

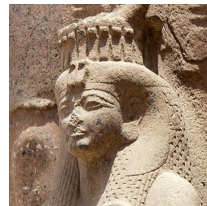
The Book of Exodus

Lesson 2

Chapters 2:11 – 3:16

Tao II (Ahmose Seqenenre) was the Pharaoh when Moses was born. After his death, his son, Kamose became Pharaoh but died within three years of taking control of southern Egypt. His brother, Ahmose I became the Pharaoh with his wife and sister, Ahmose Nefertari, the daughter of Seqenenre.

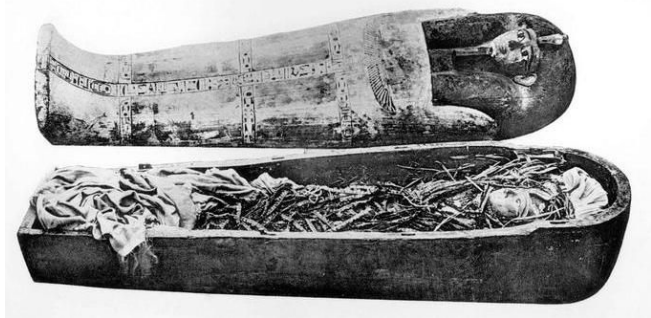
With all the interest in Egyptology since the advent of the television, confusion and assumptions have been made about Nefertari. We must understand that the name Nefertari was one of the most common names given to royal women in many Egyptian dynasties over many centuries. Ahomse Nefertari was the wife of Ahmose I (late 1500s BC); Nefertari Meritmut was the wife of Ramesses II (late 1200s BC); both were 18th Dynasty and from the Cushite/Ethiopian race.



Picture 12: Ahomse Nefertari, wife of Ahmose I

Picture 13: Nefertari Meritmut, wife of Ramesses II

Nefertari had drawn Moses out of the Nile and employed his mother to be his wet nurse. At the age of four, the customary year of the weaning celebration, Moses was delivered to the palace of Nefertari to be raised by her as an adopted son. Moses was born 2631 years after the creation of Adam¹⁷ and weaned in 2635.¹⁸ Most likely, Seqenenre had already died by the time Moses was 4 years of age. Therefore, Moses was delivered to Nefertari near the end of Kamose's life or at the beginning of the reign of Ahmose I. All historical sources tend to agree that Seqenenre reigned as Pharaoh for about two years and his son Kamose reigned fewer than three years; therefore, the first Pharaoh whom Moses knew as Ahmose I, was about ten years of age at the time and was co-reigning with his mother, Aahotep. At the age of 35, Ahmose I died when Moses was about 24 years old. Amenhotep I, the biological son of Ahmose I and Ahmose Nefertari, became Pharaoh upon the death of his father. He was not expected to become a Pharaoh because he had two



Picture 14: Amenhotep I, second Pharaoh of the 18th Dynasty. Amenhotep I reigned for 20 years. The mummy of Amenhotep I has not been unwrapped and remains in its original sarcophagus. We do not have a picture of his actual face.

¹⁷ 1541 BC

¹⁸ 1537 BC

older brothers, but they died before their father, Ahmose I, became Pharaoh. Amenhotep I reigned for 20 years. Therefore, he died when Moses was about 44 years old. History reveals that Amenhotep I had several wives and it was thought that he had no male offspring. However, recent DNA evidence has revealed that Amenhotep I was the father of Thutmose I, conceived with a concubine named Senisoneb.

Between Exodus 2:10 and 2:11, 36 years transpire. We really know nothing about the life of Moses during those years except that he lived in the palace as an adopted child of Pharaoh Ahmose I and his wife Ahmose Nefertari with his adopted brother Amenhotep I. Most definitely, when Moses turned 40 years of age, Amenhotep I was the Pharaoh in Egypt but he died four years later, nine years before his mother, Nefertari.

Moses at Age 40

Exodus 2:11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. ¹² So he looked this way and that, and when he saw there was no one *around*, he struck down the Egyptian and hid him in the sand. ¹³ And he went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" ¹⁴ But he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" Then Moses was afraid, and said, "Surely the matter has become known." ¹⁵ When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.

It was Amenhotep I who was angry with Prince Moses and sought to kill him because he had killed an Egyptian. History reveals that Amenhotep I had several wives and it was thought that he had no male offspring. Therefore, if Amenhotep I died, Moses, his legally adopted brother, not an Egyptian from Elephantine but a Hebrew, could technically become the new pharaoh. This possibility was greatly plausible as long as Nefertari was alive. For centuries, theologians and historians have wondered how Amenhotep's general, Thutmose I had the authority to become pharaoh when Amenhotep I died. In 2016, DNA evidence has revealed that Amenhotep I was the father of Thutmose I, conceived with a concubine named Senisoneb. This discovery answers that question. Because Thutmose I was in the bloodline, Moses was not sought to become the Pharaoh at the death of Amenhotep I. Thutmose had two children, a son, Thutmose II, and a daughter, Hatshepsut. Thutmose II became the pharaoh when Moses was 57 years old, 2288 years after the creation of Adam.¹⁹

At the death of Thutmose I, Moses could have rightfully claimed the throne; however, he was still in the land of Midian.



Picture 15: Thutmose I, third Pharaoh of the 18th Dynasty. Served for 13 years while Moses was living in the land of Midian. He was raised with Moses as brothers.

¹⁹ 1486 BC

Moses in Midian

Exodus 2:16 **Now the priest of Midian had seven daughters; and they came to draw water, and filled the troughs to water their father's flock. ¹⁷ Then the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock. ¹⁸ When they came to Reuel their father, he said, "Why have you come *back* so soon today?" ¹⁹ So they said, "An Egyptian delivered us from the hand of the shepherds; and what is more, he even drew the water for us and watered the flock." ²⁰ And he said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat." ²¹ And Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. ²² Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."**

Midian was the fourth son of Abraham by Keturah as recorded in Genesis 25:2 and 1 Chronicles 1:32. Before Abraham died, he gave a large gift to all of his sons and sent them to the east to establish their tribes; therefore, Isaac would inherit the bulk of Abraham's wealth at his death. Midian became the head of the Midianite tribe that settled south of Moab on the east side of the Seir mountain range. That land took on the name of Midian after its founder. At the age of 40, Moses was expelled from Egypt and settled in the land of Midian, outside the Egyptian domain, and married Zipporah, a Midianite woman, the daughter of the priest Reuel Jethro. His priestly name was Reuel; his common name was Jethro. For the next 40 years, Moses lived in the Midianite region within 70 miles of the Edomite land and 250 miles from Zoan/Tanis in the delta of Egypt.

During his time in Midian, Zipporah gave birth to a son named Gershom. We do not know the year of his birth.

	Sons of Abraham		Grandsons of Abraham	
	Zimram			
Abraham	Jokshan		Sheba	
	Medan		Dedan	
Keturah	Midian		Ephah	
			Epher	
	Ishbak		Hanoch	
	Shuah		Abida	
			Eldaah	



Map 3: Zoan/Tanis, home of the Pharaohs, 250 miles from the land of Midian

Death of the Pharaoh

Exodus 2:23 **Now it came about in *the course* of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God. ²⁴ So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. ²⁵ And God saw the sons of Israel, and God took notice *of them*.**

Thutmose II had become the pharaoh following the death of his father even though he was the child of a concubine. He married his half-sister, Hatshepsut, in order to secure the kinship requirements to hold the position. The two tried many times to have a son but failed. He was finally successful with the birth of Thutmose III by a concubine. That birth did not completely secure the direction of the bloodline in the future of the pharaohs, but at the time, the fate of Moses was unknown. However, Thutmose II reigned for only 14 years before he died. Moses was 71 years old when Thutmose II died. Moses could still rightfully become the pharaoh in Egypt because he was the adopted brother of Thutmose I, but the heirs in Egypt did not want that to happen. When Thutmose II died, his wife, Hatshepsut became the sixth pharaoh in the 18th Dynasty co-reigning with Thutmose III who was only two years old when his father died. Hatshepsut, his stepmother and his aunt, co-reigned with him for 20 years.



Picture 16: Thutmose III, became pharaoh at the age of two and reigned for 54 years. He was the pharaoh of the Exodus and for the entire time of the wilderness journey. He did not die until the year Israel entered Canaan.

Hatshepsut took on several male adornments while she ruled Egypt. She attached a false beard, wore male clothing, and was depicted in statues as a pharaoh. By the time of her death, she had erected more statues of herself than any other female in the history of Egypt. Additionally, she had hieroglyphs inscribed on obelisks and walls stating that she was the son Thutmose I; however, the pronouns used in those hieroglyphs were still feminine.

When Thutmose III was 22 years old, Hatshepsut died and he would reign as the sole pharaoh for 30 more years. During his reign, most of the statues of Hatshepsut that depicted her in masculine characteristics were defaced, removed or destroyed; those few with feminine characteristics were not touched. Two years before his death, Thutmose III appointed his son, Amenhotep II as a junior co-regent; upon his death, Amenhotep II became the pharaoh.



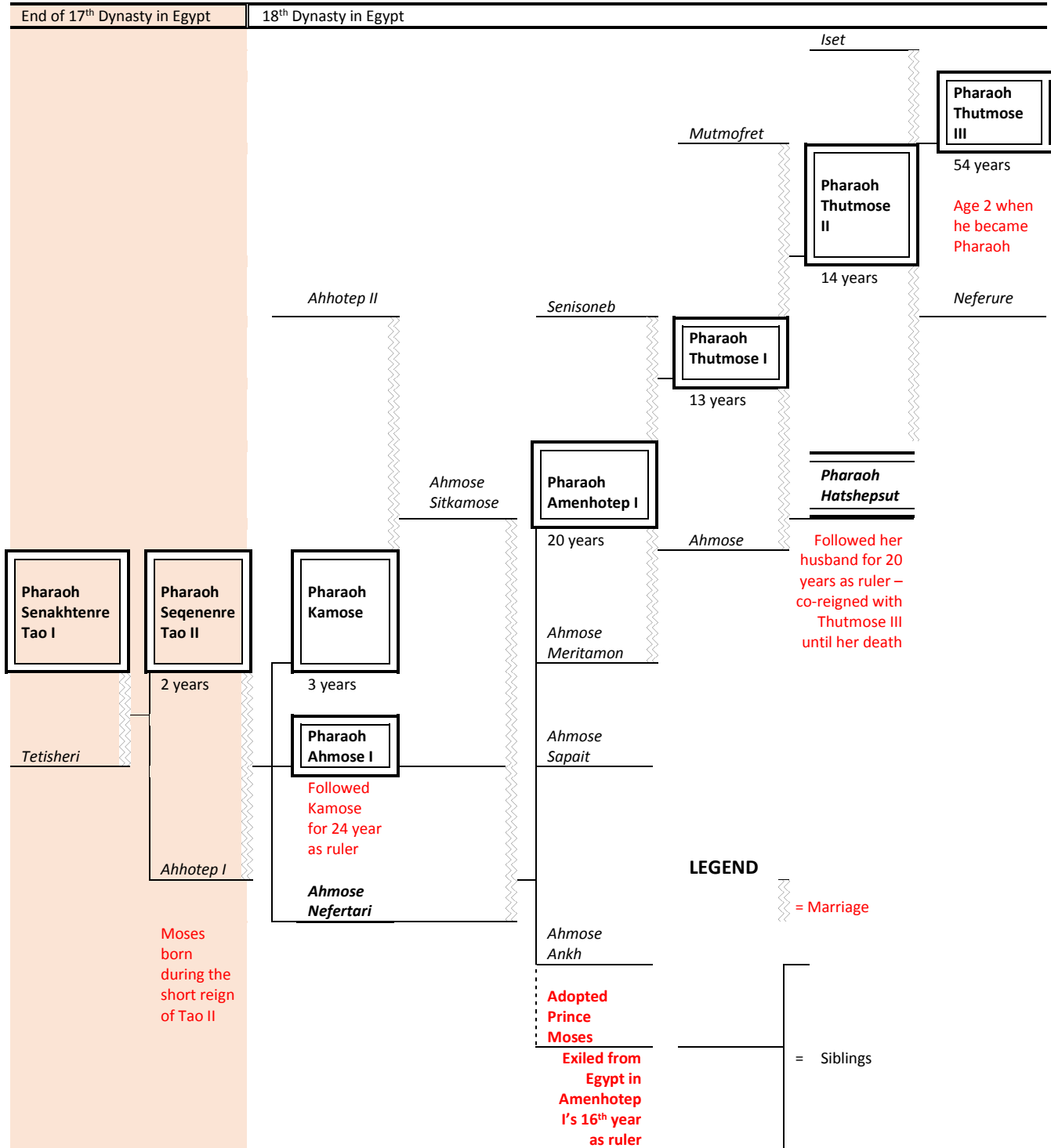
Picture 17: Hatshepsut, half sister of Thutmose III who co-reigned with him for 20 years. She was 49 when she died.

Amenhotep II was not the firstborn of Thutmose III, nor was he the originally intended heir to the throne. Prince Amenemhat held that position; however, he died as a young man. In Egyptian history there were many people named Amenemhat in the royal line throughout the centuries. Knowledge of the information about the life and death of this Amenemhat is sparse. In Thutmose III's 24th year as pharaoh, two years after the death of Hatshepsut, Amenemhat's name was inscribed in the Karnak Temple stating that he was to be the *Overseer of the Cattle*. Amenemhat's name was also depicted in the Theban tomb of his tutor, Min, the Mayor of Thinis. Thinis was the supposed original capital city of the first pharaoh. It holds the status of being the place of the dead royals although its geological location has never been found. Min was buried in Thebes and that is where Amenemhat's name was depicted in hieroglyphs. The manner and time of Amenemhat's death has not been recorded anywhere in available documents save the record that will be seen in this exodus story.

Line of the Pharaohs

Tao I to Thutmose III

(Regular font – male; *Italic font – female*)



As Exodus chapter 3 begins, Hapshepsut was still co-reigning with Thutmose III and Amenemhat was still alive. The administration was aggressively expanding the borders of Egypt

through military campaigns. Moses was now 80 years old and it had been 2711 years after the creation of Adam.²⁰ Although he was still a direct legal threat to the reign of Hapshepsut and Thutmose III, both had a far greater military agenda than to worry about an adopted uncle and great uncle who had not been seen in Egypt in 40 years. Two hundred and fifty miles away, Moses was pasturing the flock of his father-in-law, Jethro.

Horeb

Exodus 3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness, and came to Horeb, the mountain of God.² And the angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.³ So Moses said, " I must turn aside now, and see this marvelous sight, why the bush is not burned up."

In most of the literature written about the mountain of God, Mount Horeb is simply addressed as an alternate name for Mount Sinai. The word Horeb means desert, solitude, waste or wilderness area; Sinai means the peak of *Sin* (the moon god). Later in the Scriptures, the Bible reveals that the Midianites worshipped a whole host of gods and the moon god was worshipped by almost all nations. The moon god *Sin* was called *Ah* in Egypt and *Allah* in Mesopotamia. Horeb must be a reference to the west side of the Midian desert/wilderness area associated with the mountain peak known as Sinai. Great confusion exists among scholars on this issue simply because there is not enough recorded history from the time to discern the exact meaning.

What do we know? Moses was living in Midian; he led the flock of Reul Jethro to the west side of the desert/wilderness; on the west side of the desert/wilderness was a place called Horeb; in the area called Horeb was the mountain of God. Study Map 5. Notice the lack of vegetation in the Midian desert to the east of the mountain range on the west side of Midian indicated by the arrow.

From the west side of the desert, Moses saw a bush burning on the mountain and desired to investigate it. For the first time in the book of Exodus we see the mention of the angel of the LORD. He is mentioned five times specifically to Hagar in the book of Genesis in chapter 16 and twice to Abraham in chapter 22. We can infer that it was the LORD Who appeared as the messenger²¹ to Abimelech, Isaac and Jacob in other passages in Genesis. Within the context of this passage, the angel of the LORD is going to identify Himself as the great I AM, Yahweh, the LORD God of creation.



Map 5: The Land of Midian was outside the domain/ authority of the Pharaoh of Egypt.



Map 5: Satellite image of Map 4. Notice the lack of vegetation compared to the Land of Goshen.

²⁰ 1464 BC

²¹ Angel means messenger

Call from the Midst of the Bush

Exodus 3:4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am." ⁵ Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." ⁶ He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.

In our English versions of the Bible, the word LORD, in all capitals, is used in place of the words Yahweh (Hebrew) or Jehovah (Latin). Bibles that contain prefaces usually explain why the translation committee chose to use that word rather than the actual name for God from either Hebrew or Latin. Therefore, the beginning of verse 4 could be rightly translated, "When Yahweh saw that he turned," or "When Jehovah saw that he turned;" both are correct and in context, they are in reference to the angel of the LORD.

Why did the LORD want Moses to be barefoot instead of wearing sandals? We do not know the answer to that question. Any attempted answer is just speculation. Nevertheless, from Moses' encounter with the LORD, all the major eastern religions of the world will perform their religious worship activities barefoot, including the Muslims, Brahmins, Parsees and the Greeks. One could not enter the temples of Diana or Jupiter wearing shoes. In the 2711 years before this event, since the creation of Adam, no known record exists that mentions the removal of shoes to worship any god; therefore, it can be assumed that this story impacted all the other religions of the world after it was recorded in this book.

Why was the ground holy? The dirt was not holy; the place was holy because of the presence of the Creator of the universe, the great I AM, God Almighty. In the presence of God, all will bow one day, barefoot!

Affliction of the LORD's People

Exodus 3:7 And the LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings."

The longstanding interpretation of this passage focuses on the treatment of the Israelites by their taskmasters and that is not debated. As slaves, they worked themselves to the bone each long day. However, we must remember that women and children were somewhat immune from the horrendous treatment of their sons and husbands. They were affected by the availability of supplies to feed their families; no doubt, at times, supplies were limited. Nevertheless, we must ask "What had changed in the last few years that had made their circumstances worse than in the previous 430 years?" DNA and medical research in the last five years on the pharaohs may have answered that question. We have already mentioned Thutmose II, Thutmose III and Hatshepsut several times thus far. The mummies of these three individuals have been carefully examined. The research on Thutmose II definitely confirms that when he died, he was covered from head to toe with sores that had not healed. Furthermore, the research confirms that Thutmose III and Hatshepsut had scars from the same kind of sores at the time of their deaths; however, their sores

had completely healed before their deaths. It could be that the disease that caused the sores on these three mummies was widespread throughout the land of Goshen and afflicted the Egyptians as well as the Israelites, from the worker to the wife to the child. Such a widespread affliction could be what caused the Israelites to cry out to the LORD. Why would that be the case? In the context of this passage, the taskmasters may have demanded the continued work by the Israeli slaves in spite of their ailment. Nothing is worse than having to do manual labor when suffering from bleeding and oozing sores. That kind of oppression can be worse than a regular schedule of hard labor.



Picture 18: Thutmose II



Picture 19: Thutmose III



Picture 20: Hatshepsut

Reason for Conversation with Moses

Exodus 3:8 "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. ⁹ "And now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. ¹⁰ "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."

As the LORD describes the land that the Israelites will possess when they enter the Promised Land, it is interesting to note that all the property is bordered on the west by the Mediterranean Sea and on the east by the Jordan River. Nothing on the east side of the Jordan is mentioned.

Notice in this passage that the LORD is responding to the cries of the "sons of Israel." The men have found the circumstances in Egypt to be more than they can bear, more difficult than in the past 430 years; they have finally sought the help of the God of Abraham, Isaac and Jacob. He heard and saw their oppression and would send Moses to lead them out of Egypt.



Map 6: Artist Unknown. Pink area designates land mentioned in Exodus 3:8

Moses' Questioning the LORD Plan

Exodus 3:11 But Moses said to God, " Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

It had been 40 years since Moses walked the streets of Egypt, yet, he still knew it well. He knew common areas and he knew the restricted royal areas. For the first 40 years of his life he was Prince Moses. In this passage, at the age of 80, Moses doubts that he is the one who can accomplish the LORD's plan. He knew firsthand that the massive change would be required to

convince Pharaoh to let the Israelites leave Egypt. He also knew the personal danger when he entered Egyptian territory again.

LORD's Answer to Moses

Exodus 3:12 And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."

The LORD promises Moses that he will return from Egypt and worship again on the same ground that he was standing on at that moment, the holy ground. Therefore, the nation of Israel would be returning with Moses to the land of Midian, to the desert of Horeb and the mountain of Sinai.

The Name of God

Exodus 3:13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴ **And God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you.'"** ¹⁵ **And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, ' The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.**

“I AM WHO I AM” in Hebrew is *Eheyeh (I AM) asher (WHO) Eheyeh (I AM)*. The literal Hebrew is *I will be what I will be*. The Greek, Syriac, Persic and Chaldean translations render it as *I am He Who exists*. The Arabic translates as *The Eternal Who passes not away*. Nevertheless, “I AM WHO I AM” is the best rendition for the Hebrew but it is used to express that the LORD is *Who He is and Who will be What He is*. Therefore, He is independent of His creation and eternal. It is a description of the eternity of the LORD *Yehovah Elohim*.

Here is a literal translation of verses 14-15.

(Words tied together with a dash (-) represent one Hebrew word.)

And-he-is-saying Elohim to Moses I-shall-become who I-am-becoming and-he-is-saying thus you-shall-say to-sons-of-Israel I-shall-become he-sent-me to-you and-he-is-saying further Elohim to Moses thus you-shall-say to sons-of-Israel Yahweh Elohim-of fathers-of-you Elohim-of Abraham Elohim-of Isaac Elohim-of Jacob he-sent-me to-you this name-of-me for-eons and-this remembrance-of-me for-generation generation.

In verse 15, the LORD *Yehovah Elohim* declares His name for all succeeding generations. He shall be the God of Abraham, the God of Isaac and the God of Jacob until human time comes to an end. Then, He will be known exclusively as the LORD *Yehovah Elohim*, the sacred name of the LORD God.