



Moses : the Untold Years

In this bible study we will answer the following questions:

- 1) What amount of taxes were imposed on the Israelites?
- 2) Why were the Egyptians Rulers only concerned with throwing just the male babies into the river?
- 3) What were Moses' Mother and Fathers name?
- 4) Was there any reasoning by the parents for disobeying the rulers?
- 5) What was Moses' sister doing and how old was she?
- 6) The order said to toss the baby into the river not in an ark on the river bank
- 7) What does Moses name signify?
- 8) Why was Moses visiting the Israelites?
- 9) What happened to Moses from 3 months to age 40 [age when fleeing Egypt]
- 10) Egyptian General Moses command

Bonus

- 11) What did the burning bush look like?
 - 12) How many Egyptian soldiers came after the Israelites at the Red Sea?
 - 13) Where did Moses speech impediment come from?
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1) What amount of taxes was imposed on the Israelites?

Josephus Antiquity Book 2 chapter 9:1

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

Book of Jasher chapter 4:20

10% tax on the Israelites

And of the increase of the land of Goshen shall the children of Jacob bring unto Pithom and Raames year by year the tenth part thereof without waste shall they bring it.

Book of Jasher chapter 6:5 & 7

20% tax on Israelites. Was Moses ticked off by the doubling of taxes?

5) And he said unto his brethren, Let us shake off the yoke of the Egyptians: let us cast away their bondage from us....

7) The fifth part of the increase of our lands will we not give the Egyptians: neither will we serve Pharaoh any longer.

Compare this to the modern day taxes located on Property, sales, income, death.....

2) Why were the Egyptians Rulers only concerned with throwing just the male babies into the river?

Josephus Antiquity Book 2 chapter 9:2

2. While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, (18) who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian midwives (19) should watch the labors of the Hebrew women, and observe what is born, for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, that if any parents should disobey him, and venture to save their male children alive, (20) they and their families should be destroyed.

3) What were Moses' Mother and Fathers name?

Book of Jasher Notes for chapter 5

Father: Amram

Mother: Jochebed

Age of brother and sister when Moses was born

Brother: Aaron (3 years old)

Sister: Miriam (15 years old)

4) Was there any reasoning by the parents for disobeying the rulers?

Josephus Antiquity Book 2 chapter 9:3

3. A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude....

.... I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him; and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

5) What was Moses' sister doing and how old was she?

Book of Jubilees Ch XLVII:3-4

... but thy mother hid thee three months; and they told about her. And she made for thee an ark, and covered it with pitch and asphalt, and laid it in the grass, on the bank of the river, and placed thee into it seven days; and thy mother came in the night and nursed thee, and during the days thy sister Miriam protected thee from the wild animals.

6) The order said to toss the baby into the river not in an ark on the river bank

I have imagined from the popular conception of tossing the baby into the river that the boat that Moses' parents had made had floated down the river however that is not the case.

Exodus 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.

Exodus 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

7) What does Moses name signify

Strong's Ref. # 4872 Romanized Mosheh Pronounced mo-sheh'
from HSN4871; drawing out (of the water), i.e. rescued; Mosheh, the Israelite lawgiver:

Josephus Antiquity Book 2 chapter 9:6

6. Hereupon it was that Thermuthis imposed this name Mouses upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews,

The name Mouses gives a good description of the water baptism that Jesus would require since you are saved out of water thru baptism

Book of Jasher 5:8 And it came to pass that Moses the son of Amram, by Jochebed his wife, was the first male that came out of the womb after the decree of Pharaoh, king of Egypt, to slay all the males of the Hebrews.

Book of Jasher 5:12-14 And Pharaoh's daughter said, Give unto me the child. And they did so. And she said, This shall be my son. And it came to pass that the wrath of Pharaoh was turned away from slaying the males of the Hebrews. And the child Moses grew and increased in stature, and was learned in all the magic of the Egyptians

Very interesting that Moses was the first male child born and thru his being saved by water caused the salvation of his nation (without male children the Israelite nation would have disappeared). Also symbolizes Jesus plan of salvation of water baptism.

8) Why was Moses visiting the Israelites?

Book of Jasher chapter 6:4-9

And Moses saw the oppression of the Egyptians, wherewith they oppressed his brethren: and it grieved him to heart. And he said unto his brethren, Let us shake off the yoke of the Egyptians: let us cast away their bondage from us. We be more in number than the people of Egypt, the lesser should always bow down and serve the greater: as it is written in the prophecy of Jacob our father. The fifth part of the increase of our lands will we not give the Egyptians: neither will we serve Pharaoh any longer. Now when it was told Pharaoh, That Moses stirred up the people: and made them uneasy under their burdens; That the Pharaoh sent messengers unto Moses, but they found him not: for he had fled out of the land of Goshen from the face of Pharaoh, in to the land of Midian.

KJV Exodus 2:11-14

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

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

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

Moses fled because he feared the Pharaoh's wrath on killing an Egyptians however the Pharaoh seemed more concern with Moses stirring up opposition to the high taxes and government oppression. This goes in line with Josephus book 2 9:1 which stated that the Egyptians valued economic gain.

9) What happened to Moses from 3 months to age 40 [age when fleeing Egypt]

Josephus Antiquity Book 2 chapter 9:5-7

5. Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

6. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing

the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

7. Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, (21) and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him.

*Moses' salvation from the King and the "sacred scribe" is explain further down.
Moses' military victory is spoken of next*

10) Egyptian General Moses leading Egypt to victory

Josephus Antiquity Book 2 chapter 10:1-2

1. MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general (22) of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business; and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a

wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, (23) and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians.



Above depicts how the flying serpent may have been looked

FIG. 25.—IBISPHAS FLY-WINGED SERPENT; CHAETOPHIS, OR BATE. (From "Serpent Myth of Ancient Egypt," by W. B. Cooper.)

The skeleton of the sacred ibis of the ancient Egyptians, as found in mummified form in Egyptian tombs, from a paper published in 1804.



Some have suggested that the flying snake could have been the Pterosaurs or some creature similar.

<http://www.genesispark.com/genpark/ancient/ancient.htm>

Bonus

11) What did the burning bush look like?

KJV Exodus 3:1-5

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

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Josephus Antiquity Book 2 chapter 12

1. NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for **a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce. Moses was afrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spake words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine;**

12) How many Egyptian soldiers came after the Israelites at the Red Sea?

KJV Exodus 14:17-29

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Josephus Antiquity Book 2 chapter 15:3

the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up (29) between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

Josephus Antiquity Book 2 chapter 16:3 & 6

3...but the Egyptians were not aware that they went into a road made for the Hebrews, and not for others; that this road was made for the deliverance of those in danger, but not for those that were earnest to make use of it for the others' destruction. As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, (30) and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them. Nor was there any thing which used to be sent by God upon men, as indications of his wrath, which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.

6. On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to God, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.

13) Where did Moses speech impediment come from?

ASV Exodus 4:10-12

10 And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue.

11 And Jehovah said unto him, Who hath made man's mouth? Or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I, Jehovah?

Midrash Rabbah, Exodus 1:26. Midrash Rabbah is a commentary to the 5 Books of Moses.

Once it happened that Moses was playing on King Pharaoh's lap. He saw the shining crown, studded with jewels, and reached for it and took it off.

Pharaoh, who was superstitious like all his fellow-Egyptians, and who in addition was always afraid of losing his throne, asked his astrologers and counselors the meaning of this action of the infant. Most of them interpreted it to mean that Moses was a threat to Pharaoh's crown and suggested that the child be put to death before he could do any harm. One of the king's counselors, however, suggested that they should first test the boy and see whether his action was prompted by intelligence, or he was merely grasping for sparkling things as any other child would.

Pharaoh agreed to this, and two bowls were set before young Moses. One contained gold and jewels, and the other held glowing firecoals. Moses reached out for the gold, but an angel directed his hand to the coals. Moses snatched a glowing coal and put it to his lips.

He burned his tongue, but his life was saved. After that fateful test, Moses suffered from a slight speech defect. He could not become an orator, but his words were to carry weight with all, for it was G-d's words that were spoken through his lips.

Regards,

Called/Chosen + Hear + Believe + Repent + Confess + Baptize + Abide = Salvation -> Proclaim
Mt22:14 + Lk11:28 + Jn3:16 + Mk6:12 + Rm10:9 + Acts2:38 + Heb10:26 = 1 Pt 3:21 -> Mt28:19-20
