and His plan (known in that era as *the way*). So, there is no reason to assume that the Hebrew people, at the time of their enslavement, were blameless. How many of them adopted Egyptian idolatry? How many of them abandoned their God? Let me suggest that the pain that they suffered was not completely undeserved.

Exodus 1:8–10 There arose a new king over Egypt, a man who did not know Joseph or anything about him. He addressed his own people, saying, “Listen, this people, the sons of Israel, are many and they are becoming stronger than we are. Listen, we need to be wise regarding our dealings with them so that they do not multiply such that war befalls us, and they join up with our enemies to fight against us. Potentially, they could come out against us from our own land.” (Kukis paraphrase)

Notice how this warning is designed to strike the Egyptians with fear, despite there being absolutely no evidence for issuing such a warning.

**Illustration:** Have you ever heard one political party in the United States warn their supporters that the president of the opposing political party aims to be a dictator. Often, they further warn, “And he might not even leave the White House if he is voted out.” This is exactly the same kind of warning as delivered by this pharaoh approximately 4000 years ago.

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And so they place over him princes of taskworks in order to humble him with their forced labors. And so he builds cities of treasuries for Pharaoh: Pithom and Raamses. And as which they humble him, so he becomes many and so he spreads out. And so they dread from faces of sons of Israel and so make serve the Egyptians sons of Israel in severity. And so makes bitter their lives with labor severe, in mortar and in brick and in all labor in the field, in all their labor which they labor in them in harshness.

Exodus  
1:11–14

Therefore, the Egyptians [lit., *them*] placed over the sons of Israel [lit., *him*] captains of [their] servitude in order to oppress them with forced labor. As a result, they built storage cities for Pharaoh, [named] Pithom and Raamses. And even as they oppressed them, so they increased [in population] and so they spread out [more upon the land of Egypt]. Therefore, they [both] abhorred [and were in dread] because of the sons of Israel. The Egyptians [further] compelled servitude [from] the sons of Israel with harshness. Consequently, they made their lives bitter with harsh labor, with clay and brick, and with every [kind of] labor [out] in the field, [and] every labor which they did [lit., *they labored*] among them with harshness.

Therefore, the Egyptians placed taskmasters over the Israelites in order to oppress them with hard labors. As a result, they built great storage cities for Pharaoh, including Pithom and Raamses. And the more that the Egyptians oppressed them, the more that they increased in population and the more that they spread out over the land. Therefore, the Egyptians were in dread because of the sons of Israel and so they compelled even harsher servitude from them. Consequently, they made their lives bitter with this harsh labor, making them work with mortar and brick, giving them lousy jobs in the field, and imbuing every sort of labor with great severity.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so they place over him princes of taskworks in order to humble him with their forced labors. And so he builds cities of treasuries for Pharaoh: Pithom and Raamses. And as which they humble him, so he becomes many and so he spreads out. And so they dread from faces of sons of Israel and so make serve the Egyptians sons of Israel in severity. And so makes bitter their lives with labor severe, in mortar and in brick and in all labor in the field, in all their labor which they labor in them in harshness.

Dead Sea Scrolls  
Targum of Onkelos

And they appointed over them evildoing governors (shiltonin) to afflict them in their labours. And they builded cities of treasure houses for Pharaoh, Pithom, and Raamsas. But by as much as they afflicted them, so they increased and waxed strong, and the Mizraee had vexation on account of the sons of Israel; and the Mizraee made the sons of Israel serve with rigour, and embittered their lives with hard labour, in clay and in brick, and in all labour of the field, -all the work which they wrought, they made them do with hardship.

Targum (Pseudo-Jonathan)

But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Israel. And the Mizraee enslaved the sons of Israel, and made their lives bitter by hard service in clay and bricks, and all the labour of the face of the field; and in all the work which they made them do was hardness.

Douay-Rheims 1899 (Amer.)

Therefore he set over them masters of the works, to afflict them with burdens, and they built for Pharaoh cities of tabernacles, Phithom and Rameses. But the more they oppressed them, the more they were multiplied, and increased: And the Egyptians hated the children of Israel, and afflicted them and mocked them:



Aramaic ESV of Peshitta	And they made their life bitter with hard works in clay, and brick, and with all manner of service, wherewith they were overcharged in the works of the earth. Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out. They were grieved because of the B'nai Yisrael. The Egyptians ruthlessly made the B'nai Yisrael serve, and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, in which they ruthlessly made them serve.
Peshitta (Syriac)	Therefore they appointed over them cruel taskmasters to afflict them with their burdens. And they built for Pharaoh cities with storehouses, Pithom and Raamses. But the more they oppressed them, the more they multiplied and became strong. And the Egyptians were grieved because of the children of Israel. So the Egyptians oppressed the children of Israel severely; And they made their lives bitter with hard labor, in mortar and in bricks and in all manner of work in the field; all their service wherein they made them serve was with rigor.
Septuagint (Greek)	And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharaoh, both Pitho, and Ramesses, and On, which is Heliopolis. But as they humbled them, by so much they multiplied, and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel. And the Egyptians tyrannised over the children of Israel by force. And they embittered their life by hard labours, in the clay and in brick-making, and all the works in the plains, according to all the works, wherein they caused them to serve with violence.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So they put overseers of forced work over them, in order to make their strength less by the weight of their work. And they made store-towns for Pharaoh, Pithom and Raamses. But the more cruel they were to them, the more their number increased, till all the land was full of them. And the children of Israel were hated by the Egyptians. And they gave the children of Israel even harder work to do: And made their lives bitter with hard work, making building-material and bricks, and doing all sorts of work in the fields under the hardest conditions.
Easy English	So the Egyptians made the Israelites work as slaves. Their masters made life difficult for the Israelites. They made the Israelites work for Pharaoh, to build cities. The names of the cities were Pithom and Rameses. They were cities in which the Egyptians stored food. Verse 8 'He did not know anything about Joseph.' The new king did not know what had happened before. He did not know how Joseph had given food to the Egyptians in a time of famine. You can read about this in Genesis, chapters 37 - 50. The Egyptians made life more difficult for the Israelites but the Israelites became more in number. They had many children and they lived in every part of the country. Because of this, the Egyptians began to be afraid of them. So the Egyptians made the Israelites work without any rest. The Egyptians made the lives of the Israelites very sad because of their work. The Israelites worked with bricks and mortar. They also did many different jobs in the fields. The Egyptians were cruel. They made the Israelites do all this difficult work.
Easy-to-Read Version–2006	The Egyptians decided to make life hard for the Israelites, so they put slave masters over the people. These masters forced the Israelites to build the cities of Pithom and Rameses for the king. The king used these cities to store grain and other things.

The Egyptians forced the Israelites to work harder and harder. But the harder they worked, the more they grew and spread, and the more the Egyptians became afraid of them. So the Egyptians made them work even harder.

They made life hard for the Israelites. They forced the Israelites to work hard at making bricks and mortar and to work hard in the fields. The Egyptians showed no mercy in all the hard work they made the Israelites do!

*God's Word™*  
Good News Bible (TEV)

So the Egyptians put slave drivers over them to crush their spirits with hard labor. The Israelites built the cities of Pithom and Rameses to serve as supply centers for the king. But the more the Egyptians oppressed the Israelites, the more they increased in number and the farther they spread through the land. The Egyptians came to fear the Israelites and made their lives miserable by forcing them into cruel slavery. They made them work on their building projects and in their fields, and they had no pity on them.

*The Message*

So they organized them into work-gangs and put them to hard labor under gang-foremen. They built the storage cities Pithom and Rameses for Pharaoh. But the harder the Egyptians worked them the more children the Israelites had—children everywhere! The Egyptians got so they couldn't stand the Israelites and treated them worse than ever, crushing them with slave labor. They made them miserable with hard labor—making bricks and mortar and back-breaking work in the fields. They piled on the work, crushing them under the cruel workload.

NIRV

So the Egyptians put slave drivers over the people of Israel. The slave drivers treated them badly and made them work hard. The Israelites built the cities of Pithom and Rameses so Pharaoh could store things there. But the worse the slave drivers treated the Israelites, the more Israelites there were. So the Egyptians became afraid of them. They made them work hard. They didn't show them any pity. The people suffered because of their hard labor. The slave drivers forced them to work with bricks and mud. And they made them do all kinds of work in the fields. The Egyptians didn't show them any pity at all. They made them work very hard.

New Simplified Bible

So the Egyptians put slave masters over them in order to oppress them through forced labor. They built Pithom and Rameses as supply (storage) cities for Pharaoh. However the more the Israelites were oppressed, the more they increased in number and spread out. The Egyptians could not stand them any longer. They forced the Israelites to work hard as slaves. They made their lives bitter with backbreaking work in mortar and bricks and every kind of work in the fields. All the jobs the Egyptians gave them were brutally hard work.

### **Thought-for-thought translations; paraphrases:**

Common English Bible

As a result, the Egyptians put foremen of forced work gangs over the Israelites to harass them with hard work. They had to build storage cities named Pithom and Rameses for Pharaoh. But the more they were oppressed, the more they grew and spread, so much so that the Egyptians started to look at the Israelites with disgust and dread. So the Egyptians enslaved the Israelites. They made their lives miserable with hard labor, making mortar and bricks, doing field work, and by forcing them to do all kinds of other cruel work.

Contemporary English V.

The Egyptians put slave bosses in charge of the people of Israel and tried to wear them down with hard work. Those bosses forced them to build the cities of Pithom and Rameses, where the king could store his supplies. But even though the Israelites were mistreated, their families grew larger, and they took over more land. Because of this, the Egyptians hated them worse than before and made them work so hard that their lives were miserable. The Egyptians were cruel to the people of Israel and forced them to make bricks and to mix mortar and to work in the fields.

The Living Bible	So the Egyptians made slaves of them and put brutal taskmasters over them to wear them down under heavy burdens while building the cities of Pithom and Rameses as supply centers for the king. But the more the Egyptians mistreated and oppressed them, the more the Israelis seemed to multiply! The Egyptians became alarmed and made the Hebrew slavery more bitter still, forcing them to toil long and hard in the fields and to carry heavy loads of mortar and brick.
New Berkeley Version New Century Version	So the Egyptians made life hard for the Israelites. They put slave masters over them, who forced the Israelites to build the cities Pithom and Rameses as supply centers for the king. But the harder the Egyptians forced the Israelites to work, the more the Israelites grew in number and spread out. So the Egyptians became very afraid of them and demanded even more of them. They made their lives bitter. They forced the Israelites to work hard to make bricks and mortar and to do all kinds of work in the fields. The Egyptians were not merciful to them in all their painful work.
New Life Version	So they put men in power over them to make them work hard. And they built the store-cities Pithom and Raamses for Pharaoh the king. But the more the Egyptians made them suffer, the more they became until they spread throughout the land. So the Egyptians were afraid of the people of Israel. The Egyptians made the people of Israel work very hard. They made their lives bitter with hard work building with stones and with all kinds of work in the field. They made them work very hard.
New Living Translation	So the Egyptians made the Israelites their slaves. They appointed brutal slave drivers over them, hoping to wear them down with crushing labor. They forced them to build the cities of Pithom and Rameses as supply centers for the king. But the more the Egyptians oppressed them, the more the Israelites multiplied and spread, and the more alarmed the Egyptians became. So the Egyptians worked the people of Israel without mercy. They made their lives bitter, forcing them to mix mortar and make bricks and do all the work in the fields. They were ruthless in all their demands.

### Partially literal and partially paraphrased translations:

American English Bible	So he appointed [governors] over them, whose [job] was to make them do hard labor; and they built fortified cities for Pharaoh, including Pithom, RaMesse, and On (the City of the Sun). But the more they held [the IsraElites] down, the faster they grew.
	Well, they multiplied so much and grew so strong that the Egyptians hated the children of IsraEl. So the Egyptians became tyrants over IsraEl and made their lives unbearable by forcing them to work hard making bricks from clay and working in the fields... whatever needed to be done. And they were dealt with violently.
Beck's American Translation International Standard V	So the Egyptians [Lit. <i>they</i> ] placed supervisors over them, oppressing them with heavy burdens. The Israelis [Lit. <i>They</i> ] built the supply cities of Pithom and Rameses for Pharaoh. But the more the Egyptians afflicted the Israelis [Lit. <i>them</i> ], the more they multiplied and flourished, so that the Egyptians [Lit. <i>they</i> ] became terrified of [Or <i>came to loathe</i> ] the Israelis. The Egyptians ruthlessly forced the Israelis to serve them, making their lives bitter through hard labor with mortar, bricks, and all kinds of outdoor labor. They ruthlessly imposed all this [Lit. <i>their</i> ] work on them.
New Advent (Knox) Bible	So he made them answerable to officers of the public works, who laid crushing burdens on them, using them to build the store-cities of Phithom and Ramesses; but the more they were ill-treated, the more they bred and multiplied. The Egyptians, in their abhorrence for the Israelites, oppressed and insulted them, making their lives a burden with drudgery in the clay-pit and the brick-kiln, drudgery, too, of all kinds in the cultivation of the land.

Translation for Translators *So the king and his officials put supervisors over them to cause them to suffer very much by forcing them to work very hard. They forced the Israeli people to build two cities, Pithom and Ramses, in which to store supplies for the king/government. But the more cruelly they treated the Israeli people, the bigger the Israeli population grew, and they became more numerous all over the land. So the Egyptian people began to be afraid of the Israeli people. They forced the Israeli people to work very hard, and by making them slaves, they made their lives miserable. They forced them to build many buildings with mortar and bricks. They also forced them to do other work in the fields. In making them do all this work, the Egyptian officials treated them ruthlessly/cruelly.*

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible We were to set over them a forced service overseer, to afflict them with burdens, even were they to build for Pharaoh, storages for the cities Pithon and Raamses. As they were to be afflicted, so were they to greaten and spread out, even were they grisly, turned before the sons of Isra-eternal life. The Egyptians were to make the sons of Isra-el to serve in disruption. They were to make their lives bitter by hard service, in clay, bricks, and labor in the field, even the labor they are to have served them in disruption.

Conservapedia Therefore, they set taskmasters [Literally, "chiefs of tributes so that to humiliate of him in burdens of them."] over the Israelites to make them do work. And they were made to build for Pharaoh the treasure cities of Pithom and Ramses. But the more the Egyptians persecuted the Israelites, the more they multiplied, and threatened to breach out. This became a source of constant irritation to the Egyptians on account of the Sons of Israel. The Egyptians forced the Sons of Israel into rigorous service, and they made their lives bitter with hard labor in the making of clay and bricks, with all kinds of duties in the fields, and in all other kinds of service, they were forced to work.

Ferrar-Fenton Bible They consequently placed labour masters over them to force them to build, and they built fortresses for Pharaoh — Pi thorn and Ramasses. But the more they oppressed them the more they increased ; therefore they trembled and feared before the sons of Israel. Consequently the Mitzerites endeavoured to crush to the sons of Israel, so they embittered their lives by cruel labour, in the forges, and in the brick-kilns, and in every labour upon the land, by every means possible trying to crush them.

God's Truth (Tyndale) And he set taskmasters over them, to keep them under with burdens. And they built unto Pharaoh treasure cities: Phiton and Raamses. But the more they vexed them, the more they multiplied and grew: so that they abhorred the children of Israel. And the Egyptians held the children of Israel in bondage without mercy, and made their lives bitter unto them with cruel labor in clay and brick, and all manner work in the fields, and in all manner of service, which they caused them to work cruelly.

HCSB So the Egyptians assigned taskmasters over the Israelites to oppress them with forced labor. They built Pithom and Rameses as supply cities for Pharaoh. But the more they oppressed them, the more they multiplied and spread so that the Egyptians came to dread the Israelites. They worked the Israelites ruthlessly and made their lives bitter with difficult labor in brick and mortar and in all kinds of fieldwork. They ruthlessly imposed all this work on them.

Lexham English Bible And they appointed commanders of forced labor over them in order to oppress them with their {forced labor} [Literally "burdens" or "burdensome labor"], and they built storage cities for Pharaoh--Pithom and Rameses. And as he oppressed them, so they became many, and so they spread out, and [the Egyptians] were afraid because of the presence of the {Israelites} [Literally "sons/children of Israel"]. And the Egyptians ruthlessly compelled the {Israelites} [Literally "sons/children of Israel"]

to work. And they made their lives bitter with hard work with mortar and with bricks and with all [sorts] of work in the field--with all their work in which they ruthlessly enslaved them.

Tree of Life Version

So they set slave masters over them to afflict them with forced labor, and they built Pithom and Raamses as storage cities for Pharaoh. But the more they afflicted them, the more they multiplied and the more they spread. So the Egyptians dreaded the presence of *Bnei-Yisrael*. They worked them harshly, and made their lives bitter with hard labor with mortar and brick, doing all sorts of work in the fields. In all their labors they worked them with cruelty.

Urim-Thummim Version

Then they set over them a slave czar to weaken them with compulsory service. And they built for Pharaoh the storage cities, Pithom and Raamses. But the more they weakened them, the more they became numerous and increased. Then they began to detest the children of Israel. And the Egyptians imposed on the children of Israel very harsh and severe labor. And they made their lives bitter with cruel slave labor, in cement and brick, and in all forced labor of the cultivated field, all their labor was forced on them with harshness.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

And they put over them chief rulers of forced labor to look down with harshness on them with their loads, and they built treasure cities for Pharaoh, Pithom, and Raamses. And just as they looked down on them with harshness, just so they increased, and just so they broke forth; and they abhorred the face of the children of Israel. And the Egyptians made the children of Israel work with crushing oppression; And they made their lives bitter with hard work, in mortar, and in brick, and in all their work in the field; all their work, which they made them work, was with crushing oppression.

New American Bible (2011)

Accordingly, they set supervisors over the Israelites to oppress them with forced labor [Dt 26:6.]. Thus they had to build for Pharaoh\* the garrison cities of Pithom and Raamses. Yet the more they were oppressed, the more they multiplied and spread, so that the Egyptians began to loathe the Israelites. So the Egyptians reduced the Israelites to cruel slavery, making life bitter for them with hard labor, at mortar\* and brick and all kinds of field work—cruelly oppressed in all their labor.

**Pharaoh:** not a personal name, but a title common to all the kings of Egypt.

**Mortar:** either the wet clay with which the bricks were made, as in Na 3:14, or the cement used between the bricks in building, as in Gn 11:3.

New Jerusalem Bible

Accordingly they put taskmasters over the Israelites to wear them down by forced labour. In this way they built the store-cities of Pithom and Rameses for Pharaoh. But the harder their lives were made, the more they increased and spread, until people came to fear the Israelites. So the Egyptians gave them no mercy in the demands they made, making their lives miserable with hard labour: with digging clay, making bricks, doing various kinds of field -- work -- all sorts of labour that they imposed on them without mercy.

New RSV

Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were ruthless in all the tasks that they imposed on them.

Revised English Bible

So taskmasters were appointed over them to oppress them with forced labour. This is how Pharaoh's store cities, Pithom and Rameses, were built. But the more oppressive the treatment of the Israelites, the more they increased and spread, until

the Egyptians came to loathe them. They ground down their Israelite slaves, and made life bitter for them with their harsh demands, setting them to make mortar and bricks and to do all sorts of tasks in the fields. In every kind of labour they made ruthless use of them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra'amses. But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el and worked them relentlessly, making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.
exeGeses companion Bible	And they set vassal governors over them to humble them with their burdens: and they build storage cities for Paroh, Pithom and Rameses: and the more they humble them, thus they abound and thus they break forth: and they are abhorred at the face of the sons of Yisra El. And the Misrayim have the sons of Yisra El serve with tyranny: and they embitter their lives with hard service, in mortar and in brick and in all service in the field: all their service, wherein they have them serve, is with tyranny.
JPS (Tanakh—1985)	So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raamses. But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites. The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.
Kaplan Translation	[The Egyptians] appointed conscription officers over [the Israelites] to crush their spirits with hard labor. [The Israelites] were to build up the cities of Pithom and Ra'amses as supply centers for Pharaoh. But the more [the Egyptians] oppressed them, the more [the Israelites] proliferated and spread. [The Egyptians] came to dread the Israelites. The Egyptians started to make the Israelites do labor designated to break their bodies. They made the lives of [the Israelites] miserable with harsh labor involving mortar and bricks, as well as all kinds of work in the field. All the work they made them do was intended to break them.

#### **Pithom**

According to tradition, this is Tanis (Targum Yonathan). Tanis was an ancient Egyptian city on the north-east delta of the Nile. It was the chief commercial center of Egypt, and the capital of the Hyksos. It might have been razed when the Hyksos were expelled, and now it had to be rebuilt. Although the Hyksos had been driven to the north, supply depots would be necessary if a new campaign were required. It might be possible to identify Pithom with Patumus, which is mentioned in ancient histories as being to the north of the Suez Canal (Herodotus 2:158). It may also be the Per-atum (house of the god Atum), a city near Tjeku (Sukkoth?) mentioned in ancient sources (Papyrus Anastasi 4:4:56). This is identified with Tell el Maskhutah, on the eastern edge of Wadi Tumilat.

The name Pithom may come from the Egyptian pi tem, 'the place of crying out.'

**Ra'amses**

Orthodox Jewish Bible

See Genesis 47:11. There, however, the area was named Rameses, while here it is Ra'amses (cf. Ibn Ezra). It is identified as Pelusium commanding the entrance to Egypt (see note on Genesis 47:11) (Herodotus 2:141). Others identify it as Qantir. Therefore they did set over them sarei missim (taskmasters) to afflict them with their burdens. And they built for Pharaoh supply cities, Pitom and Raamses. But the more they afflicted them, the more they multiplied and spread out. And they were in dread because of the Bnei Yisrael. And the Egyptians made the Bnei Yisroel to serve with rigor; And they made their lives bitter with avodah kashah (hard bondage), in mortar, and in brick, and in all manner of avodah in the sadeh; all their service, wherein they made them serve, was with rigor.

**Expanded/Embellished Bibles:***The Amplified Bible*

So they set taskmasters over them to oppress them with hard labor. And the sons of Israel built Pithom and Raamses as storage cities for Pharaoh. But the more the Egyptians oppressed them, the more they multiplied and expanded, so that the Egyptians dreaded and were exasperated by the Israelites. And the Egyptians made the Israelites serve rigorously [forcing them into severe slavery]. They made their lives bitter with hard labor in mortar, brick, and all kinds of field work. All their labor was harsh *and* severe.

The Expanded Bible

So the Egyptians made life hard for the Israelites [they afflicted/oppressed them with hard labor]. They put slave masters over them, who forced the Israelites to build the cities Pithom and Rameses as supply centers [storage cities] for the king [Pharaoh]. But the harder the Egyptians forced the Israelites to work [they afflicted/oppressed them], the more the Israelites grew in number [they multiplied] and spread out. So the Egyptians became very afraid of them [they dreaded the sons/children of Israel] and demanded even more of them [the Egyptians ruthlessly forced the sons/children of Israel to labor]. They made their lives bitter [miserable]. They forced the Israelites to work hard to make bricks and mortar and to do all kinds of work in the fields. The Egyptians were not merciful to them in all their painful work [They ruthlessly forced them to work].

Kretzmann's Commentary

Therefore they did set over them taskmasters to afflict them with their burdens. The counselors advised impressing the Israelites into peonage, practically into slavery, by setting officers over them, the purpose being to enfeeble the people, both in body and mind, by enforced labor, to take the heart out of them by the grievousness of their burdens. **And they built for Pharaoh treasure cities, Pithom and Raamses.** Certain cities had been set aside as places to store the annual tax of the harvest which Joseph had introduced, Pithom, which was situated on the canal connecting the Nile with the Arabian Gulf, and Raamses, later known as Heroopolis, in Goshen, about twenty-two miles east of Pithom, as nearly as may be determined at the present time. **But the more they afflicted them, the more they multiplied and grew.** God spoiled the success of the Egyptians' plans by continuing to bless the Israelites in spite of all the measures intended to destroy their fruitfulness. **And they were grieved because of the children of Israel.** They were not merely disgusted at them, but they felt an increasing horror of the mysterious power that was aiding the children of Israel. **And the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar and in brick and in all manner of service in the field; all their service wherein they made them serve was with rigor.** Chagrined at the failure of their first plan, the Egyptians added ill treatment and cruelty to oppression. Two new forms of service were laid upon them, brick-making, which included both the preparing of the clay and the drying of the brick, and the hard field labor on the soil which had to be irrigated. Thus all the work

which the Egyptians performed through the Israelites was done under hard pressure upon the latter. To this day tribulation and persecution is the lot of the people of God, but such crosses bring them only blessing and gain.

NET Bible®

So they put foremen [*Heb* “princes of work.”] over the Israelites [*Heb* “over them”; the referent (the Israelites) has been specified in the translation for clarity.] to oppress<sup>28</sup> them with hard labor. As a result<sup>29</sup> they built Pithom and Rameses<sup>30</sup> as store cities for Pharaoh. But the more the Egyptians [*Heb* “they”; the referent (the Egyptians) has been specified in the translation for clarity.] oppressed them, the more they multiplied and spread.<sup>32</sup> As a result the Egyptians loathed [*Heb* “they felt a loathing before/because of”; the referent (the Egyptians) has been specified in the translation for clarity.] the Israelites, and they [*Heb* “the Egyptians.” For stylistic reasons this has been replaced by the pronoun “they” in the translation.] made the Israelites serve rigorously [*Heb* “with rigor, oppression.”]. They made their lives bitter<sup>36</sup> by<sup>37</sup> hard service with mortar and bricks and by all kinds of service [*Heb* “and in all service.”] in the fields. Every kind of service the Israelites were required to give was rigorous [The line could be more literally translated, “All their service in which they served them [was] with rigor.”].

The Voice

So the Egyptian authorities *enslaved the Israelites and* appointed *cruel* slave drivers over them to oppress them with hard, *back-breaking* labor. They forced them to build the storage cities of Pithom and Raameses for Pharaoh.

But the harder the slave drivers pushed the Israelites, the more rapidly they had children and spread throughout the land. Because of this, the Egyptians grew to detest the Israelites *even more* and violently forced them to work *until they were sore and tired—far beyond exhaustion*. The Egyptians made life bitter for all those Israelites forced to mix mortar, make bricks, and do all types of grueling work in the fields. They tormented their Israelite slaves until all the work was done.

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and they placed nobles of the task works upon him (so) that he was afflicted in their burdens, and he built storehouse cities (for) "Paroh<sup>Greathouse</sup>" at "Pitom<sup>City of justice</sup>" and at "Ra'meses<sup>Child of the sun</sup>", and <just as> they will afflict him, so he will increase, and so, he will break out, and they loathed the face of the sons of "Yisra'el<sup>He turns El asider</sup>", and "Mits'rayim<sup>Two straits</sup>" made the sons of "Yisra'el<sup>He turns El asider</sup>" serve (by) the whip, and their / was (very) bitter (with) the hard service, (with) mortar and (with) bricks and (with) all the service in the field, all their service which they served in them (with) the whip,...

Concordant Literal Version

Hence they placed over them chiefs of labor conscriptions that they might humiliate them with their burdens. So they were building as bulwark cities for Pharaoh, Pithom and Raameses. Yet just as they were humiliating them so they multiplied and so they breached forth. Hence the Egyptians were irritated in view of the sons of Israel. So the Egyptians made the sons of Israel serve with rigor, and they embittered their lives with hard service in clay and in bricks, and with all service in the field, in addition to all their service which they served among them with rigor.

A Conservative Version

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Context Group Version

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Darby Translation

And they set over them service-masters to oppress them with their burdens. And they built store-cities [For wheat or other provisions.] for Pharaoh, Pithom and Rameses. But the more they afflicted them, the more they multiplied and spread; and they were distressed [The word implies fear and aversion.] because of the children of Israel. And the Egyptians made the children of Israel serve with harshness; and they embittered their life with hard labour in clay and bricks, and in all manner of labour in the field: all their labour with which they made them serve was with harshness.



*Emphasized Bible*

So they set over them chiefs of tribute, to the end they might humiliate them with their burdens,—and they built store-cities for Pharaoh, even Pithom and Raamses. But the more they were humiliating them, the more, were they multiplying, and, the more, were they breaking forth, so they were filled with alarm because of the sons of Israel. And the Egyptians rigorously made the sons of Israel serve; and embittered their lives with harsh service, in clay and in bricks, and in all manner of service in the field,—all their service, wherein they rigorously made them serve.

Modern KJV  
NASB

So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. The Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and at all *kinds* of labor in the field, all their labors which they rigorously imposed on them.

## New European Version

Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out. They were grieved because of the children of Israel. The Egyptians ruthlessly made the children of Israel serve, and they made their lives bitter with hard service, in mortar and in brick, and in all kinds of service in the field; they ruthlessly made them serve in all their service.

## New King James Version

Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

## Brenner's Mechanical Trans.

Stuart Wolf

## Third Millennium Bible

Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew; and they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar and in brick and in all manner of service in the field; all their service wherein they made them serve was with rigor.

## Young's Updated LT

And they set over it princes of tribute, so as to afflict it with their burdens, and it build store-cities for Pharaoh, Pithom and Raamses; and as they afflict it, so it multiplieth, and so it breaks forth, and they are vexed because of the sons of Israel; and the Egyptians cause the sons of Israel to serve with rigour, and make their lives bitter in hard service, in clay, and in brick, and in every kind of service in the field; all their service in which they have served is with rigour.

**The gist of this passage:**

The Egyptians afflicted the Jewish people, enslaving them and forcing them to build great storage cities, hoping to reduce their population growth and to break their spirit.

## Exodus 1:11a

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
sîym (שׂיַם) [pronounced <i>seem</i> ]; also spelled sūwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7760 BDB #962
ʿal (עַל) [pronounced <i>gahʿ</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
sar (שָׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
James Rickard: "Princes" is the plural Noun SAR, שָׂר, that means, "prince, ruler, leader, chief, chieftain, official, captain or official" whether political, military or religious. <sup>38</sup>			
maç (מַס) [pronounced <i>mahç</i> ]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine plural noun	Strong's #4522 BDB #586
Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists <i>servile work, laborer</i> as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.			
The NET Bible: <i>Heb "princes of work." The word שָׂר (sare, "princes") has been translated using words such as "ruler," "prince," "leader," "official," "chief," "commander," and "captain" in different contexts. It appears again in 2:14 and 18:21 and 25. Hebrew מַס (mas) refers to a labor gang organized to provide unpaid labor, or corvée (Deut 20:11; Josh 17:13; 1 Kgs 9:15, 21). The entire phrase has been translated "foremen," which combines the idea of oversight and labor. Cf. KJV, NAB, NASB, NRSV "taskmasters"; NIV "slave masters"; NLT "slave drivers."</i> <sup>39</sup>			
l <sup>e</sup> maʿan (לְמַעַן) [pronounced <i>l<sup>e</sup>-MAH-ghan</i> ]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive maʿan (מַעַן) [pronounced <i>MAH-ghan</i> ], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			

<sup>38</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>39</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>From the NET Bible footnote for Psalm 51:4: The Hebrew term <i>l'ma'an</i> (למען) [pronounced <i>l'-MAH-gahn</i>] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of <i>l'ma'an</i> (למען) [pronounced <i>l'-MAH-gahn</i>] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.</p>			
<p>ʿânâh (עָנָה) [pronounced <i>gaw-NAW</i>]</p>	<p><i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i></p>	<p>Piel infinitive construct with the 3<sup>rd</sup> person masculine singular suffix</p>	<p>Strong's #6031 BDB #776</p>
<p>The NET Bible: <i>The verb עָנָה ('annoto) is the Piel infinitive construct from עָנָה ('anah, "to oppress"). The word has a wide range of meanings. Here it would include physical abuse, forced subjugation, and humiliation. This king was trying to crush the spirit of Israel by increasing their slave labor. Other terms in the passage that describe this intent include "bitter" and "crushing."</i><sup>40</sup></p>			
<p>b<sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i>]</p>	<p><i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i></p>	<p>a preposition of proximity</p>	<p>No Strong's # BDB #88</p>
<p>çib<sup>e</sup>loth (סִבְלוֹת) [pronounced <i>sihb-LOHTH</i>]</p>	<p><i>(heavy) burdens, forced labours</i></p>	<p>feminine plural noun with the 3<sup>rd</sup> person masculine plural suffix</p>	<p>Strong's #5450 BDB #688</p>

**Translation:** Therefore, the Egyptians [lit., *them*] placed over the sons of Israel [lit., *him*] captains of [their] servitude in order to oppress them with forced labor.

In the first 3 verses of this passage, the masculine plural suffixes and verbs all refer to the Egyptians; and the masculine singular suffixes and verbs all refer to *Israel* (God's name given to Jacob). This is a simple trick, so that we do have to repeat the proper nouns or phrases over and over again in the Hebrew.

Most translations use the word *taskmasters* rather than *princes of tribute* (the literal meaning). It is two Hebrew words: *sar* (שָׂר) [pronounced *sar*] which means *Lord or prince* and the other is the word *maç* (מַעַץ) [pronounced *mahç*] which properly means *burden*, and has come to mean *tribute, tax or tribute in the form of forced labor*. That is, the Jews were expected to serve the Egyptians with slave labor as a form of tribute or tax (this in exchange for living in Egypt). *Burden* is the plural word *çib<sup>e</sup>loth* (סִבְלוֹת) [pronounced *sihb-LOHTH*] and it refers particularly to the heavy burdens placed upon the Israelites by Egypt. This word is found only in a few passages in Exodus (Ex. 2:11 5:4, 5 6:6, 7) and could be a blend of Egyptian and Hebrew. Nevertheless, it was likely a word first used when placed under slave labor and never used again after the exodus.

The Egyptians then forced Israel into slavery. We are not given a step-by-step process here; but some important aspects of their slavery is revealed. There were taskmasters assigned to groups of Israelites, and these taskmasters forced them to do difficult labor.

Again, all of this requires clear separation between the Egyptians and the Hebrews.

<sup>40</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:11b

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: <i>The form is a preterite with the vav (ו) consecutive, וַיְבִי (vayyiven). The sequence expressed in this context includes the idea of result.</i> <sup>41</sup> I cannot find that second Hebrew word anywhere.			
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Dr. Robert Dean: <i>[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden.</i> <sup>42</sup>			
‘ârîym (עִירִים) [pronounced <i>gaw-REEM</i> ]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
miç <sup>e</sup> kênôwth (תְּנוּכָתַיִם) [pronounced <i>mihç-kehr-OATH</i> ]	<i>treasure, supply, storage, store houses</i>	feminine plural noun	Strong's #4543 BDB #698
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-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:** As a result, they built storage cities for Pharaoh,...

The children of Israel built two cities<sup>43</sup> for Pharaoh, both called storage cities. Joseph, as you may recall, oversaw the storage of their grain into granaries (which would have to have been built during the 7 years of plenty). How this played into what was done is unclear. These are called storage cities, and yet Pharaoh is said to not know Joseph.

The term "store-cities" is rendered elsewhere as "treasure cities" or "storage cities." It is actually two words: the feminine plural noun miç<sup>e</sup>kênôwth (תְּנוּכָתַיִם) [pronounced *mihç-kehr-OATH*] and it means *treasure, storage, supply* and the feminine plural noun construct ‘ârîym (עִירִים) [pronounced *gaw-REEM*] which simply means *cities, towns, encampments*. The construct means that it modifies or is closely related to the previous noun, so together they means *cities of treasures, storage cities*. The Greek word used is "fortified cities." The two would go hand in hand; if a city was used to store a lot of Egypt's wealth, then it would very likely be well-fortified. The Egyptians were degenerate but not stupid.

<sup>41</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>42</sup> From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

<sup>43</sup> 3 cities in the Greek.

## Exodus 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Pīthôm (פִּתּוֹם) [pronounced pee-THOM]	city of justice; transliterated Pithom	proper singular noun/location	Strong's #6619 BDB #836
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Ra'am <sup>o</sup> çêç (רַעַמְסֵס) [pronounced rah-ğahm-SAUCE]	child of the sun; and is transliterated Ramses, Raamses, Rameses	proper singular noun/location	Strong's #7486 BDB #947

There is at least one alternative spelling for this word (see v. 11).

The Greek adds: *and On, which is Heliopolis.*

**Translation:**...[named] Pithom and Raamses.

The two cities are Pithom and Raamses. They may be called storage cities because there was no enough people to move into these cities; so that they were primarily used for storage (I assume of grain).

Pithom is mentioned only here in the Bible, but it is definitely a proper name from Egypt from at least 1300 B.C. on. It's location is disputed. Raamses [pronounced RĀ-ăm-sez] was the city where the 19<sup>th</sup> and 20<sup>th</sup> dynasties resided (this is circa the first half of the second millennium B.C.—not too far off from this time period). It is located in the northeast delta area, but its exact location is disputed also.

The NET Bible: *Many scholars assume that because this city was named Rameses, the Pharaoh had to be Rameses II, and hence that a late date for the exodus (and a late time for the sojourn in Egypt) is proved. But if the details of the context are taken as seriously as the mention of this name, this cannot be the case. If one grants for the sake of discussion that Rameses II was on the throne and oppressing Israel, it is necessary to note that Moses is not born yet. It would take about twenty or more years to build the city, then eighty more years before Moses appears before Pharaoh (Rameses), and then a couple of years for the plagues – this man would have been Pharaoh for over a hundred years. That is clearly not the case for the historical Rameses II. But even more determining is the fact that whoever the Pharaoh was for whom the Israelites built the treasure cities, he died before Moses began the plagues. The Bible says that when Moses grew up and killed the Egyptian, he fled from Pharaoh (whoever that was) and remained in exile until he heard that that Pharaoh had died. So this verse cannot be used for a date of the exodus in the days of Rameses, unless many other details in the chapters are ignored. If it is argued that Rameses was the Pharaoh of the oppression, then his successor would have been the Pharaoh of the exodus. Rameses reigned from 1304 b.c. until 1236 and then was succeeded by Merneptah. That would put the exodus far too late in time, for the Merneptah stela refers to Israel as a settled nation in their land. One would have to say that the name Rameses in this chapter may either refer to an earlier king, or, more likely, reflect an updating in the narrative to name the city according to its later name (it was called something else when they built it, but later Rameses finished it and named it after himself [see B. Jacob, Exodus, 14]). For further discussion see G. L. Archer, "An 18th Dynasty Ramses," JETS 17 (1974): 49-50; and C. F. Aling, "The Biblical City of Ramses," JETS 25 (1982): 129-37. Furthermore, for vv. 11-14, see K. A. Kitchen, "From the Brick Fields of Egypt," TynBul 27 (1976): 137-47.<sup>44</sup>*

<sup>44</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

Exodus 1:11 Therefore, the Egyptians [lit., *them*] placed over the sons of Israel [lit., *him*] captains of [their] servitude in order to oppress them with forced labor. As a result, they built storage cities for Pharaoh, [named] Pithom and Raamses. (Kukis mostly literal translation)

Exodus 1:11 Therefore they [Pharaoh and the Egyptian people] set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. (ESV)

The Hebrews were made into slaves and, interestingly enough, they built *store* or *supply* cities. What was probably stored in these cities was grain and other foods which could be preserved. It is suggested by some that Egyptian troops, when going into Palestine and Syria, would stop at these cities in order to put together their supplies for such a trip.

It certainly does strike me as a coincidence that Joseph built storage barns for the storage of grain; and the Egyptians are having their Hebrew slaves build entire cities with roughly the same intent. Was this intentional? Did the Egyptians see this as poetic justice? Or was this the ultimate in historical irony? Joseph, looking out for the Egyptian people, built grain storage; and now the Hebrew slaves were doing roughly the same thing for the Egyptian people.

There is yet another point of possible intersection between the acts of Joseph in Egypt back in Genesis and the events which led to the enslavement of the Hebrew people. The Egyptian government would have found itself with a great surplus of money, based upon what Joseph had done. Some Pharaohs no doubt decided to put this money toward building projects—like great storage cities. Such projects require both cash (gold, silver) and very large labor pools.

Again, we do not know exactly how the people of Jacob were enslaved, and which steps led to this, apart from a generation of Egyptians rising up with no appreciation for Joseph or for his people.

**Israel In Egypt, 1867 (oil on canvas)** by Sir Edward John Poynter; from [Fine Art America](#); accessed May 23, 2018.



### Exodus 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
<p>Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, even 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.</p>			
'ânâh (אָנָה) [pronounced gaw-NAW]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #6031 BDB #776
<p>The NET Bible: <i>Nothing in the oppression caused this, of course. Rather, the blessing of God (Gen 12:1-3) was on Israel in spite of the efforts of Egypt to hinder it. According to Gen 15 God had foretold that there would be this period of oppression (אָנָה ['anah] in Gen 15:13). In other words, God had decreed and predicted both their becoming a great nation and the oppression to show that he could fulfill his promise to Abraham in spite of the bondage.</i><sup>45</sup></p>			
'êth (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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

<sup>45</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

## Exodus 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
The NET Bible: <i>The imperfect tenses in this verse are customary uses, expressing continual action in past time (see GKC 315 §107.e). For other examples of כֵּן (ka'asher) with כֵּן (ken) expressing a comparison ("just as...so") see Gen 41:13; Judg 1:7; Isa 31:4.<sup>46</sup></i>			
râbâh (הִבָּר) [pronounced raw <sup>b</sup> -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7235 BDB #915

**Translation:** And even as they oppressed them, so they increased [in population]...

Even though the Egyptians continued to further oppress the sons of Israel, there was a population explosion among the Israelites and they kept growing and growing.

The Piel imperfect of 'ânâh (הִנֵּט) [pronounced gaw-NAW] means *to look down, to browbeat, to afflict, to humiliate*. In the intensive Piel stem, we are being told that the Egypt resorted to prejudice and viciousness. Slavery is not a horrible institution; however, when it is abused, as it is here, only being in God's will with one's right-man or right-woman can counteract the affects of its cruelty.

I have done a population study of the people of Israel, giving them 400 years to grow to a size of 2 million or so, and this is clearly possible.

## Exodus 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

<sup>46</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.



## Exodus 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârats (פָּרָץ) [pronounced paw-RATS]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]; <i>to spread, to distribute</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6555 BDB #829

**Translation:** ...and so they spread out [more upon the land of Egypt].

As their population increased, so they spread out over the land, taking in more and more land. They have to live somewhere, so the Jews continued to spread out over the land where they were. This spreading out presumably did not involve intermixing with the Egyptians. At the time of the exodus, there will be approximately 2 million Jews.

The Egyptians tried to confine the Israelites to specific areas, to forced labor, to a humiliated state of being; yet the Jews continued to pârats (פָּרָץ) [pronounced paw-RATS], which means *to break out, to break forth, to spread out*. Because of the tremendous population explosion that the Jews enjoyed because of their good marital situations, the Egyptians could not confine them in any way. In fact, they, the slave owners and taskmasters feared Israel in general because their population growth far exceeded that of the free Egyptians.

## Exodus 1:12c

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
qûwts (קִוִּץ) [pronounced koots]	<i>to be weary of something; to loath, to abhor [due to an undercurrent of dread], to feel a sickening dread; to be weary [of something]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6973 BDB #880
min (מִן) [pronounced mihn]	<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 (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, min pânîym mean *from before the face of; out from before the face, from the presence of*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this means *from faces of*.

Exodus 1:12c			
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 <sup>er</sup> â'êl (לְאִשְׂרָאֵל) [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:** Therefore, they [both] abhorred [and were in dread] because of the sons of Israel.

This is a difficult phrase to translate, but one which is fairly easy to understand. The people of Egypt developed greater dislike for the sons of Israel and, at the same time, greater dread of them as well.

Remember that the Pharaoh got them roused up in concern over the Israelites and gave them a possible scenario which could result in the Israelites allying themselves with the enemies of the Egyptians (even though there is no actual evidence that this is considered by the Jews). However, because the Pharaoh made this an issue and because the people are now noticing the great increase in the Jewish population, the people begin to fear the Jews more and more. They began to hate the Jews and simultaneously fear them.

When leaders of a country encourage this kind of suspicion and hatred, two peoples can become quite estranged. Add to this the plan of Satan and Satan's hatred for anything in the plan of God, things become even more volatile.

Why God allowed all of this to transpire is simple. The Jews, at first, had a wonderful life in Egypt. In fact, things were so good that Jacob and his sons never returned to Canaan. They all raised up their families in Egypt. All of the petty jealousies had been put aside, and they enjoyed good lives there.

There is a population explosion as well. This indicates good relationships between husbands and wives, as such couples tend to produce children as a result of their happiness together. As we read in Ecclesiastes, there is often great happiness regarding a man's work and his wife and family. The sons of Israel enjoyed this, and therefore, were quite content in Egypt.

All of this needed to happen in order to cause the Jews to pick up and leave when God told them to.

Exodus 1:12 And even as they oppressed them, so they increased [in population] and so they spread out [more upon the land of Egypt]. Therefore, they [both] abhorred [and were in dread] because of the sons of Israel. (Kukis mostly literal translation)

Exodus 1:12 But the more they [the Egyptian people] afflicted them [the Hebrew people], the more they multiplied and grew. And they were in dread of the children of Israel. (ESV)

As we see in our own nation, many times when a political solution is offered and implemented, it often does not fix the problem that it claims it will fix. They placed the Hebrews into slavery, and yet, the sons of Jacob continued to grow in population—exactly the thing that this pharaoh was trying to stop from occurring.

The sons of Jacob never really seemed to catch on to the idea that Pharaoh was concerned because of their numbers.

Exodus 1:13			
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
'âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to make [compel, cause] one to labor [work, serve], to make someone a slave, to cause to serve as a servant, to put someone into bondage; to cause weariness [due to hard work], to fatigue</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #5647 BDB #712
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'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
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 <sup>e</sup> 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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
perek (פֶּרֶק) [pronounced <i>PEH-rehk</i> ]	<i>harshness, severity, cruelty; crushing; oppression, tyranny</i>	masculine singular noun	Strong's #6531 BDB #827

**Translation:** The Egyptians [further] compelled servitude [from] the sons of Israel with harshness.

The Egyptians pour on more and more oppression, forcing them into greater labors than ever before.

Exodus 1:13 The Egyptians [further] compelled servitude [from] the sons of Israel with harshness. (Kukis mostly literal translation)

Exodus 1:14 Consequently, they made their lives bitter with harsh labor, with clay and brick, and with every [kind of] labor [out] in the field, [and] every labor which they did [lit., they labored] among them with harshness. (Kukis mostly literal translation)

Exodus 1:13 So the Egyptians made the children of Israel serve with rigor. (NKJV)

We have a curious phrase at the end of vv. 13 & 14: *with rigor*. This is actually the preposition ב<sup>e</sup> (ב) [pronounced b<sup>eh</sup>], (*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*); affixed to the masculine singular noun perek (פֶּרֶק) [pronounced PEH-rehk], which means *harshness, severity, cruelty; crushing; oppression, tyranny*. Strong's #6531 BDB #827. Usually, the NKJV is an excellent translation. Here, it is not. We should understand this to mean, *with oppression; in severity*.

At some point in time, the Egyptian pressed the Hebrews into slavery. They had moved there when Joseph was the Prime Minister of Egypt; and enough years had passed where Joseph was unknown to the present-day leadership. This can simply be the next generation. Even though a wise generation will try to pass along their wisdom to their sons and daughters; their sons and daughters can reject their wisdom as old fashioned and go down another path. We have a considerable number of people in the United States who have done just that.

One way that evil can triumph in a nation, is when the people do not know their own history or do not have an accurate understanding of the facts. We have that in our own nation today. There are a significant number of young people who have not even the slightest clue about the founding of our nation; nor do they understand the great blessings that God has given our nation. If I were to guess, easily half of the millennials in the United States do not recognize the blessings which God has given them and this nation; and they do not understand where these blessings ultimately come from. On top of that, let me suggest that half of these millennials do not even recognize or appreciate the great blessings that they themselves have. Those millennials who advocate for a more socialistic system of government do not really have any idea what it is that they support.

If you have ever studied the **Millennium**, you may have wondered, *how can man, living in perfect environment, under the reign of Jesus Christ, reject God and rebel against Him?* The United States is the most blessed country in human history, and yet, easily a third of those living in America think that America is a terrible place (or, at least, somewhat bad); and that there are dozens of nations where life is better. There are even some who believe that *free education* and *free healthcare* in Cuba are great and wonderful things and superior to what we have in America. They even think that Cuban **education** and **healthcare** is something that we, as a nation, ought to aspire to (no doubt, American education is in free fall right now). A person cannot be more uneducated as to believe that they would be better off in Cuba; and yet, millions in our country actually believe these kinds of things. And they will quickly cite this or that **article** on the internet of the best places in the world to live, and point out, with a tremendous lack of pride and patriotism, that the United States is **not even in the top 5**.

I recently saw a survey that had been done, where **more millennial Americans believe in socialism than capitalism**—and this is with a free and unfettered internet that they believe this. We could, in as little as 20 years, have an American dramatically different from the one which we grew up in. We could be as socialist as Russia, if not more so, with a more controlled press (right now, only 5% of the media is even close to being fair or accurate).

The point I am making is this: Joseph was a great and patriotic man in the nation of Egypt. He loved his adopted country and did what he believed was best for it. His memory should have been preserved, and his people should have been respected. However, God will use the fact that this history was not preserved among the Egyptian people against them. All of the evil foisted upon the Hebrew people by the Egyptians will be dealt with; there will come a reckoning.

**A Review of Exodus 1:6–13:** Here is what we have already studied:

Exodus 1:6–7 **Then Joseph died, and all his brothers and all that generation. But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.**

Israel was given a relatively isolated area in which to live (quite possibly because they were shepherds); and they grew and expanded in this area. They remained separate from the Egyptian people.

Exodus 1:8–10 Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."

A king in Egypt arises who either does not know Joseph or knows a distorted historical account of Joseph. This king is antisemitic. So he suggests that, in the event of a war, that the Israelites might rise up and join the enemies of the Egyptians.

Exodus 1:11 Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.

So the Egyptians enslaved the Jewish people; and caused them to build two storage cities for Pharaoh.

Exodus 1:12–13 But the more they [the people of Israel] were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves... (ESV)

The Egyptian king, who presented slavery of the Jews as the solution to their population explosion and to their potential lack of loyalty, actually exacerbates these *problems*. These things are not actual problems for the Egyptians; but, like so many politicians today, he defines as a problem—something that is not really a problem—and then develops a program to *fix* this problem—again, something which is not actually a problem. The sons of Jacob in Egypt have never been a problem for the Egyptians. In fact, Egyptian no doubt enjoyed great prosperity and peace, because of their relationship with the Hebrew people.

An example of fixing a non-existent problem: there was recently a president of the United States (Barack Obama) who, as a newly elected president, had a lot of good will. Therefore, he decided to *fix* the economy (which, by the time that he took office, was actually in good shape and recovering on its own). He then passed a massive spending bill (called the Stimulus), which was a greater stimulus than had ever been passed before. This did not fix or improve the economy, which had already begun to recover on its own (if left alone, recessions often turn into a rebound economy).

FDR, earlier in American history, inherited a depression; and then proceeded to do everything possible to fix it, causing our economy to remain in a depression for the next decade (no other allied nation suffered a *great depression* during this time). A president previous to FDR, from the same century, also faced a similar downturn in the economy. That president did nothing; and the economy rebounded. Most people do not know about that economic downturn; but they do know about the Great Depression; which many believe was made *great* by a president who would not stop fiddling with the economy.

So, the king of Egypt inherited this large population of Hebrews—who were a blessing to Egyptian society—and he villainized them and made slaves of them. He took something which was not a problem and “fixed it.” He took a situation which was good and made it lousy.

**Exodus 1:14a**

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	wāw consecutive	No Strong's # BDB #253

## Exodus 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mârar (מָרַר) [pronounced <i>maw-RAHR</i> ]	<i>to show bitterness, to make bitter</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #4843 BDB #600
The NET Bible: <i>The verb מָרַר (marar) anticipates the introduction of the theme of bitterness in the instructions for the Passover.</i> <sup>47</sup>			
'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
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective with 3 <sup>rd</sup> person masculine plural suffix	Strong's #2416 BDB #313
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
The NET Bible: <i>The preposition bet (ב) in this verse has the instrumental use: "by means of" (see GKC 380 §119.o).</i> <sup>48</sup>			
'ăbôdâh (עֲבֹדָה) [pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
qâsheh (קָשָׁה) [pronounced <i>kaw-SHEH</i> ]	<i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i>	feminine singular adjective/noun	Strong's #7186 BDB #904

**Translation:** Consequently, they made their lives bitter with harsh labor,...

The Egyptians made the lives of the Israelites bitter with this hard, intense labor.

## Exodus 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

<sup>47</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

<sup>48</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.

Exodus 1:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chômer (חֹמֶר) [pronounced <i>KHOH-mer</i> ]	<i>clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]</i>	masculine singular noun	Strong's #2563 BDB #330
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
l <sup>e</sup> bênâh (לִבְנֵי) [pronounced <i>leb-ay-NAW</i> ]	<i>a brick, a tile, a pavement</i>	feminine plural noun	Strong's #3843 BDB #527

**Translation:** ...with clay and brick,...

They worked with clay and brick, which indicates that the Israelites built great structures for the Egyptians.

Exodus 1:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gu<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

**Translation:** ...and with every [kind of] labor [out] in the field,...

They were subjected to labors out in the field.

Exodus 1:14d			
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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ăbôdâh (עֲבֹדָה) [pronounced <i>gaw<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5647 BDB #712
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
perek (פֶּרֶק) [pronounced <i>PEH-rehk</i> ]	<i>harshness, severity, cruelty; crushing; oppression, tyranny</i>	masculine singular noun; pausal form	Strong's #6531 BDB #827

The NET Bible: *The line could be more literally translated, "All their service in which they served them [was] with rigor." This takes the referent of בָּהֶם (bahem) to be the Egyptians. The pronoun may also resume the reference to the kinds of service and so not be needed in English: "All their service in which they served [was] with rigor."*<sup>49</sup>

**Translation:** ...[and] every labor which they did [lit., they labored] among them with harshness.

What seems to be occurring is, more and more labor is pushed upon the Israelites, with greater and greater intensity.

Vv. 13 and 14 contain the same two words. At the end of v. 13, we have the Hiphil imperfect, 3<sup>rd</sup> masculine plural of 'âbad (עָבַד) [pronounced *gaw<sup>b</sup>-VAHD*] and it means *to work, to serve*. The Hiphil is the causative stem, meaning the Egyptians caused the Israelites to serve them. In v. 14, this verb is in the Qal perfect, 3<sup>rd</sup> person plural, so the subject of the verb is the Israelites and this verse looks upon this as a completed action. The way in which they caused the Israelites to serve them was *with rigor*. We have the preposition b<sup>e</sup> (ב) [pronounced *beh*] and this means *in, into, at, by, on, with, within*. Here, *with* is the most likely translation. Perek (פֶּרֶק) [pronounced *PEH-rehk*] and it means *harshness, severity*; its root word meaning is *to break, to fracture*. Therefore the translations which merely state that the Jews served *with rigor* leaves the cruelty and severity out of the meaning, which

<sup>49</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 29, 2017.



certainly belongs here. I have translated those last two words somewhat differently in both verses, one corresponding to the causative stem and the other to the active stem of 'âbad.

The Jews occupied the land of Goshen, which was only a short distance away from all the building projects that the Egyptian Pharaoh's had going. King Rameses II (the Great) was a man who was deceitful and had a passion for building. His name is found on an incredible number of temples, public buildings—a number which are beyond human imagination (and these are the ones which we have uncovered). After a great deal of detective work, it became clear that many of these buildings had been built centuries before Rameses II; he just saw to it that his monogram was carved on all of them. However, it is very likely that the archeological findings of Professor Pierre Montet of Strasbourg between 1929 and 1932, with Rameses II's stamp were likely created during his reign. In this area, which is near the present fishing village named San there were found a very large number of statues, sphinxes, columns and fragments of buildings, all with his name on them. The Pharaoh's in general had a great lust for building and the Israelites were located quite nearby in the land of Goshen, on a few miles south of the new capital.

The Jews themselves were bright and learned, yet the Egyptians forced upon them hard-labor, designed for slaves. Still, because these Jews had a relationship with the one God of the universe, because they had found their right woman, and because some of them have doctrine, they did not only bear up under these pressures but they thrived. Imagine how difficult it would be to be involved in various forms of mental labor and then be suddenly thrown into hard, physically-demanding labor. This is hot, hard, and physical labor, the kind that would cause many men to buckle under. The Jews, among other things, actually built two fortified storage cities, which would certainly demand a lot of stone and brick. With today's modern equipment, that is difficult work. Then it was strenuous beyond what most men today could imagine. This took patience and trust. They waited upon God's perfect timing. In fact, they waited possibly two centuries and served Egypt as slaves for that long, waiting upon God. There is no mention of revolution or of rebellion. The Jews endured this servitude. God had not directed them to do otherwise. However, what occurred in the Jews was a certain type of mental attitude caused by being under generations of slavery. Because of this, God had to destroy that generation like a cancer before they infected their sons and daughters with their slave mentality.

Some may want to take this chapter and draw parallels to America today, and the so-called anti-immigrant sentiment among conservatives. The sons of Jacob immigrated legally into Egypt, receiving permission from the highest levels of government (Gen. 47:1–10). There is no indication that the Jewish people broke any laws or habitually opposed any set of Egyptian customs. Based upon my study of Genesis, it appears that many Egyptians worshiped the God of Abraham. The way that these two peoples grew apart was strictly the fault of the Egyptians. An Egyptian ruler came on the scene who did not know Joseph; he spoke against the Hebrew people, suggesting things which were not true; and then used these accusations to enslave the Hebrew people. All of the changes and all of the animosity came from the Egyptians.

We may reasonably assume that the anti-Semitism on the part of the Egyptians was a result of negative volition toward the God of Abraham. We may also surmise that the Hebrews themselves had retrogressed spiritually, something which I base on two reasons: (1) God allowed them to be enslaved and (2) the adults in this generation were among the most hardheaded people in all of Scripture (this is testified to in the psalms and in the New Testament—God said, “I loathed that generation.”).

Exodus 1:14 **Consequently, they made their lives bitter with harsh labor, with clay and brick, and with every [kind of] labor [out] in the field, [and] every labor which they did [lit., they labored] among them with harshness.** (Kukis mostly literal translation)

Exodus 1:14 **And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor [that is, with severity, oppression and hardship].** (NKJV)

*They* refers to the Egyptians; and *their* and *them* refers to the sons of Israel.

The service expected by the Egyptians was most difficult; and the Hebrew people, for many reasons, were made to feel like outcasts in the land.

No doubt, Satan was involved here as well, as Satan seems to be quite able to whip up antisemitism under any circumstance. Bear in mind, we know, based upon the first two chapters of Job, that God would often direct the attention of the angels (including Satan) towards specific people. If given the opportunity, Satan would go to great lengths to attack and harm the people God upheld. This is how Satan thinks. All that God favors, he despises.

We see this very thing today. The present-day Israel is a tiny postage stamp of land. In the Middle East, it perhaps takes up 0.2% of the entire land there. And yet, there are nations (Iran) and peoples (the Palestinians) who see tiny nation Israel as some sort of an existential problem. There are large groups of Muslims who see the destruction of the Jewish people as almost a religious rite. Many of them believe in [the final solution](#) as much as the Nazis did.

In 2015, in the United Nations, Arab League secretary-general Nabil al-Arabi said, “The continued Israeli occupation of Arab and Palestinian territory is the main challenge before the international community to achieve peace and stability in the region and the world...This occupation represents the main cause for the spread of terrorism and extremist ideology in the region.” From [CNS News](#), accessed October 17, 2017. This sort of talk is nonsensical; and yet, there are large groups of people (Muslims and liberals, primarily) who actually believe it.

The problem in the Middle East is Islam and the hard-heartedness of so many Muslims. That the Jews have a tiny country in the midst of them is not some great problem or threat.

Only a distorted, Satanic logic could conclude that one of the smallest nations in the Middle East is somehow responsible for *the spread of terrorism and extremist ideology in the region*. Yet, the concept of terrorism and extremist ideology is endemic to the Islamic faith.

If you understand the Bible, Satan, and God’s chosen people, the Jews—all of this makes perfect sense. Not only should we understand antisemitism, but we should expect it to be a part of human history until the end of human history. If we ever came to a point in history when there was *not* a considerable amount of hatred directed towards the sons of Jacob, then that should be confusing to us as Christians. So, even though there are numerous holocaust museums, and people who sincerely say, “We will never forget;” extremist ideology which targets the Jewish people will not end. We have already studied antisemitism back in [Gen. 13 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

As an aside, at the time that I write this, the United States is the most powerful nation in the world with the greatest military in the world. This is not just a happy happenstance for Americans, but it also represents God entrusting the United States with great responsibility. When we stop, as a nation, acting responsibly with faith towards God; then this great power will be removed from us. Great Britain, a most recent client nation on the world stage, also had the greatest military in the world and ruled over perhaps a fifth of the world. They brought both law and order and Christianity to nations all over the globe. But there came a time when the Brits no longer understood their place in the world; and their power and influence on the world stage was diminished from being the greatest, most powerful nation on earth; to becoming just another nation. This same thing could happen to the United States—and it could happen virtually overnight.

As an application, let me explain what we have done right in our history. At the end of World War II, General Douglas MacArthur called for Bibles and missionaries to be sent to the nations which we defeated. He ruled over Japan, our great enemy in that war, for a time. There were two very important results to come out of this (and subsequent military efforts). Japan became a staunch ally of the United States; with a Christian population there that survives to this day (there are about 2–3 million Christians in Japan); and the nation of South Korea also has a great, Christian population (South Korea is nearly 30% Christian and they send out many missionaries throughout Asia).

Here is what we have done wrong in our recent history: we went into Afghanistan and Iraq with the intention of imposing a democracy on these people. Now, whereas democracy is a wonderful thing, what would have been

far more important would have been to allow missionaries into these countries; and to allow servicemen to freely evangelize the people (when off-duty, of course). Interestingly enough, the president who placed us into those two countries was both a Christian and an historian; and yet, the fundamental fact that Christianity is key to a long-lasting relationship with Afghanistan and Iraq, eluded him. In fact, evangelism was actually **discouraged** in these countries.<sup>50</sup> As a result, 10 years later, we are still in both nations and it is chaotic in both nations. The evil ideology of Islam cannot be excised from these nations; but it can be *replaced*. I write this in the years 2017 and 2018, and at this point, it is unclear whether any president will actually be able to look at our recent history and understand why our presence in Japan and South Korea worked; but why it is not working in Afghanistan or Iraq. If we want to fix the mess in Afghanistan and Iraq, we send in Bibles and missionaries. A former president on many occasions, has said, "There is no military solution." In that he was right. But there is no political solution either; the only solution is a spiritual one!

If we follow the doctrine of, *we broke it so we must fix it*; the only true fix is the truth of Jesus Christ.

It may seem that I have gone far afield here from our study, but what we are studying in Egypt is the result of antisemitism. The people of Egypt have lost or distorted their history; and now they have, for many years, used their antisemitism to exploit the Hebrew people. If we allow that to happen in the United States, then our nation will plunge from the great perch of power that we now occupy (no doubt, many would like to see this happen—including some people in our own nation).

These actions of the Egyptian people and royalty against the sons of Jacob will result in the destruction of nation Egypt. They will go from being one of the most powerful nations in the world to a weak and destroyed nation. That is a portion of the history which we will study in the book of Exodus. However, what happens to nation Egypt is just a sideshow in this book.

Exodus 1:12–14 **But the more they [the Egyptians] afflicted them [the Hebrew people], the more they multiplied and grew stronger and stronger. So the Egyptians were abhorred by the children of Israel; and the Egyptians ruled over the Israelites with rigour and made their lives bitter with hard labour in working clay and making bricks and with all the toils of the field, according to the several kinds of service to which they forcibly subjected them.** (Charles Thompson translation)

Exodus 1:11–14 **Therefore, the Egyptians [lit., *them*] placed over the sons of Israel [lit., *him*] captains of [their] servitude in order to oppress them with forced labor. As a result, they built storage cities for Pharaoh, [named] Pithom and Raamses. And even as they oppressed them, so they increased [in population] and so they spread out [more upon the land of Egypt]. Therefore, they [both] abhorred [and were in dread] because of the sons of Israel. The Egyptians [further] compelled servitude [from] the sons of Israel with harshness. Consequently, they made their lives bitter with harsh labor, with clay and brick, and with every [kind of] labor [out] in the field, [and] every labor which they did [lit., *they labored*] among them with harshness.** (Kukis mostly literal translation)

Exodus 1:11–14 **Therefore, the Egyptians placed taskmasters over the Israelites in order to oppress them with hard labors. As a result, they built great storage cities for Pharaoh, including Pithom and Raamses. And the more that the Egyptians oppressed them, the more that they increased in population and the more that they spread out over the land. Therefore, the Egyptians were in dread because of the sons of Israel and so they compelled even harsher servitude from them. Consequently, they made their lives bitter with this harsh labor, making them work with mortar and brick, giving them lousy jobs in the field, and imbuing every sort of labor with great severity.** (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>50</sup> There is some **controversy** about this; but when we had the greatest power in Afghanistan, we should have required complete tolerance for all religions, but we did not.

## Pharaoh's Edict to the Jewish Midwives

Although Moses (and the Hebrew people) may have passed along the material in the first few chapters orally, there will come a time when God tell Moses to write it down. There are fewer well-designed chiasmi in the book of Exodus as compared to the book of Genesis.

### Chiasm of Exodus 1:15–22 (by Hajime Murai)

A	(1:15-16)	Command to kill boys
B	(1:17)	The midwives feared God (ואריתו)
C	(1:18-19)	Dialogue between Pharaoh and midwives
B'	(1:20-21)	The midwives feared God (וארי)
A'	(1:22)	Command to kill boys

From [http://www.bible.literarystructure.info/bible/02\\_Exodus\\_pericope\\_e.html](http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html) accessed October 18, 2017.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

And so says a king of Egypt to the midwives, the Hebrew women whose name of the one [is] Shiphrah and a name of the second [is] Puah. And he says, “In your aiding as midwives Hebrew women, and you [all] see on the midwife’s stool, if a son he and you [all] have killed him; and if a daughter she and he has lived.”

Exodus  
1:15–16

The king of Egypt spoke to the Hebrew midwives, the name of one [of them is] Shiphrah and the name of the second [one of them is] Puah. And he said, “When aiding [these] Hebrew women as midwives, you will look [at the child] on the birthing stool—if he [is] a son, you will kill him; and if she [is] a daughter, she will live.”

Because the Egyptians began to fear the people of Israel, the king of Egypt went and spoke with two Hebrew midwives (their names being Shiphrah and Puah). He said to them, “I want you to look at the children as they are delivered. If the child is a boy, you will kill him; and if she is a girl, you will let her live.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so says a king of Egypt to the midwives, the Hebrew women whose name of the one [is] Shiphrah and a name of the second [is] Puah. And he says, “In your aiding as midwives Hebrew women, and you [all] see on the midwife’s stool, if a son he and you [all] have killed him; and if a daughter she and he has lived.”

Dead Sea Scrolls  
Targum of Onkelos

And the king of Mizraim spake to the midwives of Jewesses, (Yehuditha,) of whom the name of the one was Shiphra, and the name of the second Puvah; and he said, When you do the office of the midwife among the Jewish women, and you look upon the childbirth, if it be a son, you shall kill him; but if a daughter, let her live.

Targum (Pseudo-Jonathan)

And Pharaoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was ill the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharaoh, “A certain child is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim. Therefore did Pharaoh, king of Mizraim, give counsel to the Jehudith midwives, the

name of one of whom was Shifra, who is Jokeved, and the name of the other Puvah, who is Miriam her daughter. [JERUSALEM. And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifra, and she was Jokeved, and the name of the second Puvah, she was Miriam.] And he said, When you attend Jehudith women, and see them bear, if it be a male child, you shall kill him; but if a daughter, you may let her live.

Douay-Rheims 1899 (Amer.)	And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua, Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.
Aramaic ESV of Peshitta	The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah, and he said, "When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool; if it is a son, then you shall kill him; but if it is a daughter, then she shall live."
Peshitta (Syriac)	And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Puah and the name of the other Shoprah; And he said to them, When you do perform your duties as midwives to the Hebrew women, look out when they kneel to deliver; if it is a male, then you must kill him; but if it is a female, then let her live.
Septuagint (Greek)	And the king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sephora; and the name of the second, Phua. And he said, When you do the office of midwives to the Hebrew women, and they are about to be delivered, if it be a male, kill it; but if a female, save it.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the king of Egypt said to the Hebrew women who gave help at the time of childbirth <i>the name of the one was Shiphrah and the name of the other Puah</i> , When you are looking after the Hebrew women in childbirth, if it is a son you are to put him to death; but if it is a daughter, she may go on living.
Easy English	There were two Israelite women who helped the other Israelite women at the birth of their children. These two women were called Shiphrah and Puah. The King of Egypt spoke to them. He said: 16 'When you help the Israelite women at the birth of their children, do this: If they have a baby boy, kill him. If they have a baby girl, let her live.'
Easy-to-Read Version–2006	<b>The Nurses Who Followed God</b> There were two Hebrew nurses who helped the Israelite women give birth. They were named Shiphrah and Puah. The king of Egypt said to the nurses, "You will continue to help the Hebrew women give birth to their children. If a girl baby is born, let the baby live. But if the baby is a boy, you must kill him!"
<i>God's Word™</i>	<b>Pharaoh Tells the Midwives to Kill All Hebrew Baby Boys</b> Then the king of Egypt told the Hebrew midwives, whose names were Shiphrah and Puah, "When you help the Hebrew women in childbirth, look at the child when you deliver it. If it's a boy, kill it, but if it's a girl, let it live."
Good News Bible (TEV) <i>The Message</i>	. The king of Egypt had a talk with the two Hebrew midwives; one was named Shiphrah and the other Puah. He said, "When you deliver the Hebrew women, look at the sex of the baby. If it's a boy, kill him; if it's a girl, let her live."
NIRV	There were two Hebrew women named Shiphrah and Puah. They helped other women having babies. The king of Egypt spoke to them. He said, "You are the ones

who help the other Hebrew women. Watch them when they get into a sitting position to have their babies. Kill the boys. Let the girls live.”

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V.

Finally, the king called in Shiphrah and Puah, the two women who helped the Hebrew mothers when they gave birth. He told them, "If a Hebrew woman gives birth to a girl, let the child live. If the baby is a boy, kill him!"

The Living Bible

Then Pharaoh, the king of Egypt, instructed the Hebrew midwives (their names were Shiphrah and Puah) to kill all Hebrew boys as soon as they were born, but to let the girls live. But the midwives feared God and didn't obey the king—they let the boys live too.

New Berkeley Version .

New Century Version .

New Life Version

Then the king of Egypt spoke to the Hebrew nurses. The name of one was Shiphrah. The name of the other was Puah. 16 He said, "When you are helping the Hebrew women to give birth, and see the baby before the mother does, if it is a son, kill him. But if it is a daughter, let her live."

New Living Translation .

### Partially literal and partially paraphrased translations:

American English Bible

Then the king of Egypt told the midwives who [served] the Hebrews (one was SepPhora and the other was Poua): 'When you serve as midwives to the Hebrew women and they're about to give birth, kill [the baby] if it's a boy, but leave it alone if it's a girl.'

Beck's American Translation .

International Standard V

#### **Pharaoh Orders Male Children Killed**

Later, the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah. "When you help the Hebrew women give birth," he said, "watch them as they deliver [Lit. *them on the birth stool*]. If it's a son, kill him; but if it's a daughter, let her live."

New Advent (Knox) Bible

Then the king of Egypt gave orders to Sephora and Phua, the midwives who attended the Hebrews; When you are called in, he said, to attend the Hebrew women, and their time comes, kill the child if it is a boy; if it is a girl keep it alive.

Translation for Translators

There were two Hebrew <midwives/women who helped the women when they were giving birth>. Their names were Shiphrah and Puah. The king of Egypt said to those two women, "When you help the Hebrew women when they are giving birth [MTY], if *the baby that is born* is a boy, you must kill it. If *the baby* is a girl, you <may let it live/do not have to kill them>."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The king of Egypt was to say to they being midwives to the Hebrews, the name of one is Shiphrah, and the name of the other is Puah; he was to say to them: When the Hebrews are to bear forth, and yous are to have seen on the birth stools, that it is to be a son, yous are to have killed him, but the daughters yous are to have preserved alive.

Conservapedia

The king of Egypt spoke to the Hebrew midwives, whose names were Shiprah and Puah, saying to them, "When you perform your duties as a midwife to the Hebrew women, and see them on the bracing-stones: if it is a son, put him to death, but if

	it is a daughter, let her live." Hebrew women gave birth by bracing themselves on stones. "Stools" is probably an Elizabethan anachronism.
Ferrar-Fenton Bible	The king of the Mizraim also summoned the midwives of the Hebrews, of whom the name of the chief was Shifra, and the name of her lieutenant Phua, and ' decreed ; "When you deliver the Hebrew women examine their children ; if it is a son, kill him ; but if a daughter, let her live."
Lexham English Bible	And the king of Egypt said to the Hebrew midwives--of whom the name of the one [was] Shiphrah and the name of the second [was] Puah-- and he said, "When you help the Hebrews give birth, you will look upon the pairs of testicles; if he [is] a son, you will put him to death, and if she [is] a daughter, she will live."
Tree of Life Version	Moreover the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, and said, "When you help the Hebrew women during childbirth, look at the sex. If it's a son, then kill him, but if it's a daughter, she may live."
Urim-Thummim Version	The king of Egypt spoke to the Hebrew midwives whose names were Shiphrah, and Puah. And he commanded them, when you assist as midwives to the Hebrew women and see them on the bearing-stools, if it be a son then you shall kill him, but if it is a daughter then she shall remain alive.
Wikipedia Bible Project	And the king of Egypt said to the Hebrew midwives, one of whose names is Shiphrah, and the second Poo'ah. And he said, "When you deliver for the Hebrews, and you saw upon the paired rocks, if it is a son, and you killed him, and if it is a daughter, she lives."

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the king of Egypt gave orders to the Hebrew midwives—one of whom was called Shiphrah and the other Puah—that when they attended Hebrew women who were on the birthstool and saw that it was a boy, they were to kill it, but if it was a girl they were to let it live.
The Heritage Bible	And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the second Puah, And he said, When you do the office of a midwife to the Hebrews, and see <i>them</i> upon the <i>delivery</i> stones, if he is a son, then you shall kill him, and if she <i>is</i> a daughter, then she shall live.
New American Bible (2002)	The king of Egypt told the Hebrew midwives, one of whom was called Shiphrah and the other Puah, When you act as midwives for the Hebrew women and see them giving birth [And see them giving birth: the Hebrew text is uncertain.], if it is a boy, kill him; but if it is a girl, she may live."
New American Bible (2011)	<i>Command to the Midwives.</i> The king of Egypt told the Hebrew midwives, one of whom was called Shiphrah and the other Puah, "When you act as midwives for the Hebrew women, look on the birthstool:* if it is a boy, kill him; but if it is a girl, she may live." <b>Birthstool:</b> apparently a pair of stones on which the mother is seated for childbirth opposite the midwife. The Hebrew word elsewhere is used to refer to the stones of a potter's wheel.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	The king of Egypt issued instructions to the Hebrew midwives, of whom one was called Shiphrah, the other Puah. "When you are attending the Hebrew women in childbirth," he told them, "check as the child is delivered: if it is a boy, kill him; if it is a girl, however, let her live."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, the king of Egypt spoke to the Hebrew midwives, one of whom was called Shifrah and the other Pu'ah. "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live."
exeGesese companion Bible	And the sovereign of Misrayim says to the Hebrew accoucheuses, of which the name of the one is Shiphrah and the name of the second Puah: and he says, When you accoucheuse to the Hebrews and see them on the stones; if it be a son, deathify him: but if it be a daughter, she lives.
Kaplan Translation	The king of Egypt spoke to the [chief] [(Ibn Ezra; cf. Sforno). Some say that these midwives were Israelites (Rashbam), and Talmudic tradition associates them with Yokhebed and Miriam or Elisheva (Sotah 11b). Others say that the midwives were Egyptian (Malbim; Josephus, Antiquities 2:9:2) hence, the verse would be translated 'the midwives in charge of the Hebrews.' One source states that the midwives were proselytes (Midrash Tadshe 21; Yalkut Shimoni, Yehoshua 9).] Hebrew midwives, whose names were Shifra and Puah. He said, 'When you deliver Hebrew women, you must look carefully at the birth stool [Avnayim in Hebrew, literally, 'twin stones.' In those days, women gave birth sitting up, so that when the baby was delivered between the 'twin stones' of the birthstool, it would be held by the midwife. Others translate the verse 'you must look between their rigid (stone-like) legs' (Sotah 11b; Sh'moth Rabbah 1:14, 18); or, 'you will see them in heavy labor' (Hirsch)]. If [the infant] is a boy, kill it; but if it is a girl, let it live.'
Orthodox Jewish Bible	And Melech Mitzrayim spoke to the meyalledot Halvriyyot (Hebrew midwives), of which the shem of the one was Shiphrah, and of the other Puah; And he said, When ye do the office of a midwife to Halvriyyot (the Hebrew women) and see them upon the delivery stool; if it be a ben, then ye shall kill him; but if it be a bat, then she shall live.
The Scriptures 1998	Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu'ah, and he said, "When you deliver the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live."

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah (beauty) and the other named Puah (splendor), "When you act as midwives to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live."
The Expanded Bible	Two Hebrew nurses [midwives] named Shiphrah and Puah were told by the king [ <sup>c</sup> not the Pharaoh of 1:8; perhaps fifteenth or thirteenth century bc—if the latter, probably Rameses], "When you are helping the Hebrew women give birth to their babies [act as midwives for the Hebrew women], watch [observe them on the birthstool; or look at the stones; <sup>c</sup> a euphemism for testicles]! If the baby is a girl, let her live, but if it is a boy, kill him!"
Kretzmann's Commentary	<b>Verses 15-22</b> The Command to Kill all the Male Children And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah, their names being recorded to their lasting honor; and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, in determining the sex; if it be a son, then ye shall kill him, the male children should be killed right after birth; but if it be a



daughter, then she shall live. Whether these two women were the only midwives in Israel, or whether they were the heads of the order of midwives, is immaterial, the devilish command to use inhuman violence referred to all male children among the Hebrews.

NET Bible®

The king of Egypt said [*Heb* “and the king of Egypt said.”] to the Hebrew midwives, one of whom was named Shiphrah and the other Puah [*Heb* “who the name of the first [was] Shiphrah, and the name of the second [was] Puah.”], “When you assist the Hebrew women in childbirth, observe at the delivery [*Heb* “at the birthstool” (cf. ASV, NASB, NRSV), but since this particular item is not especially well known today, the present translation simply states “at the delivery.” Cf. NIV “delivery stool.”]: If it is a son, kill him, but if it is a daughter, she may live.”

The Voice

*Pharaoh*, Egypt’s king, called for some of the Hebrew midwives. Their names were Shiphrah and Puah.

**Pharaoh:** *Listen closely.* Whenever you are looking after a Hebrew woman who is in labor and ready to deliver, if she gives birth to a son, then kill the baby. If it is a daughter, then allow her to live.

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and the king of "Mits'rayim <sup>Two straits"</sup> said to the [midwives] of "Ever <sup>Other side"</sup>, of (whom) the title of the (one) is "Shiphrah <sup>Brightness"</sup> and the title of the second is "Pu'ah <sup>Splendid"</sup>, and he said (with) the ones of "Ever <sup>Other side"</sup> acting as a [midwife], if you see upon the stone stool that he is a son, (then) you will [kill] him, and if she is a daughter, (then) she will live,...

Concordant Literal Version

Then the king of Egypt spoke to the Hebrew midwives (of whom the name of the first one was Shiphrah, and the name of the second Puah. and said: In your midwifery for the Hebrew women, when you see them on the bracing stones, if it is a son then you will put him to death, and if it is a daughter then she will live.

A Conservative Version  
Context Group Version

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah: and he said, When you (pl) do the duties of a midwife to the Hebrew women, and see them on the birth-stool; if it is a son, then you (pl) shall kill him; but if it is a daughter, then she shall live.

Darby Translation  
*Emphasized Bible*

Modern English Version

The king of Egypt spoke to the Hebrew midwives, of which the name of one was Shiphrah, and the name of the other Puah, and he said, “When you perform the office of a midwife to the Hebrew women and see them on the stools, if it is a son, then you must kill him, but if it is a daughter, then she may live.”

Modern KJV  
NASB

Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah; and he said, “When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live.”

New European Version

#### **The Plan to Kill All Baby Boys**

The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah, and he said, When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool; if it is a son, then you shall kill him; but if it is a daughter, then she shall live.

New King James Version

Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, “When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live.”

Brenner’s Mechanical Trans. .

Stuart Wolf  
Young's Updated LT

And the king of Egypt speaks to the midwives, the Hebrewesses, (of whom the name of the one is Shiphrah, and the name of the second Puah), and says, "When you [all] cause the Hebrew women to bear, and have looked on the children; if it is a son—then you [all] have put him to death; and if it is a daughter—then she has lived."

**The gist of this passage:** The king speaks to two midwives and tells them to kill any male children born to the Hebrews but to allow the female children to live.

Exodus 1:15a			
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
'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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits <sup>e</sup> rayim (מצרים) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâlad (ילד) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408

The NET Bible: *The word for "midwife" is simply the Piel participle of the verb יָלַד (yalad, "to give birth"). So these were women who assisted in the childbirth process. It seems probable that given the number of the Israelites in the passage, these two women could not have been the only Hebrew midwives, but they may have been over the midwives (Rashi). Moreover, the LXX and Vulgate do not take "Hebrew" as an adjective, but as a genitive after the construct, yielding "midwives of/over the Hebrews." This leaves open the possibility that these women were not Hebrews. This would solve the question of how the king ever expected Hebrew midwives to kill Hebrew children. And yet, the two women have Hebrew names.<sup>51</sup>*

The problem with this view of the NET Bible is, when a noun is associated with another word as a construct, the first noun does *not* have a definite article. Therefore, this should not be understood to read *midwives of the Hebrews*. The latter word is better understood to be an adjective, so this would literally read, *the midwives, the Hebrew ones*.

<sup>51</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'lb <sup>e</sup> rîyôwth (תּוֹיִרְבַּע) [pronounced <i>gih<sup>b</sup>-vree-OHTH</i> ]	<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:** [The king of Egypt spoke to the Hebrew midwives,...](#)

The king of Egypt has made some inquiries and has located two Hebrew midwives. We know that, when Moses leads these people out, there will be two million of them in all. However, we do not know exactly when this is taking place. Are there a million Jews in all? A few hundred thousand?

In any case, the king of Egypt finds two women who are prominent, who deliver babies.

Exodus 1:15a [Then the king of Egypt spoke to the Hebrew midwives](#) [lit., *midwives of the Hebrews*]...

This is the first use of the term *Hebrew* in the book of Exodus. It was used many times before in Genesis (Gen. 39:13–14, 17 40:15 41:12 43:32). *Hebrew* is the word 'lb<sup>e</sup>rîy (יִרְבַּע) [pronounced *gih<sup>b</sup>-VREE*], which means *one from beyond*; and is transliterated *Hebrew, Eberite*. Strong's #5680 BDB #720. In this verse, we have a form of this word.

In the book of Genesis, the word *Hebrew* could not have been exclusively applied to the family of Abraham, Isaac, and Jacob because that would have suggested that the Egyptians actually had a cultural imperative concerning the people of Abraham, Isaac, and Jacob (Joseph, as Prime Minister of Egypt, could not eat with Hebrews because that sort of intermixing was not allowed—Gen. 43:32). This term simply referred to people who came from the east and settled in Canaan (or, in perhaps any area west of the Euphrates River). It is very likely that the name actually was applied to the sons of Eber, from whom Abraham was descended.

If the term *Hebrew* simply refers to people who have come across the river, we have a similar term which is used today: *ex-pats*; which term is used in many different countries, where Americans (or Europeans or whatever) have come to live in another country (many times, they simply move to another country to retire there).

Early on, as we have studied, various groups of people spread out over the world. Then God told Abraham, who was living in the east, to travel west (eventually, to the [Land of Promise](#)—Canaan). He was considered to have *come from beyond*, and was called *a Hebrew* as early as Gen. 14:13. It is a designation which stuck with his family in particular. So, even though, strictly speaking, Arab groups of Genesis would have been known as *Hebrews*, once we get to Ex. 1, this term has begun to attach itself only to the people of Abraham, Isaac, and Jacob.

Jacob actually returned to the east, and found two wives and two mistresses there, and then returned to Canaan, having 11+ children who were born in the east. So this made him even more of an outsider.

However, it appears that it is in Egypt where this name is applied to the people of Jacob; and where it sticks (see Gen. 39:14, 17 41:12). There would have been a wider application then, but it eventually narrowed to just the sons of Jacob.

## Exodus 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
ʾEchâd can function like an indefinite article, and be rendered <i>a certain [person, place or thing]</i> . ʾEchâd can be used elliptically to mean <i>one time, once</i> .			
Often, when ʾechâd is found twice in the same context, it means <i>...the one...and the other</i> or <i>one...and another</i> .			
Shiph <sup>e</sup> râh (שִׁפְרָה) [pronounced shihf-RAW]	<i>fair, fairness, clearness and is transliterated Shiphrah</i>	feminine singular proper noun	Strong's #8236 BDB #1051
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
shênîy (שֵׁנִי) [pronounced shay-NEE]	<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	Strong's #8145 BDB #1041
Pûw'âh (פּוּאָה) [pronounced poo-GAW]	<i>splendid; transliterated Puah</i>	feminine singular proper noun	Strong's #6326 BDB #806

**Translation:** ...the name of one [of them is] Shiphrah and the name of the second [one of them is] Puah.

They are named here in Scripture, and often this is done because these women believe in the **Revealed God**.

There seems to have been some discussion over the years whether these are Hebrew women or not. Let me point out two things: (1) the Hebrew people were kept separate from the Egyptians (although there was clearly some intermarriage—at least in the beginning); and (2) even if these women were not racially Hebrews, they do have faith in the Hebrew God, making them Hebrews by faith.

For this population, there were not only two midwives. There has been a hierarchy set up of midwives, with two women in charge, Shiphrah and Puah. It would not make sense for there to be this few midwives for a population of two million Jews, nor would it make sense for all the midwives to be directly under the Pharaoh. The midwives reported to Shiphrah and Puah and they reported directly to Pharaoh. In any large city, there is one district attorney—however, he is not prosecuting every criminal case. Under him you have assistant district attorneys. Don't think that those in the ancient world were so backward as to not understand levels of authority. Gleason

gives these two famous women the title of administrative superintendents over the obstetrical guild of the Hebrew community.<sup>52</sup>

Exodus 1:15 The king of Egypt spoke to the Hebrew midwives, the name of one [of them is] Shiphrah and the name of the second [one of them is] Puah. (Kukis mostly literal translation)

Exodus 1:15 Then the king of Egypt spoke to the Hebrew midwives [lit., *midwives of the Hebrews*], of whom the name of one was Shiphrah and the name of the other Puah;... (ESV)

According to Barnes, Shiphrah and Puah are Egyptian names and he believes them to be Egyptian women.<sup>53</sup>

The Bible Query: *[A]n Egyptian Papyrus in the Brooklyn Museum (35.1446), written approximately 1540 B.C., mentions a Shiphrah. This Shiphrah lived over a hundred years before the Shiphrah mentioned in Exodus.*<sup>54</sup>

We would not expect these to be the same person; but this simply indicates that this is a legitimate Egyptian name. Therefore, these are *not* Hebrew midwives, but *midwives of* or *midwives to* the Hebrew people. I am using the NKJV throughout, which is an excellent translation; but it is not perfect (many translations have *Hebrew midwives* as the translation).

It is likely, therefore, that these *Hebrew midwives* are not Hebrew midwives, but Egyptian midwives ministering to the Hebrew people.

It is significant that these women's names are given; but the name of the king of Egypt is not given. Based upon the events of this chapter, these women clearly believe in the Hebrew God (and therefore are saved); and the Egyptian Pharaoh did not. The names of the midwives are obviously written in the Lamb's Book of Life (Rev. 13:8 20:12, 15 21:27). The choices that these women make have eternal repercussions whereas the Pharaoh of this generation was just another bit player in life.

Exodus 1:16a			
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
The NET Bible: <i>The verse starts with the verb that began the last verse; to read it again seems redundant. Some versions render it "spoke" in v. 15 and "said" in v. 16. In effect, Pharaoh has been delayed from speaking while the midwives are named.</i> <sup>55</sup>			

<sup>52</sup> *Encyclopedia of Bible Difficulties*, p. 131.

<sup>53</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Ex. 1:15.

<sup>54</sup> *Bible Query*; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006.; from e-Sword, Ex. 1:15.

<sup>55</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
yâlad (יָלַד) [pronounced yaw-LAHD]	<i>to aid a woman in giving birth; this can mean, midwifery; office [duty] of a midwife</i>	Piel infinitive construct with the 2 <sup>nd</sup> person feminine plural suffix	Strong's #3205 BDB #408
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
The NET Bible: <i>The form is the Piel infinitive construct serving in an adverbial clause of time. This clause lays the foundation for the next verb, the Qal perfect with a vav consecutive: "when you assist...then you will observe." The latter carries an instructional nuance (= the imperfect of instruction), "you are to observe."</i> <sup>56</sup>			
'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
'Ib <sup>e</sup> rîyôwth (תּוֹיִרְבָּע) [pronounced gîh <sup>b</sup> -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:** And he said, "When aiding [these] Hebrew women as midwives,...

The king sets up a situation, which they will participate in fairly soon. "When you acts as midwives aiding these women...." is the situation that the king sets up, addressing both women.

## Exodus 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
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>	2 <sup>nd</sup> person feminine plural, Qal perfect	Strong's #7200 BDB #906
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
'âb <sup>e</sup> nâyim (אֲבֵינַיִם) [pronounced aw <sup>b</sup> v-NAW-yihm]	<i>potter's wheel(s), bearing stool, midwife's stool</i>	masculine dual noun with the definite article	Strong's #70 BDB #7

<sup>56</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The dual noun suggests that there are two wheels, two stools, or a pair of something here.

**Translation:** ...you will look [at the child] on the birthing stool—...

There is some kind of a birthing stool, which is always found in the dual, which suggests that there are two wheels or to parts to the stool, and the king tells them to examine the baby as it is born.

## Exodus 1:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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ʾîm (אִם) [pronounced eem]

*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)

primarily an hypothetical particle

Strong's #518  
BDB #49

The particle ʾîm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

bên (בֶּן) [pronounced bane]

*son, descendant*

masculine singular noun

Strong's #1121  
BDB #119

hûw' (הוּא) [pronounced hoo]

*he, it; him, himself as a demonstrative pronoun: that, this (one); same*

3<sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb *to be*, is implied

Strong's #1931  
BDB #214

w<sup>e</sup> (or v<sup>e</sup>) (וְ, וּ) [pronounced weh]

*and, even, then; namely; when; since, that; though; as well as*

simple wâw conjunction

No Strong's #  
BDB #251

mûwth (מוֹת) [pronounced mooth]

*to kill, to cause to die, to put to death, to execute*

3<sup>rd</sup> person masculine singular, Hiphil imperfect

Strong's #4191  
BDB #559

The NET Bible: *The instructions must have been temporary or selective, otherwise the decree from the king would have ended the slave population of Hebrews. It is also possible that the king did not think through this, but simply took steps to limit the population growth. The narrative is not interested in supplying details, only in portraying the king as a wicked fool bent on destroying Israel.*<sup>57</sup>

ʾêth (אֵת) [pronounced ayth]

*him, it; he; untranslated mark of a direct object; occasionally to him, toward him*

sign of the direct object affixed to a 3<sup>rd</sup> person masculine singular suffix

Strong's #853  
BDB #84

**Translation:** ...if he [is] a son, you will kill him;...

"If the child is a male, then you [both] will kill him," is the order given by the King of Egypt.

<sup>57</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative ( <i>lo, behold</i> ), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle ( <i>if, though</i> ); an indication of a wish or desire ( <i>oh that, if only</i> ; this is a rare usage).			
bath (בַּת) [pronounced <i>bahth</i> ]	<i>daughter; village</i>	feminine singular noun	Strong's #1323 BDB #123
hîy' (אִיהָ) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (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
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310

This should probably be a feminine singular verb.<sup>58</sup>

The NET Bible: *The last form וַחַיָּה (vakhaya) in the verse is unusual; rather than behaving as a III-Heh form, it is written as a geminate but without the daghesh forte in pause (GKC 218 §76.i). In the conditional clause, following the parallel instruction ("kill him"), this form should be rendered "she may live" or "let her live."*<sup>59</sup>

**Translation:** ...and if she [is] a daughter, she will live."

"If you are delivering a daughter, she may live," he tells them.

Exodus 1:16 And he said, "When aiding [these] Hebrew women as midwives, you will look [at the child] on the birthing stool—if he [is] a son, you will kill him; and if she [is] a daughter, she will live." (Kukis mostly literal translation)

There are several things to note in this passage. First of all, there has been a passage of time from v. 11 to v. 15. The Jews endure slavery, they build two fortified storage cities and they continue to multiply as a race. This would cover at least a generation at least. My point here is that this is probably a new Pharaoh. This could be two or three or more generations later. Each Pharaoh warns the next Pharaoh about the Jews; or they know why the Jews are under slavery and each new Pharaoh watches them with interest. This is a new tact. Insofar as God is concerned, one anti-Semitic Pharaoh is no more important than the next, so God the Holy Spirit does not even bother to record either Pharaoh's name. In fact, there might be four or five Pharaoh's in this book and God does

<sup>58</sup> *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. I, p. 239.

<sup>59</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.



not distinguish one from the other. At the same time, God the Holy Spirit records the names of the midwives and their names have come down to us almost 4,000 years later. Notice the difference in their stations in life, the midwives as versus the Pharaohs, yet we can only guess as to who each Pharaoh is and God the Holy Spirit has recorded for all eternity the names of the midwives. God has a much different value system than we have. Fame and power in the human realm mean absolutely nothing to God. Personal integrity and day to day choices is much more important. How we treat the Jew is important to God.

The names of these midwives mean "Beauty" and "Splendor." Since God occasionally renames those that are His (which, incidentally, is not something that we do ourselves), this could be His viewpoint of these two women and these would be their names throughout eternity. It is also very likely that these two women did have a place of authority over the midwives throughout all of Egypt, as it was unlikely that there were just two midwives. Or they were the midwives for that particular area. In either case, they were believers in Jesus Christ and they had enough doctrine to realize when they were to obey the civil authorities over them and when they should disobey those authorities.

Also note that this is not an official decree here, as slavery was. The Pharaoh went directly to the midwives and this was to be done surreptitiously. "Here is what I want you ladies to do," he said. So, this is not a law or a decree.

The idea is, women are not going to rise up against the people of Egypt. It ought to be clear to the king that what he is suggesting could cause the people of Israel to rise up against him more than anything else.

This is a king who has a specific ideology; he has his own set of prejudices, and he acts accordingly. At this point in time, we have a president who fits this description exactly. He never thinks things through; he acts in accordance with his ideology; and he expects to be obeyed as he has ordered.

Exodus 1:15–16 [The king of Egypt spoke to the Hebrew midwives, the name of one \[of them is\] Shiphrah and the name of the second \[one of them is\] Puah. And he said, "When aiding \[these\] Hebrew women as midwives, you will look \[at the child\] on the birthing stool—if he \[is\] a son, you will kill him; and if she \[is\] a daughter, she will live."](#) (Kukis mostly literal translation)

Exodus 1:15–16 [Then the king of Egypt spoke to the Hebrew midwives \[lit., \*midwives of the Hebrews\*\], of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."](#) (ESV)

Pharaoh speaks to the two midwives. We do not know if he does this directly or whether it is through an intermediary. We do not know if Pharaoh had additional meetings with other midwives, or if these two women oversaw all those in this profession. What appears to me is, Pharaoh called in all of the midwives, however many that there were, and spoke to them directly. These two women, in the realm of spiritual things, stood out from the rest.

Pharaoh apparently believes the propaganda that he has been spewing, that the Hebrew people may align themselves with some foreign enemy and go to war against Egypt; so he is going to reduce the number of Hebrew men to contend with.

What is far more important than the original heritage of these midwives is their trust in the God of the Hebrews. No doubt, they saved many Hebrew children by what they did.

Pharaoh tells these women to kill any male infants of the Hebrews. Obviously, this puts these women in quite a difficult spot. They must either commit murder and obey Pharaoh; or spare the lives of the children and disobey him (a crime for which they could be harshly punished).

This is how evil works. It does whatever it can to make believers sin. We have had this recently with the homosexual movement. It was presented, at first, as people who just were born this way, and that all they wanted was to live *normally*, expressing their homosexual tendencies (there is no such thing as *normalcy* for homosexuals). However, now, a person who does not believe in same-sex marriage (or believes that homosexual acts are sinful) is portrayed as a bigot homophobe and a hater. This went quickly from a movement which professed tolerance, to one which insists upon intolerance toward those with different beliefs. Now, in some places, people who do not want to recognize homosexuality as normal, can find themselves being sued. Some lose their businesses; **some lose their jobs**. See the **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The midwives knew to fear the God of the Hebrews rather than Pharaoh. This is why, *the fear of the LORD is the beginning of wisdom* (Prov. 9:10a).

Exodus 1:15–16 Because the Egyptians began to fear the people of Israel, the king of Egypt went and spoke with two Hebrew midwives (their names being Shiphrah and Puah). He said to them, “I want you to look at the children as they are delivered. If the child is a boy, you will kill him; and if she is a girl, you will let her live.” (Kukis paraphrase)

**And so fear the midwives the Elohim and they did not do as which spoke unto them a king of Egypt. And so they preserve the [male] children. And so called a king of Egypt to the midwives and so he says to them, “Why have you [all] done the word the this and so you [all] preserve the [male] children?”**

Exodus  
1:17–18

**The midwives feared Elohim so they did not do what the king of Egypt said to them. Consequently, they preserved [the lives of] the male children. So the king of Egypt called to the midwives and he said to them, “Why have you done this and preserved alive the male children?”**

**Because the midwives feared God, they did not do what the king of Egypt told them to do. Instead, they preserved the lives of the male children. Therefore, the king of Egypt spoke to the midwives again, asking, “Why have you done this and preserved the male children alive?”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so fear the midwives the Elohim and they did not do as which spoke unto them a king of Egypt. And so they preserve the [male] children. And so called a king of Egypt to the midwives and so he says to them, “Why have you [all] done the word the this and so you [all] preserve the [male] children?”
Dead Sea Scrolls	.
Targum of Onkelos	But the midwives feared before the Lord, and did not act as the king of Mizraim had bidden them, but preserved the sons alive. And the king of Mizraim called the midwives...
Targum (Pseudo-Jonathan)	But the midwives feared before the Lord, and would not do according to what the king of Mizraim had said to them, but they saved the children. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children ?
Douay-Rheims 1899 (Amer.)	But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children. And the king called for them and said: What is that you meant to do, that you would save the men children?
Aramaic ESV of Peshitta	But the midwives feared God, and did not as the king of Egypt commanded them, but saved the male-children alive. And the king of Egypt called for the midwives,

and said to them, Why have ye done this thing, and have saved the male-children alive?

Peshitta (Syriac) But the midwives feared God, and did not do as the king of Egypt commanded them, but let the boys live. So the king of Egypt called for the midwives and said to them, Why have you done this thing, and let the boys live?

Septuagint (Greek) But the midwives feared God, and did not as the king of Egypt appointed them; and they saved the male children alive. And the king of Egypt called the midwives, and said to them, Why is it that you have done this thing, and saved the male children alive?

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English But the women had the fear of God, and did not do as the king of Egypt said, but let the male children go on living. And the king of Egypt sent for the women, and said to them, Why have you done this, and let the male children go on living?

Easy English But the two women did not obey the king of Egypt. They obeyed God and they let the boys live. Then the King of Egypt caused the two women to come to him. He asked them: 'Why have you done this? Why have you let the boys live?'

Easy-to-Read Version–2006 But the nurses trusted God, so they did not obey the king's command. They let all the baby boys live.

The king of Egypt called for the nurses and asked them, "Why did you do this? Why did you let the baby boys live?"

*God's Word™*

Good News Bible (TEV)

*The Message*

But the midwives had far too much respect for God and didn't do what the king of Egypt ordered; they let the boy babies live. The king of Egypt called in the midwives. "Why didn't you obey my orders? You've let those babies live!"

Names of God Bible

However, the midwives feared *Elohim* and didn't obey the king of Egypt's orders. They let the boys live. So the king of Egypt called for the midwives. He asked them, "Why have you done this? Why have you let the boys live?"

NIRV

But Shiphrah and Puah had respect for God. They didn't do what the king of Egypt had told them to do. They let the boys live. Then the king of Egypt sent for the women. He asked them, "Why have you done this? Why have you let the boys live?"

New Simplified Bible

.

### Thought-for-thought translations; paraphrases:

Common English Bible Now the two midwives respected God so they didn't obey the Egyptian king's order. Instead, they let the baby boys live.

So the king of Egypt called the two midwives and said to them, "Why are you doing this? Why are you letting the baby boys live?"

Contemporary English V.

But the two women were faithful to God and did not kill the boys, even though the king had told them to. The king called them in again and asked, "Why are you letting those baby boys live?"

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Life Version

.

New Living Translation

But because the midwives feared God, they refused to obey the king's orders. They allowed the boys to live, too.

So the king of Egypt called for the midwives. "Why have you done this?" he demanded. "Why have you allowed the boys to live?"

### Partially literal and partially paraphrased translations:

American English Bible	However, the midwives feared God and wouldn't do what the king of Egypt told them... they allowed the male [babies] to live. So the king of Egypt called for the midwives and asked them: 'Why haven't you [killed] the male [babies]?'
Beck's American Translation International Standard V	But the midwives feared God and didn't do what the king of Egypt told them. Instead [The Heb. lacks <i>Instead</i> ], they let the boys live. When the king of Egypt called for the midwives, he asked them, "Why have you done this [Lit. <i>this thing</i> ] and allowed the boys to live?"
New Advent (Knox) Bible	But these midwives feared the Lord, and would not carry out the commands of the king of Egypt; they kept the boys safe; and when the king summoned them and asked, What do you mean by sparing the boys too?
Translation for Translators	But the midwives feared/reverenced God. So they did not do what the king told them to do. They allowed the baby boys to live. So the king summoned the two midwives and said to them, "Why are you doing this? Why are you letting the baby boys live?"

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They being midwives were revering he of mighty ones - are they to have prepared, what the king of Egypt is to have commanded? - They were preserving alive, a preserving alive of their sons. The king of Egypt was to call they being midwives, and was to say: Why are you to have effected this concern, even were to cause the sons to be preserved alive?
Ferrar-Fenton Bible	But the midwives feared God, and did not do as the king of the Mitzeraim ordered them, but preserved the children alive. The king of the Mitzeraim therefore summoned those midwives again and enquired from them, " Why have you not executed the law, but have preserved the children's lives ?"
God's Truth (Tyndale)	Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them: but saved the men children. Then the king of Egypt called for the midwives and said unto them: why have you dealt on this manner and have saved the men children?
Tree of Life Version Urim-Thummim Version	. But the midwives feared Elohim, and did not do as the king of Egypt commanded them, but kept alive the baby boys. Then the king of Egypt summoned the midwives and asked them, why have you been doing your business and saving the boy babies alive?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the midwives feared God and did not do as the king of Egypt commanded but let the children live. The king called the midwives and said, "Why have you acted like that and let the children live?"
The Heritage Bible	And the midwives feared God, and did not as the king of Egypt spoke to them, and saved alive the male children. And the king of Egypt called for the midwives, and said to them, Why have you done this word, and have saved the male children alive?
New American Bible (2002)	The midwives, however, feared God; they did not do as the king of Egypt had ordered them, but let the boys live. So the king summoned the midwives and asked them, "Why have you acted thus, allowing the boys to live?"

New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	But the midwives were godfearing women, and did not heed the king's words; they let the male children live. Pharaoh summoned the midwives and, when he asked them why they had done this and let the male children live, they answered, "Hebrew women are not like Egyptian women; they go into labour and give birth before the midwife arrives." V. 19 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live. <b>(ii)</b> The king of Egypt summoned the midwives and demanded of them, "Why have you done this and let the boys live?"
exeGesés companion Bible	But the accoucheuses awe Elohim and work not as the sovereign of Misrayim words; but preserve the children alive. And the sovereign of Misrayim calls for the accoucheuses and says to them, Why work you this word and preserve the children alive?
Kaplan Translation	The midwives feared God, and did not do as the Egyptian king had ordered them. They allowed the infant boys to live. The king of Egypt summoned the midwives and demanded, 'Why did you do this? You let the infant boys live!'
Orthodox Jewish Bible	But the meyalledot feared HaElohim, and did not as Melech Mitzrayim commanded them, but saved the yeladim alive. So Melech Mitzrayim called for the meyalledot, and said unto them, Why have ye done this thing, and have saved the yeladim alive?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the midwives feared God [with profound reverence] and did not do as the king of Egypt commanded, but they let the boy babies live. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and allowed the boy babies to live?"
The Expanded Bible	But the nurses [midwives] feared God, so they did not do as the king [of Egypt] told them; they let all the boy babies live. Then the king of Egypt sent for the nurses [midwives] and said, "Why did you do this? Why did you let the boys live?"
Kretzmann's Commentary	But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. They placed the reverential fear of God before the slavish fear of the tyrant. And the king of Egypt called for the midwives, he stormed at them with an angry cry, and said unto them, Why have ye done this thing, and have saved the men children alive?
NET Bible®	But [ <i>Heb</i> "and they [fem. pl.] feared"; the referent (the midwives) has been specified in the translation for clarity.] the midwives feared God and did not do what the king of Egypt had told them; they let the boys live. Then the king of Egypt summoned the midwives and said to them, "Why have you done this and let the boys live?"
The Voice	But the midwives respected God <i>more than they feared Pharaoh</i> , so they did not carry out the Egyptian king's command. Instead, they let all the boys live. When Egypt's king heard this news, he sent for the midwives. <b>Pharaoh:</b> Why have you disobeyed my orders and allowed the boys to live?

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and the [midwives] feared the "Elohiym <sup>Powers"</sup> and they did not do <just as> the king of "Mits'rayim <sup>Two straits"</sup> spoke to them, and they [kept alive] the boys, and the king of "Mits'rayim <sup>Two straits"</sup> called out to the [midwives] and he said to them, why did you do this (matter) and [kept alive] the boys?
Concordant Literal Version	Yet the midwives feared the One, Elohim, and they did not act just as the king of Egypt had spoken to them; and they kept the boys alive. Then the king of Egypt called for the midwives and said to them: For what reason did you do this thing and keep the boys alive?
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"
Updated Bible Version 2.11	But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the men-children alive. And the king of Egypt called for the midwives, and said to them, Why have you + done this thing, and have saved the men-children alive?
Young's Updated LT	And the midwives fear God, and have not done as the king of Egypt has spoken unto them, and keep the lads alive; and the king of Egypt calls for the midwives, and says to them, "Wherefore have you [all] done this thing, and keep the lads alive?"
<b>The gist of this passage:</b>	Because the midwives feared God, they did not kill the male-children, so Pharaoh called them in and demanded to know why they were keeping them male-children alive.

17–18

**Exodus 1:17a**

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' (אָרַי) [pronounced <i>yaw-RAY</i> ]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #3372 BDB #431
yâlad (דָּלַי) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408
'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 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43

**Translation:** [The midwives feared Elohim...](#)

The midwives feared God, which meant that they were occupied with the Revealed God. They understood, to whatever degree, Who He was, and that they were responsible to Him. They understood in matters like this, they had to obey God and not man.

This suggests a healthy respect for God among the people of Jacob.

## Exodus 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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' (לֹא 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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #6213 BDB #793
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'ăsher (כְּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, even as, just as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*.

dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʿel (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) with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #413 BDB #39

## Exodus 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** ...so they did not do what the king of Egypt said to them.

Consequently, they did not kill the male babies as the king of Egypt told them to do.

## Exodus 1:17c

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
châyâh (חַיָּה) [pronounced khaw-YAW]	to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]	3 <sup>rd</sup> person feminine plural, Piel imperfect	Strong's #2421 & #2425 BDB #310
The NET Bible: The verb is the Piel preterite of חַיָּה (khaya, "to live"). The Piel often indicates a factitive nuance with stative verbs, showing the cause of the action. Here it means "let live, cause to live." The verb is the exact opposite of Pharaoh's command for them to kill the boys. <sup>60</sup>			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
y <sup>e</sup> lâdîym (יְלֵדִים) [pronounced y <sup>e</sup> -law-DEEM]	children, descendants	masculine plural noun with the definite article	Strong's #3206 BDB #409

**Translation:** Consequently, they preserved [the lives of] the male children.

As a result, the lives of the male children were saved.

The Piel imperfect, 3<sup>rd</sup> person feminine plural of châyâh (חַיָּה) [pronounced khaw-YAW] means *to live, to revive*. Although the midwives are the subject of the verb, therefore *causing* the action, this is *causing* by way of permission; therefore the use of the word *let*.

Even Pharaoh realized that this was such an outrageous proposition that (1) he could not make it official policy and (2) he could not have the babies murdered right in front of their mothers. So Pharaoh went to the midwives directly and give them an unofficial directive. The midwives, while assisting the Hebrew women, were to kill the

<sup>60</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.



male babies but not to be so tactless is to do it right in front of them. They were to deliver the babies and tell them that the baby had been born dead if it was a male. What the midwives have done here is they have lied to the Pharaoh as opposed to lying to the mother. Even the Pharaoh realized that you cannot kill a woman's baby in front of her. So their story to the Pharaoh was that the babies were born before they could get there and born clearly alive. Therefore there was nothing that the midwives could do. It is also possible that they did not lie to Pharaoh—they could have intentionally arrived too late to the births.

Exodus 1:17 The midwives feared Elohim so they did not do what the king of Egypt said to them. Consequently, they preserved [the lives of] the male children. (Kukis mostly literal translation)

Exodus 1:17 But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. (ESV)

We have studied this expression *to fear God* previously. This suggests more than simply believing in the Revealed God; this means that these women thought about God, respected Him, and recognized His great power and authority over them. A person who fears God in the Old Testament is more than just a believer; there is some level of **spiritual maturity** associated with them.

In considering their situation, these women just could not outright murder these infants. They knew that this was so wrong, that they could disobey the word of Pharaoh. They would rather take their chances with retribution from Pharaoh than with God. That is faith in the Revealed God; that is fear/respect of the Revealed God.

The Bible clearly teaches that we are to obey the authorities over us; but we are given some occasions in which we may disobey those authorities. When it is a matter of teaching **Bible doctrine** or presenting the **gospel** of Jesus Christ, those are imperatives for the believer, no matter what authorities say. Now, you have to be careful here. You cannot be hired by McDonald's to sell fries, and use your interaction with customers as a chance to evangelize them. There is a proper time and place; and under all conditions, you have to wait for the right opening. You depend upon Bible doctrine in the soul and the guidance of God the Holy Spirit to help you determine when is the right time and what is the right thing to say (which is a matter of putting God's thinking into your soul).

The authorities over you, whether political or economic, cannot require you to sin either. These women will disobey Pharaoh because he required them to kill Hebrew children. God will bless them as a result.

Many of us have naturally rebellious attitudes, and we may look for any and every opportunity to disobey authority. In the United States, there are going to be few if any instances which allow you to buck the authority over you. That is because, for the most part, the United States preserves the freedom of religion. As of late, the U.S. president in 2016<sup>61</sup> tried to curb the actions of believers; but his approach is atypical of U.S. presidents. The president in 2018 is attempting to preserve religious freedom and *religious expression*.

Here, disobeying Pharaoh has its consequences. He returns to speak to the midwives. Again, we do not know if he calls them in and speaks with them personally; or if he uses an intermediary. This is recorded in such a way as to suggest direct contact.

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<sup>61</sup> I started to work on these lessons back in 2010; and continued working on them for nearly a decade before beginning to distribute them.

## Exodus 1:18a

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 lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
The NET Bible: The verb אָרָא ( <i>qara'</i> ) followed by the lamed (ל) preposition has here the nuance of "summon." The same construction is used later when Pharaoh summons Moses. <sup>62</sup>			
melek <sup>e</sup> (לְמֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâlâd (דֹּלֵי) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408

**Translation:** So the king of Egypt called to the midwives...

The king of Egypt is aware of this and he calls the midwives in (that is what this appears to say).

## Exodus 1:18b

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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

<sup>62</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine plural suffix	No Strong's # BDB #510
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
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person feminine plural, Qal imperfect	Strong's #6213 BDB #793
dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR]	<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
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Together, dâbâr zeh mean *this thing, this matter, this command*. Literally, together, they would be translated *the word the this*.

**Translation:** ...and he said to them, "Why have you done this..."

He asks them, "Why have you done this thing?" Pharaoh gave them a direct order and they disobeyed that order.

## Exodus 1:18c

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
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	2 <sup>nd</sup> person feminine plural, Piel imperfect	Strong's #2421 & #2425 BDB #310
'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
y <sup>e</sup> lâdîym (יְלָדַיִם) [pronounced y <sup>e</sup> -law-DEEM]	<i>children, descendants</i>	masculine plural noun with the definite article	Strong's #3206 BDB #409

## Exodus 1:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The second verb in Pharaoh's speech is a preterite with a vav (ו) consecutive. It may indicate a simple sequence: "Why have you done...and (so that you) let live?" It could also indicate that this is a second question, "Why have you done ...[why] have you let live?"</i><sup>63</sup></p>			

**Translation:** ...and preserved alive the male children?"

And he is more specific in the second phrase. "Why have you done this thing and preserved alive the male children?"

The Pharaoh himself would not go around and do such a thing; but he has no problem ordering women to murder for him.

In general, the Bible does not encourage civil disobedience. Paul makes it very clear in Rom. 13 that we are to obey the civil authorities over us. Jesus Christ has told us to pay our taxes ("Render unto Cæsar what is Cæsar's."). However, this is a situation which demands that the midwives, as believers in Jesus Christ, oppose the Pharaoh, and, in this situation, possibly even lie to the Pharaoh. They were not disobeying a lawful decree or an official policy. This order was directly from the Pharaoh; it was his idea (although it may have been suggested by one of his underlings) but he did not enact this into law.

Disobeying the law is generally not condoned by God; however, in this situation, these women are not disobeying the law. This is akin to a government official (even the president) commanding a woman to have sex with him, or commanding someone to assassinate another official; or demanding that we perjure ourselves in court on his behalf. Pharaoh has put them in the situation where they must either disobey his intentions or disobey the will of God. They chose to disregard Pharaoh's mandates. Therefore, their behavior is not only condoned, but these women have their names recorded forever in God's Word whereas we do not even know the exact names of the Pharaoh's involved. At best, we can make some educated guesses using archeology.

For some people, this is all the light that they need. They take a concept like this and somehow manage to distort it into bombing abortion clinics and terrorizing those who work for abortion clinics; becoming pacifists under any and all circumstances and refusing to serve their country; refusing to pay all or a portion of their taxes; maintaining an arsenal of unregistered weapons; etc. Before you ever disobey the law in any way, you need to be certain that you are on firm Biblical ground, having been taught carefully verse-by-verse on the topic at hand. Taking three or four verses out of context to support your view is not good enough. Notice exactly the action that these two midwives took: they were unofficially ordered by Pharaoh to surreptitiously kill babies that they had just delivered and they did not kill any babies. They refused to do something which was clearly wrong. And, instead of lying to dozens of mothers (which would have been necessary), they lied to Pharaoh. Rather than obey Pharaoh, they feared God.

A minor problem must be dealt with here. We have two midwives serving a population of 2,000,000 Jews in the midst of a population explosion. This does not seem possible. Well, in fact, it is not possible. According to Gleason Archer in his *Difficulties of the Bible*, it was common for the Egyptian to set up bureaucratic chain of command with any governmental agency or activity. We saw this with Joseph. Pharaoh okayed his plan to maintain grain repositories and then put Joseph in charge of it. Joseph would have hired a staff under him to handle this as he would have been the chief administrator of this project. The two midwives named here were the ones who were heads over all the Jewish midwives in the land of Goshen. They were the link between this medical service and the Pharaoh.

<sup>63</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

Exodus 1:18 So the king of Egypt called to the midwives and he said to them, “Why have you done this and preserved alive the male children?” (Kukis mostly literal translation)

Exodus 1:18 So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and saved the male children alive?” (ESV)

We do not know how much time passed before Pharaoh realized that his orders were not being followed, so he speaks to the midwives again. Whether he speaks to more than these two; or whether he speaks only to these two, is unknown. Context suggests that he goes back to these two midwives in particular. What seems to be the case is, these two women are over all the midwives for the Hebrews. Or, these are the two midwives who are disobeying him; and perhaps there are a dozen others who are doing what Pharaoh is ordering them to do.<sup>64</sup> So Pharaoh may be speaking, at this moment, to these two women along with perhaps a dozen other midwives (again, all we are certain of is, Pharaoh is speaking to these two women in particular).

Exodus 1:17–18 The midwives feared Elohim so they did not do what the king of Egypt said to them. Consequently, they preserved [the lives of] the male children. So the king of Egypt called to the midwives and he said to them, “Why have you done this and preserved alive the male children?” (Kukis mostly literal translation)

Exodus 1:17–18 Because the midwives feared God, they did not do what the king of Egypt told them to do. Instead, they preserved the lives of the male children. Therefore, the king of Egypt spoke to the midwives again, asking, “Why have you done this and preserved the male children alive?” (Kukis paraphrase)

**And so say the midwives unto Pharaoh, “For not as the women the Egyptians the Hebrew women, for vigorous they [are] in previously comes in the midwife and so they are born.”**

Exodus  
1:19

**The midwives said to Pharaoh, “The Egyptian women [are] not like the Hebrew women, for the Hebrew women [lit., *they (are)*] vigorous and [even] before the midwife comes in, they have [already] given birth.”**

**The midwives explained to Pharaoh, “The Hebrew women are nothing like the Egyptian women. The Hebrew women are vigorous and often give birth even before the midwife shows up.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so say the midwives unto Pharaoh, “For not as the women the Egyptians the Hebrew women, for vigorous they [are] in previously comes in the midwife and so they are born.”

Dead Sea Scrolls  
Targum of Onkelos

...the midwives said to Pharaoh, It is because the Jewesses are unlike the Mizraite women; they are cunning, and give birth before the midwives come to them. There seems to be a missing phrase in this targum.

Targum (Pseudo-Jonathan)

And the mid-wives said to Pharaoh, The Jehudith women are not as the Mizraite, for they are sturdy (or, courageous) and wise-minded: before the midwife cometh to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who heareth the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace. [JERUSALEM. Because they are vivacious, and before the midwife cometh to them they pray before their Father who is in heaven, and He answereth them, and they bring forth.]

<sup>64</sup> We do not know what all of the midwives are doing; we do not know how many there are or what their organizational levels look like. We only know about these two women.

Douay-Rheims 1899 (Amer.)	They answered: The Hebrew women are not as the Egyptian women: for they themselves are skillful in the office of a midwife; and they are delivered before we come to them.
Aramaic ESV of Peshitta	The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous, and give birth before the midwife comes to them."
Peshitta (Syriac)	And the midwives said to Pharaoh, The Hebrew women are not like the Egyptian women; for they themselves are midwives, and are delivered before a midwife comes in to them.
Septuagint (Greek)	And the midwives said to Pharaoh, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they said to Pharaoh, Because the Hebrew women are not like the Egyptian women, for they are strong, and the birth takes place before we come to them.
Easy English	The two women answered Pharaoh. They said, 'Israelite women are not like Egyptian women. Israelite women are very strong. Their babies are born very quickly, before we arrive at the house.'
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	They answered, "The Hebrew women are not like Egyptian women; they give birth easily, and their babies are born before either of us gets there."
<i>The Message</i>	The midwives answered Pharaoh, "The Hebrew women aren't like the Egyptian women; they're vigorous. Before the midwife can get there, they've already had the baby."
NIRV	The women answered Pharaoh, "Hebrew women are not like the women of Egypt. They are strong. They have their babies before we get there."
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	The two midwives said to Pharaoh, "Because Hebrew women aren't like Egyptian women. They're much stronger and give birth before any midwives can get to them."
Contemporary English V.	They answered, "Hebrew women have their babies much quicker than Egyptian women. By the time we arrive, their babies are already born."
The Living Bible	"Sir," they told him, "the Hebrew women have their babies so quickly that we can't get there in time! They are not slow like the Egyptian women!"
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	"The Hebrew women are not like the Egyptian women," the midwives replied. "They are more vigorous and have their babies so quickly that we cannot get there in time."

### Partially literal and partially paraphrased translations:

American English Bible	And the midwives answered Pharaoh, saying: 'Hebrew women aren't like the women of Egypt, because they give birth before the midwives arrive, so they [already] have their children!'
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Beck's American Translation . International Standard V	"Hebrew women aren't like Egyptian women," the midwives replied to Pharaoh. "They're so healthy that they give birth before the midwives arrive to help [The Heb. lacks <i>to help</i> ] them."
New Advent (Knox) Bible	they answered, The Hebrew women are not like those of Egypt; they are skilled in midwifery, and contrive to give birth before we reach them. 'Are skilled in midwifery'; according to the Hebrew text, 'Are quick to bear'. [Also, I think the uncapitalized <i>they</i> is a typo.]
Translation for Translators	<i>One of the midwives</i> replied to the king, " <i>You need to realize that the Hebrew women are not like the Egyptian women. The Hebrew women are very strong/healthy. They give birth to their babies before we can get to them to help them.</i> "

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They being midwives were to say to Pharaoh: are the Hebrew women as they of Egypt? - They are lively! They are to have bore forth before they being midwives were to come
Conservapedia	And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are lively, and deliver the infant before the midwives come in to them."
Ferrar-Fenton Bible	When the midwives replied to Pharaoh, " Because they are not like Mitzerite women when in labour, but lively, so that before the time the midwives have come to them they are delivered."
God's Truth (Tyndale)	And the midwives answered Pharaoh, that the Hebrews women were not as the women of Egypt: but were sturdy women, and were delivered before the midwives came at them.
Tree of Life Version	The midwives told Pharaoh, "Because the Hebrew women are not like Egyptian women. They are like animals, and give birth before the midwife comes to them."
Wikipedia Bible Project	And the midwives told Pharaoh that the Hebrews are not like the Egyptian women, that they are animals, not even does the midwife arrive, and they have delivered.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) . The Heritage Bible	And the midwives said to Pharaoh, Because the Hebrews are not as the Egyptian women, because they are vigorous, and give birth before the midwives come to them.
New American Bible (2011)	The midwives answered Pharaoh, "The Hebrew women are not like the Egyptian women. They are robust and give birth before the midwife arrives."
New Jerusalem Bible	The midwives said to Pharaoh, 'Hebrew women are not like Egyptian women, they are hardy and give birth before the midwife can get to them.'
New RSV Revised English Bible	. .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The midwives answered Pharaoh, "It's because the Hebrew women aren't like the Egyptian women — they go into labor and give birth before the midwife arrives."
exeGes companion Bible	And the accoucheuses say to Paroh, Because the Hebrews are not as the Misrayim women; for they are lively and birth ere the accoucheuses come in to them.

Hebraic Roots Version	And the midwives said to Pharaoh, Because the Hebrew women are not like the Egyptian women, for they are vigorous. Before the midwives come to them they bear.
Kaplan Translation	'The Hebrew women are not like the Egyptians,' replied the midwives to Pharaoh. 'They know how to deliver. They can give birth before a midwife even gets to them.'
Orthodox Jewish Bible	And the meyalledot said unto Pharaoh, Because Halvriyyot are not as the Egyptian women; for they are vigorous, and are delivered before the meyalledot come in unto them.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The midwives answered Pharaoh, "Because the Hebrew women are not like the Egyptian women; they are vigorous and give birth quickly and their babies are born before the midwife can get to them."
The Expanded Bible	The nurses [midwives] said to him [Pharaoh], "The Hebrew women are much stronger than [not like] the Egyptian women. They are strong [vigorous; hardy]. They give birth to their babies before we can get there."
Kretzmann's Commentary	And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, full of life and energy, and are delivered ere the midwives come in unto them. This was not a mere evasion or deception, but agreed with the general experience, although in this case art untruth would have been defensible.
NET Bible®	The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women – for the Hebrew women [ <i>Heb</i> "they"; the referent (the Hebrew women) has been specified in the translation for clarity.] are vigorous; they give birth before the midwife gets to them [ <i>Heb</i> "before the midwife comes to them (and) they give birth."]"!
The Voice	<b>Midwives:</b> Because unlike Egyptian women, Hebrew women are <i>hearty and energetic</i> , and they give birth before the midwife arrives to help.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the [midwives] said to "Paroh <sup>Great house</sup> , (because) the women of "Mits'rayim <sup>Two straits</sup> are not like the ones of "Ever <sup>Other side</sup> , (because) they are lively before the [midwife] comes to them, and they bring forth,...
Concordant Literal Version	Now the midwives said to Pharaoh: The Hebrew women are not as the Egyptian women, for they are livelier. Ere the midwife comes to them, they have already borne.
A Conservative Version	.
Context Group Version	.
Darby Translation	And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian; for they are strong, and they have borne before the midwife comes to them.
<i>Emphasized Bible</i>	And the midwives said unto Pharaoh. Because not like the Egyptian women, are the Hebrew women, for they are full of life, ere yes the midwife can come in unto them, they have given birth,...
English Standard Version	The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Brenner's Mechanical Trans.	.



Stuart Wolf  
Young's Literal Translation

And the midwives say unto Pharaoh, 'Because the Hebrew women are not as the Egyptian women, for they are lively; before the midwife comes in unto them—they have borne!'

**The gist of this passage:**

The midwives explain that Hebrew women are so vigorous, that they often give birth even before the midwives arrive.

### Exodus 1:19a

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 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #559 BDB #55
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408
'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
par <sup>e</sup> ôh (הַעֲרֹפֶה) [pronounced <i>pahr<sup>e</sup>-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:** The midwives said to Pharaoh,...

Pharaoh has been keeping tabs on what is going on, and he knows that male infants are not being killed. The midwives explain this to him.

### Exodus 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [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
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

Exodus 1:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâshîym (נִשְׂיִם) [pronounced naw-SHEEM]	women, wives	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
Mits <sup>e</sup> rîy (מִצְרַיִם) [pronounced mits <sup>e</sup> -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine plural gentilic adjective; with the definite article	Strong's #4713 BDB #596
'Ib <sup>e</sup> rîyôwth (תּוֹרְבַּע) [pronounced gh <sup>b</sup> -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:** ...“The Egyptian women [are] not like the Hebrew women,...

They tell him that his point of reference is Egyptian women, and they are not like the Hebrew women.

Exodus 1:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
châyeh (חַיִּים) [pronounced khaw-YEH]	<i>vigorous, strong, robust, having the vigor of life, lively</i>	feminine plural adjective	Strong's #2422 BDB #313
hênnâh (הֵנָּה) [pronounced hayn-nawh]	<i>they, those; these [with the definite article]</i>	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241

**Translation:** ...for the Hebrew women [lit., they (are)] vigorous...

The Hebrew women are more vigorous; they are more robust in labor. They are healthier; their labor is not drawn out.

Exodus 1:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
ṭerem (קִדְמָה) [pronounced TEH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382

With the bêyth preposition, it means *before, before that, previously, prior to*.

## Exodus 1:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
yâlad (יָלַד) [pronounced yaw-LAHD]	a midwife; one giving aid to a woman in giving birth	feminine singular, Piel participle; with the definite article	Strong's #3205 BDB #408
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHD]	is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;	3 <sup>rd</sup> person plural, Qal perfect; pausal form	Strong's #3205 BDB #408

The NET Bible: *The perfect tense with the vav consecutive serves as the apodosis to the preceding temporal clause; it has the frequentative nuance (see GKC 337-38 §112.00).*<sup>65</sup>

**Translation:** ...and [even] before the midwife comes in, they have [already] given birth.”

They claim that, what is happening is, the women are giving birth even before the midwife shows up.

This is interesting, because it is reasonably certain that this is a lie. However, God apparently allows this lie, because in the alternative, they are expected to kill freshly born male children.

*The NET Bible: The point of this brief section is that the midwives respected God above the king. They simply followed a higher authority that prohibited killing. Fearing God is a basic part of the true faith that leads to an obedient course of action and is not terrified by worldly threats. There probably was enough truth in what they were saying to be believable, but they clearly had no intention of honoring the king by participating in murder, and they saw no reason to give him a straightforward answer. God honored their actions.*<sup>66</sup>

Pharaoh placed the midwives in an impossible situation—they either killed innocent children or they lied about it to him; they chose the latter approach.

Exodus 1:19 The midwives said to Pharaoh, “The Egyptian women [are] not like the Hebrew women, for the Hebrew women [lit., they (are)] vigorous and [even] before the midwife comes in, they have [already] given birth.” (Kukis mostly literal translation)

Exodus 1:19 And the midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them.” (ESV)

Since these midwives make comparisons between Hebrew women and Egyptian women, we can reasonably suppose that they are involved in the births of both. Therefore, these midwives are not necessarily Hebrew women.

<sup>65</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

<sup>66</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

Interestingly enough, the midwives simply lie to Pharaoh. They tell him, “By the time we get there, the child is born.” This may be in part true or not.

Pharaoh’s idea, therefore, was for them to deliver and then kill the child and simply report to the parents that the child died when being delivered (which would be a lie on top of murder). They could not do this, if they show up and the child is already born. They cannot kill healthy children who have already been born. So, this is the excuse that they give.

Now this is not necessarily the case; but what is said here allows us to hone in more on the order given to the midwives. The murders that Pharaoh ordered them to commit were to be surreptitious. He wanted his hands clean; he wanted them to be the ones to kill; and then for them to lie to the parents about what they have done.

Pharaoh did not want to simply order that all Hebrew male children be killed; but he wanted to do this in a sneaky manner, having the midwives do his dirty work for him. When this does not work, he will eventually become much more overt in his actions. The importance of his overt actions is, the people of Israel will recognize Pharaoh for the monster that he is. This is important for at least two reasons: (1) one or more families will take important steps to save their sons alive; and (2) God needs to drive a wedge between Egypt and the people of Israel. If they are satisfied with where they are, how can they be coaxed to leave Egypt?

Exodus 1:19 The midwives explained to Pharaoh, “The Hebrew women are nothing like the Egyptian women. The Hebrew women are vigorous and often give birth even before the midwife shows up.” (Kukis paraphrase)

**And so does well Elohim to the midwives and so he multiplies the people and so they grow strong, very. And so he is that have feared the midwives the Elohim and so He does to them houses. And so commands Pharaoh to all his people, to say, “Every son the born, the river-ward you [all] will cast him and every daughter you [all] will keep alive.”**

Exodus  
1:20–22

**Therefore, Elohim acted with integrity [and blessing] towards the midwives. He also multiplied the people [of Israel] so that they grew very strong. And the midwives feared Elohim, so He makes for them households. However, the Pharaoh then commanded all his people, saying, “You will cast every son [who is] born into the [Nile] River; but you will keep every daughter alive.”**

**Therefore, God prospered the midwives and He also continued multiplying the Hebrew population so that they grew very strong. And the midwives feared God so that He made households for them all. However, Pharaoh then commanded this to all his people, “You will cast every male Hebrew infant into the Nile River, but you may allow the daughters to live.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so does well Elohim to the midwives and so he multiplies the people and so they grow strong, very. And so he is that have feared the midwives the Elohim and so He does to them houses. And so commands Pharaoh to all his people, to say, “Every son the born, the river-ward you [all] will cast him and every daughter you [all] will keep alive.”

Dead Sea Scrolls  
Targum of Onkelos

.  
And the Lord did good to the midwives; and the people multiplied and became strong. And because the midwives feared before the Lord He made for them houses. But Pharaoh commanded all his people, saying, Every son who is born to the Jews you shall throw into the river, and every daughter you shall keep alive.

Targum (Pseudo-Jonathan)	And the Lord did good to the midwives, and the people multiplied and prevailed greatly. And forasmuch as the midwives feared before the Lord, they obtained for themselves a good name unto the ages; and the Word of the Lord up-built for them a royal house, even the house of the high priesthood. [JERUSALEM.. Because the midwives feared before the Lord, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses, the house of the Levites and the house of the high priesthood.] But when Pharaoh saw this, he commanded all his people, saying, Every male child that is born to the Jewdaee you shall cast into the river; but every daughter you may spare.
Douay-Rheims 1899 (Amer.)	Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong. And because the midwives feared God, he built them houses. Pharaoh therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.
Aramaic ESV of Peshitta	God dealt well with the midwives, and the people multiplied, and grew very mighty. It happened, because the midwives feared God, that he gave them families. Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive."
Peshitta (Syriac)	Therefore God dealt well with the midwives, because they spared the males; and the people multiplied, and grew exceedingly strong. And it came to pass, because the midwives feared God, he blessed them with families. And Pharaoh charged all the people, saying, Every son that is born you shall cast into the river, and every daughter you shall save alive.
Septuagint (Greek)	And God did well to the midwives, and the people multiplied, and grew very strong. And as the midwives feared God, they established for themselves families. And Pharaoh charged all his people, saying, Whatever male child shall be born to the Hebrews, cast into the river; and every female, save it alive.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the blessing of God was on these women: and the people were increased in number and became very strong. And because the women who took care of the Hebrew mothers had the fear of God, he gave them families. And Pharaoh gave orders to all his people, saying, Every son who comes to birth is to be put into the river, but every daughter may go on living.
Easy English Easy-to-Read Version–2006	. The nurses trusted God, so he was good to them and allowed them to have their own families. The Hebrews continued to have more children, and they became very strong. So Pharaoh gave this command to his own people: "If the Hebrew women give birth to a baby girl, let it live. But if they have a baby boy, you must throw it into the Nile River."
God's Word™ Good News Bible (TEV)	. Because the midwives were God-fearing, God was good to them and gave them families of their own. And the Israelites continued to increase and become strong. Finally the king issued a command to all his people: "Take every newborn Hebrew boy and throw him into the Nile, but let all the girls live."
The Message	God was pleased with the midwives. The people continued to increase in number—a very strong people. And because the midwives honored God, God gave them families of their own. So Pharaoh issued a general order to all his people: "Every boy that is born, drown him in the Nile. But let the girls live."

Names of God Bible	<b>Elohim</b> was good to the midwives. So the people increased in number and became very strong. Because the midwives feared <b>Elohim</b> , he gave them families of their own. Then Pharaoh commanded all his people to throw into the Nile every Hebrew boy that was born, but to let every girl live.
NIRV	So God was kind to Shiphrah and Puah. And the number of Israelites became even greater. Shiphrah and Puah had respect for God. So he gave them families of their own. Then Pharaoh gave an order to all his people. He said, "You must throw every Hebrew baby boy into the Nile River. But let every Hebrew baby girl live."
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	So God treated the midwives well, and the people kept on multiplying and became very strong. And because the midwives respected God, God gave them households of their own. Then Pharaoh gave an order to all his people: "Throw every baby boy born to the Hebrews into the Nile River, but you can let all the girls live."
Contemporary English V.	God was good to the two women because they truly respected him, and he blessed them with children of their own. The Hebrews kept increasing until finally, the king gave a command to everyone in the nation, "As soon as a Hebrew boy is born, throw him into the Nile River! But you can let the girls live."
The Living Bible	And God blessed the midwives because they were God-fearing women. So the people of Israel continued to multiply and to become a mighty nation. And because the midwives revered God, he gave them children of their own. Then Pharaoh commanded all of his people to throw the newborn Hebrew boys into the Nile River. But the girls, he said, could live.
New Berkeley Version	.
New Century Version	God was good to the nurses. And the Hebrew people continued to grow in number, so they became even stronger. Because the nurses feared God, he gave them families of their own. So the king commanded all his people, "Every time a boy is born to the Hebrews, you must throw him into the Nile River, but let all the girl babies live."
New Life Version	.
New Living Translation	So God was good to the midwives, and the Israelites continued to multiply, growing more and more powerful. And because the midwives feared God, he gave them families of their own. Then Pharaoh gave this order to all his people: "Throw every newborn Hebrew boy into the Nile River. But you may let the girls live."

### Partially literal and partially paraphrased translations:

American English Bible	And [as the result], God dealt kindly with the midwives, while the [IsraElites] continued to multiply and grow very strong. And these midwives who feared God were able to start families. Then Pharaoh told all his people: 'Whenever a male is born to the Hebrews, you must throw it into the river... but let the females live.'
Beck's American Translation	.
International Standard V	God was pleased with the midwives, and the people multiplied and became very strong. Because the midwives feared God, he provided families [Or <i>households</i> ; lit. <i>houses</i> ] for them. Meanwhile, Pharaoh continued commanding all of his people, "You're to throw every Hebrew [The Heb. lacks <i>Hebrew</i> ] son who is born into the

Nile River [The Heb. lacks *River*], but you're to allow every Hebrew [The Heb. lacks *Hebrew*] daughter to live."

New Advent (Knox) Bible	For this, God rewarded the midwives; while his people grew and attained great strength, he gave the midwives, too, families of their own, as women who feared God. And at last Pharaoh made a proclamation to the whole of his people: Whenever a male child is born, cast it into the river, keep only the girls alive.
Translation for Translators	So God acted kindly toward the midwives, and the Hebrew people became even more numerous and strong. Furthermore, because the midwives feared/reverenced God, <i>God</i> enabled them also to give birth to children. Then the king commanded all «the <i>Egyptian</i> people/his <i>advisors</i> » this: "You must throw into the Nile River every baby boy born that the <i>Hebrew</i> women give birth to! But you can allow the baby girls to live."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He of mighty ones was to do the midwives well; and the people were to greatly exceedingly, that they were to be overshadowing. They being midwives are to have revered he of mighty ones, even was he to make for them houses. Pharaoh was to lay charge to his people, to the intent: The sons being born, you were to cast into the river, but the daughters you were to preserve alive.
Conservapedia	Therefore, God dealt well with the midwives, and the people multiplied, and grew very strong. It came to pass that, because the midwives feared God, He made sure that they had their own households. And so Pharaoh instructed all his people, saying, "Every son that is born [to the Hebrews], you shall cast into the river [Nile], and every daughter, you shall keep alive."
Ferrar-Fenton Bible	Therefore God showed kindness to those midwives. So the people increased and were very strong ; and seeing that the midwives were God-fearing he imprisoned them. Pharaoh then commanded this people, saying, " Every boy that is born throw him into the river, but let the girls live."
NIV, ©2011	So God was kind to the midwives and the people increased and became even more numerous. And because the midwives feared God, he gave them families of their own. Then Pharaoh gave this order to all his people: "Every Hebrew boy that is born you must throw into the Nile, but let every girl live."
Tree of Life Version	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	God blessed the midwives, and the people increased and became even more numerous. Because the midwives revered God, he made them mothers of families. Pharaoh then gave this order to all the people: "Every infant boy born to the Hebrews must be thrown into the Nile, but every girl may live."
The Heritage Bible	And God was good to the midwives, and multiplied the people, and they became powerful. And it was, because the midwives feared God that he made them houses. And Pharaoh commanded all his people, saying, You shall throw every son that is born into the river, and you shall save every daughter alive.
New American Bible (2002)	Therefore God dealt well with the midwives. The people, too, increased and grew strong. And because the midwives feared God, he built up families for them. Pharaoh then commanded all his subjects, "Throw into the river every boy that is born to the Hebrews, but you may let all the girls live." The river: the Nile, which was "the" river for the Egyptians.
New American Bible (2011)	Therefore God dealt well with the midwives; and the people multiplied and grew very numerous. And because the midwives feared God, God built up families for them.

New Jerusalem Bible	Pharaoh then commanded all his people, “Throw into the Nile every boy that is born [Acts 7:19], but you may let all the girls live.” For this, God was good to the midwives, and the people went on increasing and growing more powerful; and since the midwives feared God, he gave them families of their own. Pharaoh then gave all his people this command: 'Throw every new-born boy into the river, but let all the girls live.'
New RSV Revised English Bible	. God made the midwives prosper, and the people increased in numbers and strength; and because the midwives feared God he gave them families of their own. Pharaoh then issued an order to all the Egyptians that every new-born Hebrew boy was to be thrown into the Nile, but all the girls were to be allowed to live.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore God prospered the midwives, and the people continued to multiply and grow very powerful. Indeed, because the midwives feared God, he made them founders of families. Then Pharaoh gave this order to all his people: “Every boy that is born, throw in the river; but let all the girls live.”
exeGesés companion Bible	And Elohim is well-pleased with the accoucheuses: and the people abound mighty mightily mightier. And so be it, because the accoucheuses awe Elohim, that he works them houses. And Paroh misvahs all his people, saying, Every son you birth, cast into the river and every daughter, preserve alive.
JPS (Tanakh—1985)	And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, He established households for them. Then Pharaoh charged all his people, saying, “Every boy that is born you shall throw into the Nile, but let every girl live.”
Kaplan Translation	God was good to the midwives, and the people increased and became very numerous. Because the midwives feared God, He gave them great families [(Targum Yonathan; Rashi; Ibn Ezra). Literally, 'He made them houses.' According to others, '[Pharaoh] set up clinics for them' (so that the Hebrew women would not be able to deliver at home; Lekach Tov; Rashbam; Tur).] [of their own]. Pharaoh then gave orders to all his people: 'Every boy who is born must be cast into the Nile, but every girl shall be allowed to live.'
Orthodox Jewish Bible	Therefore Elohim dealt well with the meyalledot; and the people multiplied, and grew very strong. And it came to pass, because the meyalledot feared HaElohim, that He established them batim. And Pharaoh charged all his people, saying, Every ben that is born ye shall cast into the Nile, and every bat ye shall save alive.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So God was good to the midwives, and the people [of Israel] multiplied and became very strong. And because the midwives feared God [with profound reverence], He established families and households for them. Then Pharaoh commanded all his people, saying, “Every son who is born [to the Hebrews] must be thrown into the Nile, but every daughter you shall keep alive.”
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The Expanded Bible	God was good [showed favor] to the nurses [midwives]. And the Hebrew people continued to grow in number, so they became even stronger. Because the nurses [midwives] feared God [Prov. 1:7], he gave them families of their own. So the king [-Pharaoh] commanded all his people, "Every time a boy is born to the Hebrews, you must throw him into the Nile River, but let all the girl babies live."
Kretzmann's Commentary	Therefore God dealt well with the midwives, gave them evidence of His goodness; and the people multiplied, and waxed very mighty under their ministrations, the remarkable growth of the children of Israel continued. And it came to pass, because the midwives feared God, that He made them houses. He blessed them with abundant prosperity. And Pharaoh charged all his people, saying, Every son that is born (to the Hebrews) ye shall cast into the river (Nile), and every daughter ye shall save alive. Since his first plan had failed, he made use of open, violent brutality in not only giving permission, but even a command that his people might at any time drown the male babies of the Israelites. No Christian will permit himself to be made the instrument of a tyrant who seeks to destroy the Church of God. And it will be found that it is to the advantage of believers to obey God rather than men, even here in time.
NET Bible®	So God treated the midwives well, and the people multiplied and became very strong. And because the midwives feared God, he made households [Or "families"; <i>Heb</i> "houses."] for them. Then Pharaoh commanded all his people, "All sons that are born you must throw into the river, but all daughters you may let live."
The Voice	God was good to the midwives, and <i>under their care</i> the Israelite women had many more children. <i>Despite Pharaoh's orders</i> , the people of Israel became stronger and more powerful. Because the midwives respected God, He blessed them with families of their own. In response <i>to the rapid growth in the Hebrew population</i> , Pharaoh issued a command to his people. <b>Pharaoh:</b> Every boy who is born <i>to the Hebrews</i> must be thrown into the Nile, and every girl is to be left alive.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Elohiym <sup>Powers</sup> " made it [go well] (for) the [midwives] and the people increased and they became (greatly) abundant, and (it) (came to pass) that the [midwives] feared the "Elohiym <sup>Powers</sup> " and he made houses (for) them, and "Paroh <sup>Great house</sup> " directed all his people saying, you will throw all the birthed sons out unto the stream and you must [keep alive] all the daughters,...
Concordant Literal Version	And God dealt well with the midwives: and the people multiplied, and grew very mighty. Because the midwives feared God, he made them households {families}. And Pharaoh charged all his people, saying, Every son that is born you (pl) shall cast into the river, and every daughter you (pl) shall rescue alive.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families. 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."
Modern English Version	Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. So it happened that because the midwives feared God, He gave them families. Pharaoh charged all his people, saying, "You must cast every son that is born into the river, and you must preserve every daughter's life."

Modern KJV  
NASB

So God was good to the midwives, and the people multiplied, and became very mighty. Because the midwives feared God, He established households for them. Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."

New European Version  
New King James Version  
Brenner's Mechanical Trans.  
Stuart Wolf  
Young's Updated LT

And God does good to the midwives, and the people multiply, and are very mighty; and it comes to pass, because the midwives have feared God, that He makes for them households; and Pharaoh lays a charge on all his people, saying, "Every son who is born—into the River you [all] do cast him, and every daughter you [all] do keep alive."

**The gist of this passage:** God was good to the midwives. Pharaoh lays out a specific law requiring the drowning of Hebrew sons.

Exodus 1:20a			
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
yâṭab (יָטַב) [pronounced <i>yaw-TA<sup>BV</sup></i> ]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3190 BDB #405
The NET Bible: <i>The verb בָּטִייוּ (vayyetev) is the Hiphil preterite of יָטַב (yatav). In this stem the word means "to cause good, treat well, treat favorably." The vav (ו) consecutive shows that this favor from God was a result of their fearing and obeying him.</i> <sup>67</sup>			
ʿĒlōhîym (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
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408

**Translation:** Therefore, Elohim acted with integrity [and blessing] towards the midwives.

There are some very limited instances when we may lie. The midwives lied to Pharaoh who told them to kill newly born babies. God allowed for this and even blessed the midwives for what they did, which is saving the male children of Israel.

<sup>67</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

Exodus 1:20b			
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
râbâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7235 BDB #915
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun; with the definite article	Strong's #5971 BDB #766

**Translation:** ...and He multiplied the people...

The Hebrew people living among the Egyptians continued to increase in size, which would up upset the Pharaoh no end.

Exodus 1:20c			
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
‘âtsam (עָצַם) [pronounced <i>gaw-ZAHM</i> ]	<i>to be strong [mighty, powerful] by virtue of numbers; to become numerous, to be great in size or in number</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6105 BDB #782
m <sup>ê</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** ...so that they grew very strong.

The people were also strong and vigorous. Despite being subjected to slavery, God blessed them in all ways.

In v. 20, the population explosion continues. We find the word *waxed* in the KJV and it is old English for *became*. The Hebrew word ‘âtsam (עָצַם) [pronounced *gaw-ZAHM*] means "to become mighty or numerous." Probably, in this case, the best way to understand it is that the Jews became mighty because there were so many of them.

Exodus 1:20 Therefore, Elohim acted with integrity [and blessing] towards the midwives. He also multiplied the people [of Israel] so that they grew very strong. (Kukis mostly literal translation)

Exodus 1:20 Therefore God dealt well with the midwives, and the [Hebrew] people multiplied and grew very mighty. (ESV)

God blessed the midwives who protected the Hebrew children; therefore, the people of God continued to multiply and prosper.

<b>Exodus 1:21a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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 <sup>rd</sup> person masculine singular, Qal perfect	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).			
yârê' (אָרַי) [pronounced <i>yaw-RAY</i> ]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3372 BDB #431
yâlad (דָּלָה) [pronounced <i>yaw-LAHD</i> ]	<i>midwives; those giving aid to a woman in giving birth</i>	feminine plural, Piel participle with the definite article	Strong's #3205 BDB #408
'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
'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

**Translation:** [And the midwives feared Elohim...](#)

This all comes to pass because the midwives feared God rather than man. They understood what Pharaoh was ordering them to do was clearly sinful and wrong, and so they passively refused.

This indicates that there continued to be a faith of Creator Elohim, Who is Jesus Christ.

In the Hebrew, one of the equivalent words for salvation was *to fear* or *yârê'* (אָרַי) [pronounced *yaw-RAY*] and it means both "to fear" and "to revere." When we find this phrase in the OT, we are speaking of people who have believed in Jesus Christ. In the OT times, deities were often very country-specific. We have a similar situation today. In certain areas, such as India, we have people who mostly believe in Hinduism and in the East we have Buddhism. These are no different (and no better) than pagan religions of the old world. However, there is but one true God and there are not many roads to find Him but just one (as Jesus said, "**Narrow is the gate and few that are that find it.**" and "**I am the Way, the Truth and the Life; no man comes to the Father but by me.**"). Here, these midwives believe in Jesus Christ, the God of Israel. Furthermore, God recognizes their correct judgement and blesses them for it. Before you engage in any sort of civil disobedience, do not use this passage as an excuse,

and make certain that Rom. 13 has been thoroughly exegeted for you. Christian activism is a trap and a detrimental to the cause of Christ.

It ought to be noted, as long as these midwives continued to do their work, the children of the Hebrew people were preserved.

Exodus 1:21b			
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
‘âsâh (עָשָׂה) [pronounced gâw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The NET Bible: <i>The temporal indicator וַיְהִי (vayyhi) focuses attention on the causal clause and lays the foundation for the main clause, namely, “God made households for them.” This is the second time the text affirms the reason for their defiance, their fear of God.</i> <sup>68</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun	Strong's #1004 BDB #108

**Translation:** ...so He makes for them households.

God gave these midwives *houses*, which suggests that they were married and had families of their own, and God gave them a place in which to live as well. All of this is temporal blessings because of what they did.

<sup>68</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

Bayith (בַּיִת) [pronounced *BAH-yith*], in v. 21, pertains to *family, house or household*. This literally says that *God gave them houses*. This is a metonymy where house stands for the accessories of a home—a husband and children. The midwives were often unmarried and therefore without children (as this implies) and in their work, they tended to meet mostly married couples where the wife was about to give birth. God brought to them their right men and provided for them both a household and family. This tells you that it does not matter what your vocation is or where you spend your time; God will bless us with that right person as long as we are patient and remain in His will.

We are to obey our rulers; and 99% of the time, that is what we do. We do not disobey rulers because we do not agree with their policies. However, when we are forced by our rulers to sin (or to celebrate sin), that is where we draw the line.

Exodus 1:21 *And the midwives feared Elohim, so He makes for them households.* (Kukis mostly literal translation)

Exodus 1:21 *And so it was, because the midwives feared God, that He provided households for them.* (ESV)

**The Midwives Feared God** (a graphic); from [Blog Spot](#); accessed June 5, 2018.

It appears that the midwives were given households, which suggests that they were married and had children themselves as a result. Or, they may have been unmarried and God provided husbands for them (as well as children). This would obviously be a blessing, as we may reasonably presume a midwife loves children. In whatever way, God blessed these midwives (and their names have been preserved for thousands of years—as are the names of many believers in the Scriptures).

Their actions now force Pharaoh to become far more overt in his evil.



### Exodus 1:22a

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
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6680 BDB #845

## Exodus 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GHOH</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<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** However, the Pharaoh then commanded all his people,...

Pharaoh was quite disappointed, so he apparently issued an edict. How he did this, is not clearly stated, but he commanded his people in some way. This appears to be a law handed down by Pharaoh.

## Exodus 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
The NET Bible: <i>The substantive כֹּל (kol) followed by the article stresses the entirety – “all sons” or “all daughters” – even though the nouns are singular in Hebrew (see GKC 411 §127.b).</i> <sup>69</sup>			
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the definite article	Strong's #1121 BDB #119

<sup>69</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

## Exodus 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâliyḏ (יָלִיד) [pronounced yaw-LEED]	<i>born; possibly son</i>	verbal adjective; masculine singular adjective with the definite article	Strong's #3211 BDB #409
y <sup>o</sup> ôṛ (יָרֵךְ) [pronounced y <sup>o</sup> ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article; with the directional hê	Strong's #2975 BDB #384
<p>The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced shaw-LAHK <sup>e</sup> ]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7993 BDB #1020
<p>The NET Bible: <i>The form includes a pronominal suffix that reiterates the object of the verb: "every son...you will throw it."</i><sup>70</sup></p>			

**Translation:** ...saying, "You will cast every son [who is] born into the [Nile] River;..."

If there is a son, then he must be cast into the Nile River. Although it does not specify here, the Pharaoh means *if this is a Hebrew male son*. As we will find out, this edict was enforced and when male Hebrew children were discovered, they were drowned.

Although *to the Hebrews* is not found in *Textus Receptus*, this phrase is in the western Samaritan, the Vulgate, and in several targums. Context implies this phrase even if it was not originally written here, but most modern translations insert it.

It is at this point that Pharaoh issues the official decree. He has ordered the murder of thousands of baby Hebrew boys. Here, civil disobedience is appropriate. Notice the hand of Satan behind all of this. The seed of the woman, who will crush Satan's head, shall come through the Jewish race; therefore, it is one of Satan's plans to kill the male children. Also, it has always been Satan's attempt to amalgamate the Jewish race into the population as a whole. If there is no Jewish race, then God's promises to them cannot be fulfilled. The Pharaoh has similar motives (although he has certainly been influenced by Satan). With the large male Jewish population—particularly as slaves—they could revolt at any time, which would be a messy and distressful situation. It is not that the Egyptians could not handle the Jews in war (at that point in time) but that this would disrupt the Pharaoh's rule and engage his army in what would amount to be a civil war. Furthermore, as a male, he doesn't mind having the Jewish women around and it would not be a problem if they were integrated into the Egyptian race. Satan has influenced Pharaoh to both destroy the Jewish race by killing the male population and this could in turn cause them to amalgamate into the general population.

<sup>70</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.



## Exodus 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bath (בַּת) [pronounced <i>bath</i> ]	<i>daughter; village</i>	feminine singular noun with the definite article	Strong's #1323 BDB #123
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #2421 & #2425 BDB #310

The NET Bible: *The first imperfect has the force of a definite order, but the second, concerning the girls, could also have the nuance of permission, which may fit better. Pharaoh is simply allowing the girls to live.*<sup>71</sup>

**Translation:** ...but you will keep every daughter alive.”

Female infants were allowed to live.

We have no idea as to the time frame of all of this. This seems to be the same Pharaoh who told the midwives to kill the Hebrew children (although that is not certain); and it would seem reasonable that this took place over a period of a few months or a few years. I would lean towards the latter, because God blesses the people of Abraham, Isaac, and Jacob and He blesses the midwives. Given how all of this blessing takes place, that suggests that a several years at least are involved here.

The NET Bible: *Verse 22 forms a fitting climax to the chapter, in which the king continually seeks to destroy the Israelite strength. Finally, with this decree, he throws off any subtlety and commands the open extermination of Hebrew males. The verse forms a transition to the next chapter, in which Moses is saved by Pharaoh's own daughter. These chapters show that the king's efforts to destroy the strength of Israel – so clearly a work of God – met with failure again and again. And that failure involved the efforts of women, whom Pharaoh did not consider a threat.*<sup>72</sup>

Exodus 1:22 However, the Pharaoh then commanded all his people, saying, “You will cast every son [who is] born into the [Nile] River; but you will keep every daughter alive.” (Kukis mostly literal translation)

Exodus 1:22 So Pharaoh commanded all his people, saying, “Every son who is born you shall cast into the river, and every daughter you shall save alive.” (ESV)

The Pharaoh now orders that all male children of the Hebrew people be thrown into the river to drown. He no longer attempting to make the midwives quietly and secretly do his evil bidding. These evil actions become law, by order of the Pharaoh.

Tyranny takes a variety of forms. It may begin with great subtlety; but it will eventually become overt and easy to recognize. Any evil movement has to reveal itself at some point for the evil that it is. Communism and socialism

<sup>71</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

<sup>72</sup> From <https://bible.org/netbible/index.htm?exo1.htm> (footnote); accessed January 30, 2017.

always present themselves as a panacea of benefits for the imperfect society. Are you hungry or without medical care? Socialism will fix that. Is it hard for you to find a job? Socialism guarantees you a job. Do some people make so much money that you are jealous of them? Socialism will even all that out. And socialism presents itself to all kinds of economies, as a fix for all society's ills. However, socialism is simply totalitarianism where some measure of equality is enforced among the people. Power and wealth are then concentrated into the hands of the political class, the few who rule with absolute authority over the many. And if you don't like that, they can deal with you too. They are the judicial branch, the executive branch and the legislative branch all rolled into one. We separate these branches of government to insure a tension between the powers that be. The only tension in socialism is, *who* is at the top. Then all must be properly obedient to him.

Unfortunately, if a socialist bureaucrat has determined that you are a wrong kind of person, they can take care of you; they can jail you, starve you or move you to a horrible place. There are people in a socialist government who can make virtually unilateral decisions about people that they do not like. In many cases, there are no appeals; no disinterested 3<sup>rd</sup> party is ever called upon to put fresh eyes on such a case.

At best, we have economies like Russia and China which, despite having more people<sup>73</sup> and more resources, cannot outperform the United States economy (in fact, **Russia cannot even outperform California's economy**). At worst, you have economies like **Venezuela**, a country with some of the greatest oil reserves in the world, but which is unable to feed its own people.

The Bible does not in any way promote socialism; and Jesus was *not* the first socialist. Socialism is one of the great evils of modern society. For a more complete study of socialism and the Bible, see the **Doctrine of Socialism** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 1:20–22 Therefore, Elohim acted with integrity [and blessing] towards the midwives. He also multiplied the people [of Israel] so that they grew very strong. And the midwives feared Elohim, so He makes for them households. However, the Pharaoh then commanded all his people, saying, “You will cast every son [who is] born into the [Nile] River; but you will keep every daughter alive.” (Kukis mostly literal translation)

Exodus 1:20–22 Therefore, God prospered the midwives and He also continued multiplying the Hebrew population so that they grew very strong. And the midwives feared God so that He made households for them all. However, Pharaoh then commanded this to all his people, “You will cast every male Hebrew infant into the Nile River, but you may allow the daughters to live.” (Kukis paraphrase)

<a href="#">Chapter Outline</a>		<a href="#">Charts, Graphics, Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Doctrines Covered or Alluded to</a>	<a href="#">Chapters of the Bible Alluded to</a>	
<a href="#">Definition of Terms</a>	<a href="#">Introduction and Text</a>	<a href="#">Addendum</a>	
<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Genesis</a>	

## 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 1 is in the Word of God

1. T
- 2.

<sup>73</sup> In 1990, the USSR had more people than the USA.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 1

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 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

### Shmoop Summary of Exodus 1

#### So It Begins

- Remember Jacob and Joseph from Genesis? They're back. And boy, did they have a lot of kids. The whole place is "filled" with their offspring (1:7).
  - Notice how the boys get names in the book, but the girls don't. Just the way it was back then.
- A new god-king Pharaoh rises to power in Egypt. Yep, god-king—the Pharaohs in Egypt had divine power as kings.
- Joseph was around before his time, so Pharaoh doesn't really think about the help Joseph gave his predecessor. Instead, he gets all freaked out about all these Israelites and thinks they'll turn on the Egyptians if there's a war.
  - Sounds familiar, right? It's kind of like the Japanese internment during World War II, when the U.S. feared that Japanese Americans would help the Japanese during an invasion.
  - So Pharaoh decides to make the Israelites do forced labor for Egypt in service to their new uber-civilization. Pyramids, anyone?
  - But the Israelites just keep on multiplying. Yowza.
  - Pharaoh asks two Hebrew midwives, Puah and Shiphrah, to kill all the Israelite male babies. Remember, power lives in this age with men, so if there are no Hebrew men around, Pharaoh wins.
  - One quick historical note. Ancient Israel is caught between two dueling powers, one in Egypt and one in Mesopotamia. It's like Connecticut, where you're either a Red Sox fan or a Yankees fan depending on where you live. That means that technology comes from one or the other—like the Egyptian birthing device they're talking about in 1:16. A birthstool is kind of like ancient stirrups.
  - Back to the story. The midwives lie to Pharaoh about killing babies and God rewards them for preserving life.

## Shmoop Summary of Exodus 1

Pharaoh gets super annoyed and orders all Egyptians to kill newborn Israelite boys.

From <https://www.shmoop.com/exodus/chapter-1-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.

## B. H. Carroll Summarizes Exodus 1

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.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Exodus 1:1–:15-2:22. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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.

Much of this may properly be placed with the introduction.

This comes from Chapter 1 of *The Exodus and The Wanderings in the Wilderness*.

## Edersheim Summarizes Exodus 1

### **Egypt And Its History During The Stay Of The Children Of Israel, As Illustrated By The Bible & Ancient Monuments Exodus 1:1-7**

THE devout student of history cannot fail to recognize it as a wonderful arrangement of Providence, that the beginning and the close of Divine revelation to mankind were both connected with the highest intellectual culture of the world. When the apostles went forth into the Roman world, they could avail themselves of the Greek language, then universally spoken, of Grecian culture and modes of thinking. And what Greece was to the world at the time of Christ, that and much more had Egypt been when the children of Israel became a God-chosen nation. Not that in either case the truth of God needed help from the wisdom of this world. On the contrary, in one sense, it stood opposed to it. And yet while history pursued seemingly its independent course, and philosophy, science, and the arts advanced apparently without any reference to revelation, all were in the end made subservient to the furtherance of the kingdom of God. And so it always is. God marvelously uses natural means for supernatural ends, and maketh all things work together to His glory as well as for the good of His people.

It was, indeed, as we now see it, most important that the children of Israel should have been brought into Egypt, and settled there for centuries before becoming an independent nation. The early history of the sons of Jacob must have shown the need alike of their removal from contact with the people of Canaan, and of their being fused in the furnace of affliction, to prepare them for inheriting the land promised unto their fathers. This, however, might have taken place in any other country than Egypt. Not so their training for a nation. For that,

## Edersheim Summarizes Exodus 1

Egypt offered the best, or rather, at the time, the only suitable opportunities. True, the stay there involved also peculiar dangers, as their after history proved. But these would have been equally encountered under any other circumstances, while the benefits they derived through intercourse with the Egyptians were peculiar and unique. There is yet another aspect of the matter. When standing before King Agrippa, St. Paul could confidently appeal to the publicity of the history of Christ, as enacted not in some obscure corner of a barbarous land, but in full view of the Roman world "For this thing was not done in a corner." (Acts 26:26) And so Israel's bondage also and God's marvelous deliverance took place on no less conspicuous a scene than that of the ancient world-empire of Egypt.

Indeed, so close was the connection between Israel and Egypt, that it is impossible properly to understand the history of the former without knowing something of the latter. We shall therefore devote this preliminary chapter to a brief description of Egypt. In general, however historians may differ as to the periods when particular events had taken place, the land itself is full of reminiscences of Israel's story. These have been brought to light by recent researches, which almost year by year add to our stock of knowledge. And here it is specially remarkable, that every fresh historical discovery tends to shed light upon, and to confirm the Biblical narratives.

Yet some of the principal arguments against the Bible were at one time derived from the supposed history of Egypt! Thus while men continually raise fresh objections against Holy Scripture, those formerly so confidently relied upon have been removed by further researches, made quite independently of the Bible, just as an enlarged knowledge will sweep away those urged in our days. Already the Assyrian monuments, the stone which records the story of Moab, (2 Kings 3) the temples, the graves, and the ancient papyri of Egypt have been made successively to tell each its own tale, and each marvelously bears out the truth of the Scripture narrative. Let us see what we can learn from such sources of the ancient state of Egypt, so far as it may serve to illustrate the history of Israel.

The connection between Israel and Egypt may be said to have begun with the visit of Abram to that country. On his arrival there he must have found the people already in a high state of civilization. The history of the patriarch gains fresh light from monuments and old papyri. Thus a papyrus (now in the British Museum), known as The Two Brothers. and which is probably the oldest work of fiction in existence, proves that Abram had occasion for fear on account of Sarai. It tells of a Pharaoh, who sent two armies to take a fair woman from her husband and then to murder him. Another papyrus (at present in Berlin) records how the wife and children of a foreigner were taken from him by a Pharaoh. Curiously enough, this papyrus dates from nearly the time when the patriarch was in Egypt. From this period also we have a picture in one of the tombs, representing the arrival of a nomad chief, like Abram, with his family and dependents, who seek the protection of the prince. The newcomer is received as a person of distinction. To make the coincidence the more striking - though this chief is not thought to have been Abram, he is evidently of Semitic descent, wears a "coat of many colors," is designated Hyk, or prince, the equivalent of the modern Sheich, or chief of a tribe, and even bears the name of, Ab-shah, "father of sand," a term resembling that of, Ab-raham, the "father of a multitude."\*

\* We have here to refer to the masterly essay on "The Bearings of Egyptian History upon the Pentateuch," appended to vol. 1, of what is commonly known as The Speaker's Commentary. For an engraving of this remarkable fresco, see The Land of the Pharaohs' Egypt and Sinai Illustrated by Pen and Pencil, p. 102 (Religious Tract Society).

Another Egyptian story - that of Sancha, "the son of the sycamore," - reminds us so far of that of Joseph, that its hero is a foreign nomad, who rises to the highest rank at Pharaoh's court and becomes his chief counselor. These are instances how Egyptian history illustrates and confirms that of the Bible. Of the forced employment of the children of Israel in building and repairing certain cities, we have, as will presently be shown, sufficient confirmation in an Egyptian inscription lately discovered. We have also a pictorial representation of Semitic captives, probably Israelites, making bricks in the manner described in the Bible; and yet another, dating from a later reign, in which Israelites - either captives of war, or, as has been recently suggested, mercenaries who had stayed behind after the Exodus - are employed for Pharaoh in drawing stones, or cutting them in the quarries, and in completing or enlarging the fortified city of Rameses, which their fathers had formerly built. The builders delineated in the second of these representations are expressly called Aperu, the close correspondence of the name with the designation Hebrew, even in its English form, being apparent. Though these two sets of

## Edersheim Summarizes Exodus 1

representations date, in all probability, from a period later than the Exodus, they remarkably illustrate what we read of the state and the occupations of the children of Israel during the period of their oppression. Nor does this exhaust the bearing of the Egyptian monuments on the early history of Israel. In fact, we can trace the two histories almost contemporaneously - and see how remarkably the one sheds light upon the other.

In general, our knowledge of Egyptian history is derived from the monuments, of which we have already spoken, from certain references in Greek historians, which are not of much value, and especially from the historical work of Manetho, an Egyptian priest who wrote about the year 250 B.C. At that time the monuments of Egypt were still almost intact. Manetho had access to them all; he was thoroughly conversant with the ancient literature of his country, and he wrote under the direction and patronage of the then monarch of the land. Unfortunately, however, his work has been lost, and the fragments of it preserved exist only in the distorted form which Josephus has given them for his own purposes, and in a chronicle, written by a learned Christian convert of the third century (Julius Africanus). But this latter also has been lost, and we know it only from a similar work written a century later (by Eusebius, bishop of Caesarea), in which the researches of Africanus are embodied.\* Such are the difficulties before the student! On the other hand, both Africanus and Eusebius gathered their materials in Egypt itself, and were competent for their task; Africanus, at least, had the work of Manetho before him; and, lastly, by universal consent, the monuments of Egypt remarkably confirm what were the undoubted statements of Manetho. Like most heathen chronologies, Manetho's catalogue of kings begins with gods, after which he enumerates thirty dynasties, bringing the history down to the year 343 B.C.

\* Even this exists only in its Armenian translation, not in the original.

Now some of these dynasties were evidently not successive, but contemporary, that is, they present various lines of kings who at one and the same time ruled over different portions of Egypt. This especially applies to the so-called 7th, 8th, 9th, 10th, and 11th dynasties. It is wholly impossible to conjecture what period of time these may have occupied. After that we have more solid ground. We know that under the 12th dynasty the whole of Egypt was united under one sway. As we gather from the monuments, the country was in a very high state of prosperity and civilization. At the beginning of this dynasty we suppose the visit of Abram to have taken place. The reign of this 12th dynasty lasted more than two centuries,\* and either at its close or at the beginning of the 13th dynasty we place the accession and rule of Joseph.

\* We must again refer those who wish fuller information to the essay already mentioned, the conclusions of which we have virtually adopted.

From the fourth king of the 13th to the accession of the 18th dynasty Egyptian history is almost a blank. That period was occupied by the rule of the so-called Hyksos, or Shepherd kings, a foreign and barbarous race of invaders, hated and opposed by the people, and hostile to their ancient civilization and religion. Although Josephus represents Manetho as assigning a very long period to the reign of "the Shepherds," he gives only six names. These and these only are corroborated by Egyptian monuments, and we are warranted in inferring that these alone had really ruled over Egypt. The period occupied by their reign might thus amount to between two and three centuries, which agrees with the Scripture chronology. "The Shepherds" were evidently an eastern race, and probably of Phoenician origin. Thus the names of the two first kings in their list are decidedly Semitic (Salatis, "mighty," "ruler," and Beon, or Benon, "the son of the eye," or, the "beloved one"), and there is evidence that the race brought with it the worship of Baal and the practice of human sacrifices -both of Phoenician origin. It is important to keep this in mind, as we shall see that there had been almost continual warfare between the Phoenicians along the west coast of Palestine and the Hittites, and the native Egyptian kings, who, while they ruled, held them in subjection. This constant animosity also explains why, not without good reason, "every shepherd was an abomination" unto the real native Egyptians. (Genesis 46:34) - It also explains why the Shepherd kings left the Israelitish shepherds unmolested in the land of Goshen, where they found them. Thus a comparison of Scripture chronology with the history of Egypt, and the evidently peaceful, prosperous state of the country, united under the rule of one king, as described in the Bible, lead us to the conclusion that Joseph's stay there must have taken place at the close of the 12th, or, at latest, at the commencement of the 13th dynasty. He could not have come during the rule of the Hyksos, for then Egypt was in a distracted, divided, and chaotic state; and it could not have been later, for after the Shepherd kings had

## Edersheim Summarizes Exodus 1

been expelled and native rulers restored, no "new king," no new dynasty, "arose up over Egypt." On the other hand, the latter description exactly applies to a king who, on his restoration, expelled the Hyksos. And here the monuments of Egypt again afford remarkable confirmation of the history of Joseph. For one thing, the names of three of the Pharaohs of the 13th dynasty bear a striking resemblance to that given by the Pharaoh of the Bible to Joseph (Zaphnath-paaneah). Then we know that the Pharaohs of the 12th dynasty stood in a very special relationship to the priest city of On, (Genesis 41:45) and that its high-priest was most probably always a near relative of Pharaoh. Thus the monuments of that period enable us to understand the history of Joseph's marriage. But they also throw light on a question of far greater importance - how so devout and pious a servant of the Lord as Joseph could have entered into such close relationship with the priesthood of Egypt. Here our knowledge of the most ancient religion of Egypt enables us to furnish a complete answer.

Undoubtedly, all mankind had at first some knowledge of the one true God, and a pure religion inherited from Paradise. This primeval religion seems to have been longest preserved in Egypt. Every age indeed witnessed fresh corruptions, until at last that of Egypt became the most abject superstition. But the earliest Egyptian religious records, as preserved in that remarkable work, *The Ritual for the Dead*, disclose a different state of things. There can be no doubt that, divested of all later glosses, they embodied belief in "the unity, eternity, and self-existence of the unknown Deity," in the immortality of the soul, and in future rewards and punishments, and that they inculcated the highest duties of morality. The more closely we study these ancient records of Egypt, the more deeply are we impressed with the high and pure character of its primeval religion and legislation. And when the children of Israel went into the wilderness, they took, in this respect also, with them from Egypt many lessons which had not to be learned anew, though this one grand fundamental truth had to be acquired, that the Deity unknown to the Egyptians was, Jehovah, the living and the true God. We can therefore understand how such close connection between Joseph and the Egyptian priesthood was both possible and likely.

But this is not all. Only under a powerful native ruler could the redivision of the land and the rearrangement of taxation, which Joseph proposed, have taken place. Moreover, we know that under the rule of the last great king of this native dynasty (the 13th) a completely new system of Nile-irrigation was introduced, such as we may well believe would have been devised to avoid another period of famine, and, strangest of all, a place by the artificial lake made at that time bears the name Pi-aneh, "the house of life," which is singularly like that given by Pharaoh to Joseph. If we now pass over the brief 14th dynasty and the Hyksos period, when we may readily believe Israel remained undisturbed in Goshen, we come to the restoration of a new native dynasty (the so-called 18th). After the "Shepherds" (Exodus 1:9, 10) had been expelled, the Israelitish population, remaining behind in the borderland of Goshen, would naturally seem dangerously large to the "new king," the more so as the Israelites were kindred in descent and occupation to the "Shepherds," and had been befriended by them. Under these circumstances a wise monarch might seek to weaken such a population by forced labor. For this purpose he employed them in building fortress-cities, such as Pithom and Raamses, (Exodus 1:11) Raamses bears the name of the district in which it is situated, but Pithom means "the fortress of foreigners," thus indicating its origin. Moreover, we learn from the monuments that this "new king" (Aahmes I.) employed in building his fortresses what are called the Fenchu - a word meaning "bearers of the shepherd's staff," and which therefore would exactly describe the Israelites.

The period between the "new king" of the Bible (Aahmes I.) and Thothmes II. (the second in succession to him), when we suppose the Exodus to have taken place, quite agrees with the reckoning of Scripture. Now this Thothmes II. began his reign very brilliantly. But after a while there is a perfect blank in the monumental records about him. But we read of a general revolt after his death among the nations whom his father had conquered. Of course, one could not expect to find on Egyptian monuments an account of the disasters which the nation sustained at the Exodus, nor how Pharaoh and his host had perished in the Red Sea. But we do find in his reign the conditions which we should have expected under such circumstances, viz., a brief, prosperous reign, then a sudden collapse; the king dead; no son to succeed him; the throne occupied by the widow of the Pharaoh, and for twenty years no attempt to recover the supremacy of Egypt over the revolted nations in Canaan and east of the Jordan. Lastly, the character of his queen, as it appears on the monuments, is that of a proud and bitterly superstitious woman, just such as we would have expected to encourage Pharaoh in "hardening his heart" against Jehovah. But the chain of coincidences does not break even here. From the Egyptian documents

## Edersheim Summarizes Exodus 1

we learn that in the preceding reign - that is, just before the children of Israel entered the desert of Sinai - the Egyptians ceased to occupy the mines which they had until then worked in that peninsula. Further, we learn that, during the latter part of Israel's stay in the wilderness, the Egyptian king, Thothmes III., carried on and completed his wars in Canaan, and that just immediately before the entry of Israel into Palestine the great confederacy of Canaanitish kings against him was quite broken up. This explains the state in which Joshua found the country, so different from that compact power which forty years before had inspired the spies with such terror; and also helps us to understand how, at the time of Joshua, each petty king just held his own city and district, and how easily the fear of a nation, by which even the dreaded Pharaoh and his host had perished, would fall upon the inhabitants of the land (compare also Balaam's words in Numbers 23:22; 24:8). We may not here follow this connection between the two histories any farther. But all through the troubled period of the early Judges down to Barak and Deborah, Egyptian history, as deciphered from the monuments, affords constant illustration and confirmation of the state of Canaan and the history of Israel, as described in the Bible. Thus did Providence work for the carrying out of God's purposes, and so remarkably does He in our days raise up witnesses for His Word, where their testimony might least have been expected.

We remember that Abram was at the first driven by famine into Egypt. The same cause also led the brothers of Joseph to seek there corn for their sustenance. For, from the earliest times, Egypt was the great granary of the old world. The extraordinary fertility of the country depends, as is well known, on the annual overflow of the Nile, caused in its turn by rains in the highlands of Abyssinia and Central Africa. So far as the waters of the Nile cover the soil, the land is like a fruitful garden; beyond it all is desolate wilderness. Even in that "land of wonders," as Egypt has been termed, the Nile is one of the grand outstanding peculiarities. Another, as we have seen, consists in its monuments. These two landmarks may conveniently serve to group together what our space will still allow us to say of the country and its people.

The name of the country, Egypt (in Greek Ai-gyptos), exactly corresponds to the Egyptian designation Kah-Ptah, "the land of Ptah" - one of their gods - and from it the name of Copts seems also derived. In the Hebrew Scriptures its name is Mizraim, that is, "the two Mazors," which again corresponds with another Egyptian name for the country, Chem (the same as "the land of Ham" Psalm 105:23, 27), both Mazor and Chem meaning in their respective languages the red mud or dark soil of which the cultivated part of the country consisted. It was called "the two Mazors," probably because of its ancient division into Upper and Lower Egypt. The king of Upper Egypt was designated by a title whose initial sign was a bent reed, which illustrates such passages as 2 Kings 18:21; Isaiah 36:6; Ezekiel 29:6; while the rulers of Lower Egypt bore the title of "bee," which may be referred to in Isaiah 7:18.\* The country occupies less than 10,000 square geographical miles, of which about 5,600 are at present, and about 8,000 were anciently, fit for cultivation. Scripture history has chiefly to do with Lower Egypt, which is the northern part of the country, while the most magnificent of the monuments are in Upper, or Southern, Egypt.

\* See also the article "Egypt" in Dr. Smith's Dictionary of the Bible.

As already stated, the fertility of the land depends on the overflowing of the Nile, which commences to rise about the middle of June, and reaches its greatest height about the end of September, when it again begins to decrease. As measured at Cairo, if the Nile does not rise twenty-four feet, the harvest will not be very good; anything under eighteen threatens famine. About the middle of August the red, turbid waters of the rising river are distributed by canals over the country, and carry fruitfulness with them. On receding, the Nile leaves behind it a thick red soil, which its waters had carried from Central Africa, and over this rich deposit the seed is sown. Rain there is none, nor is there need for it to fertilize the land. The Nile also furnishes the most pleasant and even nourishing water for drinking, and some physicians have ascribed to it healing virtues. It is scarcely necessary to add that the river teems with fish. Luxuriously rich and green, amidst surrounding desolation, the banks of the Nile and of its numerous canals are like a well-watered garden under a tropical sky. Where climate and soil are the best conceivable, the fertility must be unparalleled.

The ancient Egyptians seem to have also bestowed great attention on their fruit and flower gardens, which, like ours, were attached to their villas. On the monuments we see gardeners presenting handsome bouquets;



## Edersheim Summarizes Exodus 1

gardens traversed by alleys, and adorned with pavilions and colonnades; orchards stocked with palms, figs, pomegranates, citrons, oranges, plums, mulberries, apricots, etc.; while in the vineyards, as in Italy, the vines were trained to meet across wooden rods, and hang down in rich festoons. Such was the land on which, in the desolate dreariness and famine of the wilderness, Israel was tempted to look back with sinful longing! When Abram entered Egypt, his attention, like that of the modern traveler, must have been riveted by the Great Pyramids. Of these about sixty have been counted, but the largest are those near the ancient Memphis, which lay about ten miles above Cairo. Memphis - in Scripture Noph (Isaiah 19:13; Jeremiah 2:16; 46:14, 19; Ezekiel 30:13, 16) was the capital of Lower, as Thebes that of Upper, Egypt, the latter being the Pathros of Scripture. (Isaiah 11:11; Jeremiah 44:1, 15) It is scarcely possible to convey an adequate idea of the pyramids. Imagine a structure covering at the base an area of some 65,000 feet, and slanting upwards for 600 feet;\* or, to give a better idea than these figures convey "more than half as long on every side as Westminster Abbey, eighty feet higher than the top of St. Paul's, covering thirteen acres of ground, and computed to have contained nearly seven million tons of solid masonry?\*"

\* The perpendicular height is 479 feet.

\*\* Canon Trevor, Ancient Egypt, p. 40.

We cannot here enter on the various purposes intended by these wonderful structures, some of which, at any rate, were scientific. Not far from the great pyramids was the ancient On, connected with the history of Joseph, and where Moses probably got his early training, But all hereabout is full of deepest interest - sepulchers, monuments, historical records, and sites of ancient cities. We are in a land of dreams, and all the surroundings bear dreamy outlines; gigantic in their proportions, and rendered even more gigantic by the manner in which they are disposed. Probably the most magnificent of these monuments in Upper Egypt, the Pathros of Scripture - are those of its capital, Thebes, the No, or No Amon of the Bible. (Jeremiah 46:25; Ezekiel 30:14-16; Nahum 3:8) It were impossible in brief space to describe its temple. The sanctuary itself was small, but opposite to it a court opened upon a hall into which the great cathedral of Paris might be placed, without touching the walls on either side! One hundred and forty columns support this hall, the central pillars being sixty-six feet high, and so wide that it would take six men with extended arms to embrace one of them. The mind gets almost bewildered by such proportions. All around, the walls bear representations, inscriptions, and records - among others, those of Shishak, who captured Jerusalem during the reign of Rehoboam. But the temple itself is almost insignificant when compared with the approach to it, which was through a double row of sixty or seventy ram-headed sphinxes, placed about eleven feet apart from each other. Another avenue led to a temple which enclosed a lake for funeral rites; and yet a third avenue of sphinxes extended a distance of 6,000 feet to a palace. These notices are selected to give some faint idea of the magnificence of Egypt.

It would be difficult to form too high an estimate of the old-world culture and civilization, here laid open before us. The laws of Egypt seem to have been moderate and wise; its manners simple and domestic; its people contented, prosperous, and cultured. Woman occupied a very high place, and polygamy was almost the exception. Science, literature, and the arts were cultivated; commerce and navigation carried on, while a brave army and an efficient fleet maintained the power of the Pharaohs. Altogether the country seems old in its civilization, when alike the earliest sages of Greece and the lawgivers of Israel learned of its wisdom. But how different the use which Israel was to make of it from that to which the philosophers put their lore! What was true, good, and serviceable was to enter as an element into the life of Israel. But this life was formed and molded quite differently from that of Egypt. Israel as a nation was born of God; redeemed by God; brought forth by God victorious on the other side the flood; taught of God; trained by God; and separated for the service of God. And this God was to be known to them as Jehovah, the living and the true God. The ideas they had gained, the knowledge they had acquired, the life they had learned, even the truths they had heard in Egypt, might be taken with them, but, as it were, to be baptized in the Red Sea, and consecrated at the foot of Sinai.

Quite behind them in the far distance lay the Egypt they had quitted, with its dreamy, gigantic outlines. As the sand carried from the desert would cover the land, so did the dust of superstition gradually bury the old truths. We are ready to admit that Israel profited by what they had seen and learned. But all the more striking is the final contrast between Egyptian superstition, which ultimately degraded itself to make gods of almost everything

## Edersheim Summarizes Exodus 1

in nature, and the glorious, spiritual worship of the Israel of God. That contrast meets us side by side with the resemblance to what was in Egypt, and becomes all the more evident by the juxtaposition. Never is the religion of Israel more strikingly the opposite to that of Egypt than where we discover resemblances between the two; and never are their laws and institutions more really dissimilar than when we trace an analogy between them. Israel may have adopted and adapted much from Egypt, but it learned only from the Lord God, who, in every sense of the expression, brought out His people with a mighty hand, and an outstretched arm!

### CHAPTER 2

**The Children Of Israel In Egypt - Their Residences, Occupations, Social Arrangements, Constitution, And Religion - "A New King Who Knew Not Joseph."  
Exodus 1. To End.**

THREE centuries and a half intervened between the close of the Book of Genesis and the events with which that of Exodus opens. But during that long period the history of the children of Israel is almost an entire blank.

The names of their families have come down to us, but without any chronicle of their history; their final condition at the time of the Exodus is marked, but without any notice of their social or national development. Except for a few brief allusions scattered through the Old Testament, we should know absolutely nothing of their state, their life, or their religion, during all that interval. This silence of three and a half centuries is almost awful in its grandeur, like the loneliness of Sinai, the mount of God. Two things had been foretold as marking this period, and these two alone appear as outstanding facts in the Biblical narrative. On the boundary of the Holy Land the Lord had encouraged Israel:

"Fear not to go down into Egypt; for I will there make of thee a great nation." (Genesis 46:3)

And the Book of Exodus opens with the record that this promise had been fulfilled, for

"the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (Exodus 1:7)

Yet another prediction, made centuries before to Abram, was to be fulfilled. His seed was to be "a stranger in a land not theirs," to be enslaved and afflicted. (Genesis 15:13-16) And as the appointed centuries were drawing to a close, there "arose up a new king over Egypt," who "evil entreated our fathers." (Acts 7:19) Thus, in the darkest period of their bondage, Israel might have understood that, as surely as these two predictions had been literally fulfilled, so would the twofold promise also prove true, "I will bring thee up again," and that "with great substance." And here we see a close analogy to the present condition of the Jews. In both cases the promised future stands in marked contrast to the actual state of things. But, like Israel of old, we also have the "more sure word of prophecy," as a "light that shineth in a dark place until the day dawn." The closing years of the three and a half centuries since their entrance into Egypt found Israel peaceful, prosperous, and probably, in many respects, assimilated to the Egyptians around. "The fathers" had fallen asleep, but their children still held undisturbed possession of the district originally granted them. The land of Goshen, in which they were located, is to this day considered the richest province of Egypt, and could, even now, easily support a million more inhabitants than it numbers.\*

\* Robinson's Bibl. Res. (2nd ed.) vol. i., p. 54.

Goshen extended between the most eastern of the ancient seven mouths of the Nile and Palestine. The borderland was probably occupied by the more nomadic branches of the family of Israel, to whose flocks its wide tracts would afford excellent pasturage; while the rich banks along the Nile and its canals were the chosen residence of those who pursued agriculture. Most likely such would also soon swarm across to the western banks of the Nile, where we find traces of them in various cities (Exodus 12) of the land. There they would acquire a knowledge of the arts and industries of the Egyptians. It seems quite natural that, in a country which held out such inducements for it, the majority of the Israelites should have forsaken their original pursuits of shepherds, and become agriculturists. To this day a similar change has been noticed in the nomads who settle

## Edersheim Summarizes Exodus 1

in Egypt. Nor was their new life entirely foreign to their history. Their ancestor, Isaac, had, during his stay among the Philistines, sowed and reaped. (Genesis 26:12) Besides, at their settlement in Egypt, the grant of land - and that the best in the country - had been made to them "for a possession," a term implying fixed and hereditary proprietorship. (Genesis 47:11, 27) Their later reminiscences of Egypt accord with this view. In the wilderness they looked back with sinful longing to the time when they had cast their nets into the Nile, and drawn them in weighted with fish; and when their gardens and fields by the waterside had yielded rich crops - "the cucumbers, and the melons, and the leeks, and the onions, and the garlic." (Numbers 11:5)

And afterwards, when Moses described to them the land which they were to inherit, he contrasted its cultivation with their past experience of Egypt, "where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." (Deuteronomy 11:10) As further evidence of this change from pastoral to agricultural pursuits, it has also been remarked that, whereas the patriarchs had possessed camels, no allusion is made to them in the narrative of their descendants. No doubt this change of occupation served a higher purpose. For settlement and agriculture imply civilization, such as was needed to prepare Israel for becoming a nation.

In point of fact, we have evidence that they had acquired most of the arts and industries of ancient Egypt. The preparation of the various materials for the Tabernacle, as well as its construction, imply this. Again, we have such direct statements, as, for example, that some of the families of Judah were "carpenters"\* (1 Chronicles 4:14), "weavers of fine Egyptian linen" (ver. 21), and "potters" (ver. 23). These must, of course, be regarded as only instances of the various trades learned in Egypt. Nor was the separation between Israel and the Egyptians such as to amount to isolation. Goshen would, of course, be chiefly, but not exclusively, inhabited by Israelites. These would mingle even in the agricultural districts, but, naturally, much more in the towns, with their Egyptian neighbors. Accordingly, it needed the Paschal provision of the blood to distinguish the houses of the Israelites from those of the Egyptians; (Exodus 12:13) while Exodus 3:22 seems to imply that they were not only neighbors, but perhaps, occasionally, residents in the same houses. This also accounts for the "mixed multitude" that accompanied Israel at the Exodus, and, later on, in the wilderness, for the presence in the congregation of offspring from marriages between Jewish women and Egyptian husbands. (Leviticus 24:10)

\* The reference is probably to "guilds," such as in Egypt. The word rendered in our Authorized Version "craftsmen," means "carpenters."

While the greater part of Israel had thus acquired the settled habits of a nation, the inhabitants of the border-district between Goshen and Canaan continued their nomadic life. This explains how the tribes of Reuben, Gad, and Manasseh possessed so much larger flocks than their brethren, as afterwards to claim the wide pasture-lands to the east of Jordan. (Numbers 32:1-4) We have, also, among the records of "ancient stories," (1 Chronicles 4:22) a notice of some of the descendants of Judah exercising lordship in Moab, and we read of a predatory incursion into Gath on the part of some of the descendants of Ephraim, which terminated fatally.\* It is but fair to assume that these are only instances, mentioned, the one on account of its signal success, the other on that of its failure, and that both imply nomadic habits and incursions into Canaan on the part of those who inhabited the border-land.

\* The passage 1 Chronicles 7:21 is involved and difficult. But the best critics have understood it as explained in the text.

But whether nomadic or settled, Israel preserved its ancient constitution and religion, though here also we notice modifications and adaptations, arising from their long settlement in Egypt. The original division of Israel was into twelve tribes, after the twelve sons of Jacob, an arrangement which continued, although the sons of Joseph became two tribes (Ephraim and Manasseh), since the priestly tribe of Levi had no independent political standing. These twelve tribes were again subdivided into families (or rather clans), mostly founded by the grandsons of Jacob, of which we find a record in Numbers 26., and which amounted in all to sixty. From Joshua 7:14 we learn that those "families" had at that time, if not earlier, branched into "households," and these again into what is described by the expression "man by man" (in the Hebrew, Gevarim). The latter term, however, is really equivalent to our "family," as appears from a comparison of Joshua 7:14 with vers. 17, 18. Thus we have in the oldest times tribes and clans, and in those of Joshua, if not earlier, the clans again branching into households (kin) and families. The "heads" of those clans and families were their chiefs; those of the tribes, "the

## Edersheim Summarizes Exodus 1

princes." (Numbers 1:4, 16, 44; 2:3; etc.; 7:10) These twelve princes were "the rulers of the congregation." (Exodus 34:31; Numbers 7:2; 30:1; 31:13; 32:2; 34:18) By the side of these rulers, who formed a hereditary aristocracy, we find two classes of elective officials, (Deuteronomy 1:9-14) as "representatives" of "the congregation." (Numbers 27:2) These are designated in Deuteronomy 29:10 as the "elders" and the "officers," or, rather, "scribes." Thus the rule of the people was jointly committed to the "princes," the "elders," and the "officers."\* The institution of "elders" and of "scribes" had already existed among the children of Israel in Egypt before the time of Moses. For Moses" gathered the elders of Israel together," to announce to them his Divine commission, (Exodus 3:16; 4:29) and through them he afterwards communicated to the people the ordinance of the Passover. (Exodus 12:21) The mention of "scribes" as "officers" occurs even earlier than that of elders, and to them, as the lettered class, the Egyptian taskmasters seem to have entrusted the superintendence of the appointed labors of the people. (Exodus 5:6, 14, 15, 19)

\* See also Deuteronomy 31:28. In the wilderness a meeting of these three classes of rulers seems to have been called by blowing the two silver trumpets, while blasts from one summoned only a council of the princes (Numbers 10:3, 4). It deserves special notice that this mixed rule of hereditary and elective officials continued the constitutional government of the people, not only during the period of the Judges, but under the Kings. We find its analogy also in the rule of the [Synagogue](#).

From the monuments of Egypt we know what an important part "the scribes" played in that country, and how constantly their mention recurs. Possibly, the order of scribes may have been thus introduced among Israel. As the lettered class, the scribes would naturally be the intermediaries between their brethren and the Egyptians. We may, therefore, regard them also as the representatives of learning, alike Israelitish and Egyptian. That the art of writing was known to the Israelites at the time of Moses is now generally admitted. Indeed, Egyptian learning had penetrated into Canaan itself, and Joshua found its inhabitants mostly in a very advanced state of civilization, one of the towns bearing even the name of Kirjath-sepher, the city of books, or Kirjath-sannah, which might almost be rendered "university town." (Joshua 15:15, 49) In reference to the religion of Israel, it is important to be in mind that, during the three and a half centuries since the death of Jacob, all direct communication from Heaven, whether by prophecy or in vision, had so far as we know, wholly ceased.

Even the birth of Moses was not Divinely intimated. In these circumstances the children of Israel were cast upon that knowledge which they had acquired from "the fathers," and which, undoubtedly, was preserved among them. It need scarcely be explained, although it shows the wisdom of God's providential arrangements, that the simple patriarchal forms of worship would suit the circumstances in Egypt much better than those which the religion of Israel afterwards received. Three great observances here stand out prominently. Around them the faith and the worship alike of the ancient patriarchs, and afterwards of Israel, may be said to have clustered. They are: circumcision, sacrifices, and the Sabbath. We have direct testimony that the rite of circumcision was observed by Israel in Egypt. (Exodus 4:24-26; Joshua 5:5) As to sacrifices, even the proposal to celebrate a great sacrificial feast in the wilderness, (Exodus 8:25-28) implies that sacrificial worship had maintained its hold upon the people. Lastly, the direction to gather on the Friday two days provision of manna, (Exodus 16:22) and the introduction of the Sabbath command by the word "Remember," (Exodus 20:8) convey the impression of previous Sabbath observance on the part of Israel. Indeed, the manner in which many things, as, for example, the practice of vows, are spoken of in the law, seems to point back to previous religious rites among Israel.

Thus far for those outward observances, which indicate how, even during those centuries of silence and loneliness in Egypt, Israel still cherished the fundamental truths of their ancestral religion. But there is yet another matter, bearing reference not to their articles of belief or their observances, but to the religious life of the family and of individuals in Israel. This appears in the names given by parents to their children during the long and hard bondage of Egypt. It is well known what significance attaches in the Old Testament to names. Every spiritually important event gave it a new and characteristic name to a person or locality. Sometimes - as in the case of Abram, Sarai, and Jacob - it was God Himself Who gave such new name; at others, it was the expression of hearts that recognized the special and decisive interposition of God, or else breathed out their hopes and experiences, as in the case of Moses' sons. But any one who considers such frequently recurring names among "the princes" of Israel, as Eliasaph (my God that gathers), Elizur (my God a rock), and others

## Edersheim Summarizes Exodus 1

of kindred import, will gather how deep the hope of Israel had struck its roots in the hearts and convictions of the people. This point will be further referred to in the sequel. Meantime, we only call attention to the names of the chiefs of the three families of the Levites: Eliasaph (my God that gathers), Elizaphan (my God that watcheth all, around), and Zuriel (my rock is God) - the Divine Name (El) being the same by which God had revealed Himself to the fathers.

Besides their own inherited rites, the children of Israel may have learned many things from the Egyptians, or been strengthened in them. And here, by the side of resemblance, we also observe marked contrast between them. We have already seen that, originally, the religion of the Egyptians had contained much of truth, which, however, was gradually perverted to superstition. The Egyptians and Israel might hold the same truths, but with the difference of understanding and application between dim tradition and clear Divine revelation. Thus, both Israel and the Egyptians believed in the great doctrines of the immortality of the soul, and of future rewards and punishments. But, in connection with this, Israel was taught another lesson, far more difficult to our faith, and which the ancient Egyptians had never learned, that God is the God of the present as well as of the future, and that even here on earth He reigneth, dispensing good and evil. And perhaps it was owing to this that the temporal consequences of sin were so much insisted upon in the Mosaic law. There was no special need to refer to the consequences in another life. The Egyptians, as well as Israel, acknowledged the latter, but the Egyptians knew not the former. Yet this new truth would teach Israel constantly to realize Jehovah as the living and the true God. On the other hand, the resemblances between certain institutions of Israel and of Egypt clearly prove that the Law was not given at a later period, but to those who came out from Egypt, and immediately upon their leaving it. At the same time, much evil was also acquired by intercourse with the Egyptians. In certain provisions of the Pentateuch we discover allusions, not only to the moral corruptions witnessed, and perhaps learned, in Egypt, but also to the idolatrous practices common there. Possibly, it was not the gorgeous ritual of Egypt which made such deep impression, but the services constantly there witnessed may have gradually accustomed the mind to the worship of nature. As instances of this tendency among Israel, we remember the worship of the golden calf, (Exodus 32) the warning against sacrificing unto the "he-goat," (Leviticus 17:7)\* and the express admonition, even of Joshua (24:14), to "put away the strange gods" which their "fathers served on the other side of the flood." To the same effect is the retrospect in Ezekiel 20:5-8, in Amos 5:26, and in the address of Stephen before the Jewish council. (Acts 7:43) Yet it is remarkable that, although the forms of idolatry here referred to were all practiced in Egypt, there is good reason for believing that they were not, so to speak, strictly Egyptian in their origin, but rather foreign rites imported, probably from the Phoenicians.\*\* Such then was the political, social, and religious state of Israel, when, their long peace was suddenly interrupted by tidings that Aahmes I. was successfully making war against the foreign dynasty of the Hyksos. Advancing victoriously, he at last took Avaris, the great stronghold and capital of the Shepherd kings, and expelled them and their adherents from the country. He then continued his progress to the borders of Canaan, taking many cities by storm. The memorials of the disastrous rule of the Shepherds were speedily removed; the worship which they had introduced was abolished, and the old Egyptian forms were restored. A reign of great prosperity now ensued.

\* Erroneously rendered in our Authorized Version "devils."

\*\* This is very ably argued by Mr. R. J. Poole in Smith's Dict. of the Bible, vol. 3. "Remphan."

Although there is difference of opinion on the subject, yet every likelihood (as shown in the previous chapter) seems to attach to the belief that the accession of this new dynasty was the period when the "king arose who knew not Joseph."7 For reasons already explained, one of the first and most important measures of his internal administration would necessarily be to weaken the power of the foreign settlers, who were in such vast majority in the border province of Goshen. He dreaded lest, in case of foreign war, they might join the enemy, "and get them up out of the land." The latter apprehension also shows that the king must have known the circumstances under which they had at first settled in the land. Again, from the monuments of Egypt, it appears to have been at all times the policy of the Pharaohs to bring an immense number of captives into Egypt, and to retain them there in servitude for forced labors. A somewhat similar policy was now pursued towards Israel. Although allowed to retain their flocks and fields, they were set to hard labor for the king. Egyptian "taskmasters" were appointed over them, who "made the children of Israel serve with rigor," and did "afflict them with their burdens."

## Edersheim Summarizes Exodus 1

A remarkable illustration of this is seen in one of the Egyptian monuments. Laborers, who are evidently foreigners, and supposed to represent Israelites, are engaged in the various stages of brickmaking, under the superintendence of four Egyptians, two of whom are apparently superior officers, while the other two are overseers armed with heavy lashes, who cry out, "Work without fainting!" The work in which the Israelites were employed consisted of brickmaking, artificial irrigation of the land, including, probably, also the digging or restoring of canals, and the building, or restoring and enlarging of the two "magazine-cities"<sup>8</sup> of Pithom and Raamses, whose localities have been traced in Goshen, and which served as depots both for commerce and for the army. According to Greek historians it was the boast of the Egyptians that, in their great works, they only employed captives and slaves, never their own people. But Aahmes I had special need of Israelitish labor, since we learn from an inscription, dating from his twenty-second year, that he was largely engaged in restoring the temples and buildings destroyed by the "Shepherds."

But this first measure of the Pharaohs against Israel produced the opposite result from what had been expected. So far from diminishing, their previous vast growth went on in increased ratio, so that the Egyptians "were sorely afraid <sup>9</sup> (alarmed) because of the children of Israel." (Exodus 1:12) Accordingly Pharaoh resorted to a second measure, by which all male children, as they were born, were to be destroyed, probably unknown to their parents. But the two Hebrew women, who, as we suppose, were at the head of "the guild" of midwives, do not seem to have communicated the king's order to their subordinates. At any rate, the command was not executed. Scripture has preserved the names of these courageous women, and told us that their motive was "fear of God" (in the Hebrew with the article, "the God," as denoting the living and true God). And as they were the means of "making" or upbuilding the houses of Israel, so God "made them houses." It is true that, when challenged by the king, they failed to speak out their true motive; but, as St. Augustine remarks, "God forgave the evil on account of the good, and rewarded their piety, though not, their deceit."

How little indeed any merely human device could have averted the ruin of Israel, appears from the third measure which Pharaoh now adopted. Putting aside every restraint, and forgetting, in his determination, even his interests, the king issued a general order to cast every Jewish male child, as it was born, into the Nile. Whether this command, perhaps given in anger, was not enforced for any length of time, or the Egyptians were unwilling permanently to lend themselves to such cruelty, or the Israelites found means of preserving their children from this danger, certain it is, that, while many must have suffered, and all needed to use the greatest precautions, this last ruthless attempt to exterminate Israel also proved vain. Thus the two prophecies had been fulfilled. Even under the most adverse circumstances Israel had so increased as to fill the Egyptians with alarm; and the "affliction" of Israel had reached its highest point. And now the promised deliverance was also to appear. As in so many instances, it came in what men would call the most unlikely manner.

From [http://philologos.org/\\_eb-bhot/vol\\_II/ch01.htm](http://philologos.org/_eb-bhot/vol_II/ch01.htm) accessed January 31, 2017.

From <http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-2.html> accessed February 3, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[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](#)

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[Exegetical Studies in Exodus](#)

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**Addendum**

**The Ancestors of Abraham** (a chart); from [Pinterest](#); accessed May 2, 2018.

According to this chart, Abraham was born around 2000 A.M. 7 of his 10 ancestors are still alive at this time. One of those ancestors actually was alive during the flood; and 4 of them were alive during the confusion of languages (Peleg was born when that happened).

However, with Abraham, the eyewitnesses to these major events died out.

One of Abraham’s ancestors could have told Abraham, face to face, about the Great Flood. 4 of his ancestors could have told Abraham about Babel and the confusion of languages. They were alive during that time; it was a part of their shared experience.

Interestingly enough, the final two witnesses—Shem and Eber—died out about the time that Jacob was born.

For Moses and Aaron; and others of their generation, the witness of this past had been continued verbally; and was possibly written down while the sons of Israel were in Egypt.<sup>74</sup>

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

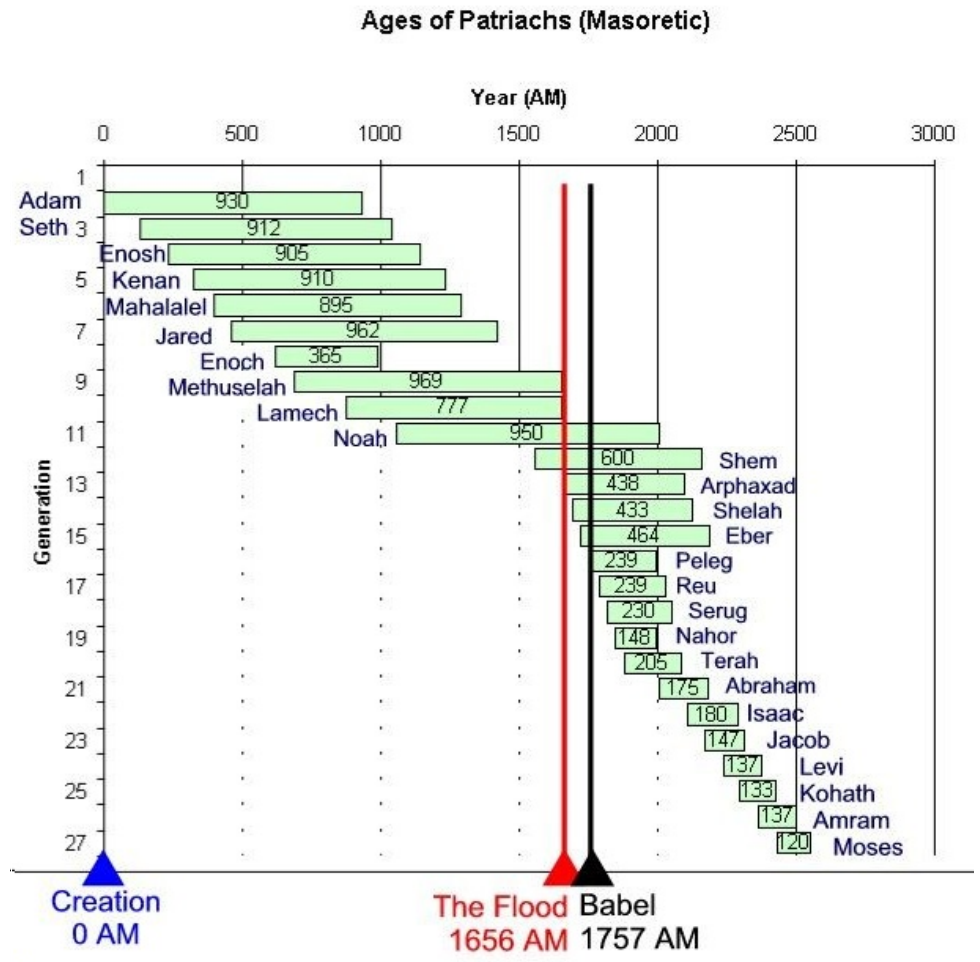
**Josephus’ History of this Time Period**

**Antiquities of the Jews - Book II  
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. <sup>(16)</sup>**

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,

<sup>74</sup> You may recall that in the book of Genesis, I presented strong evidence that this history was verbally passed along, from generation to generation; each generation adding information about itself.



## Josephus' History of this Time Period

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,<sup>(17)</sup> 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,<sup>(18)</sup> 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<sup>(19)</sup> 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,<sup>(20)</sup> 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: -

<sup>(16)</sup> As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

<sup>(17)</sup> Of this building of the pyramids of Egypt by the Israelites, see Perizonius Orig. Aegyptiac, ch. 21. It is not impossible they might build one or more of the small ones; but the larger ones seem much later. Only, if they be all built of stone, this does not so well agree with the Israelites' labors, which are said to have been in brick, and not in stone, as Mr. Sandys observes in his Travels. p. 127, 128.

<sup>(18)</sup> Dr. Bernard informs us here, that instead of this single priest or prophet of the Egyptians, without a name in Josephus, the Targum of Jonathan names the two famous antagonists of Moses, Jannes and Jambres. Nor is it at all unlikely that it might be one of these who foreboded so much misery to the Egyptians, and so much happiness to the Israelites, from the rearing of Moses.

<sup>(19)</sup> Josephus is clear that these midwives were Egyptians, and not Israelites, as in our other copies: which is very probable, it being not easily to be supposed that Pharaoh could trust the Israelite midwives to execute so barbarous a command against their own nation. (Consult, therefore, and correct hence our ordinary copies, Exodus 1:15, 22. And, indeed, Josephus seems to have had much completer copies of the Pentateuch, or other authentic records now lost, about the birth and actions of Moses, than either our Hebrew, Samaritan, or Greek Bibles afford us, which enabled him to be so large and particular about him.

<sup>(20)</sup> Of this grandfather of Sesostris, Ramestes the Great, who slew the Israelite infants, and of the inscription on his obelisk, containing, in my opinion, one of the oldest records of mankind, see Essay on the Old Test. Append. p. 139, 145, 147, 217-220.



Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

**A Complete Translation of Exodus 1**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

The sons of Israel living in Egypt

These are the names of the sons of Israel, the ones who came to Egypt—each man and his household came [to Egypt] with Jacob: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali, Gad and Asher. [There] were 70 souls coming from the loins of Jacob [who moved to Egypt]; Joseph was [already] in Egypt.

These are the names of the sons of Israel (Jacob), those who came to Egypt with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher. 70 people came with Jacob to Egypt; Joseph and his family were already living there.

Joseph [eventually] died, along with all his brothers and that entire generation. Yet the sons of Israel were fruitful and they were multiplied and they increased in population and they are extremely numerous. As a result, the land [of Egypt] is filled with them.

Joseph and all of his brothers eventually died, and that generation passed away. Nevertheless, the sons of Israel continued to live in Egypt. They were extremely fruitful and they multiplied and they continued to increase their population. The land of Egypt was filled with them.

The king of Egypt forces the Israelites into slavery

A new king arose over Egypt who did not know Joseph. He said to his people, “Listen, [this] people, the sons of Israel, [are] many and [they are becoming] mightier than us. Come, we need to be wise regarding them so that they do not multiply [any more]. It could be that war befalls us; [and that] they join our enemies and fight against us and come up [to attack us] from [our own] land.”

There arose a new king over Egypt, a man who did not know Joseph or anything about him. He addressed his own people, saying, “Listen, this people, the sons of Israel, are many and they are becoming stronger than we are. Listen, we need to be wise regarding our dealings with them so that they do not multiply such that war befalls us, and they join up with our enemies to fight against us. Potentially, they could come out against us from our own land.”

Therefore, the Egyptians [lit., *them*] placed over the sons of Israel [lit., *him*] captains of [their] servitude in order to oppress them with forced labor. As a result, they built storage cities for Pharaoh, [named] Pithom and Raamses.

Therefore, the Egyptians placed taskmasters over the Israelites in order to oppress them with hard labors. As a result, they built great storage cities for Pharaoh, including Pithom and Raamses.

And even as they oppressed them, so they increased [in population] and so they spread out [more upon the land of Egypt]. Therefore, they [both] abhorred [and were in dread] because of the sons of Israel. The Egyptians [further] compelled servitude [from] the sons of Israel with harshness. Consequently, they made their lives bitter with harsh labor, with clay and brick, and with every [kind of] labor [out] in the field, [and] every labor which they did [lit., *they labored*] among them with harshness.

And the more that the Egyptians oppressed them, the more that they increased in population and the more that they spread out over the land. Therefore, the Egyptians were in dread because of the sons of Israel and so they compelled even harsher servitude from them. Consequently, they made their lives bitter with this harsh labor, making them work with mortar and brick, giving them lousy jobs in the field, and imbuing every sort of labor with great severity.

The king of Egypt attempts to kill off all newborn male Hebrew infants

A Complete Translation of Exodus 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The king of Egypt spoke to the Hebrew midwives, the name of one [of them is] Shiphrah and the name of the second [one of them is] Puah.	Because the Egyptians began to fear the people of Israel, the king of Egypt went and spoke with two Hebrew midwives (their names being Shiphrah and Puah).
And he said, “When aiding [these] Hebrew women as midwives, you will look [at the child] on the birthing stool—if he [is] a son, you will kill him; and if she [is] a daughter, she will live.”	He said to them, “I want you to look at the children as they are delivered. If the child is a boy, you will kill him; and if she is a girl, you will let her live.”
The midwives feared Elohim so they did not do what the king of Egypt said to them. Consequently, they preserved [the lives of] the male children. So the king of Egypt called to the midwives and he said to them, “Why have you done this and preserved alive the male children?”	Because the midwives feared God, they did not do what the king of Egypt told them to do. Instead, they preserved the lives of the male children. Therefore, the king of Egypt spoke to the midwives again, asking, “Why have you done this and preserved the male children alive?”
The midwives said to Pharaoh, “The Egyptian women [are] not like the Hebrew women, for the Hebrew women [lit., <i>they (are)</i> ] vigorous and [even] before the midwife comes in, they have [already] given birth.”	The midwives explained to Pharaoh, “The Hebrew women are nothing like the Egyptian women. The Hebrew women are vigorous and often give birth even before the midwife shows up.”
Therefore, Elohim acted with integrity [and blessing] towards the midwives. He also multiplied the people [of Israel] so that they grew very strong. And the midwives feared Elohim, so He makes for them households.	Therefore, God prospered the midwives and He also continued multiplying the Hebrew population so that they grew very strong. And the midwives feared God so that He made households for them all.
However, the Pharaoh then commanded all his people, saying, “You will cast every son [who is] born into the [Nile] River; but you will keep every daughter alive.”	However, Pharaoh then commanded this to all his people, “You will cast every male Hebrew infant into the Nile River, but you may allow the daughters to live.”
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 1			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Life of Moses (#689)	#1	Exodus 1
Wenstrom			<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> (Search “Exodus”)
Jeremy Thomas			<a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>
Syndein			<a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>
Keil and Delitzsch Commentary on Exodus			<a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>
Todd Kennedy overview of Exodus			<a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>

R. B. Thieme, III has not taught this on any available lesson.

