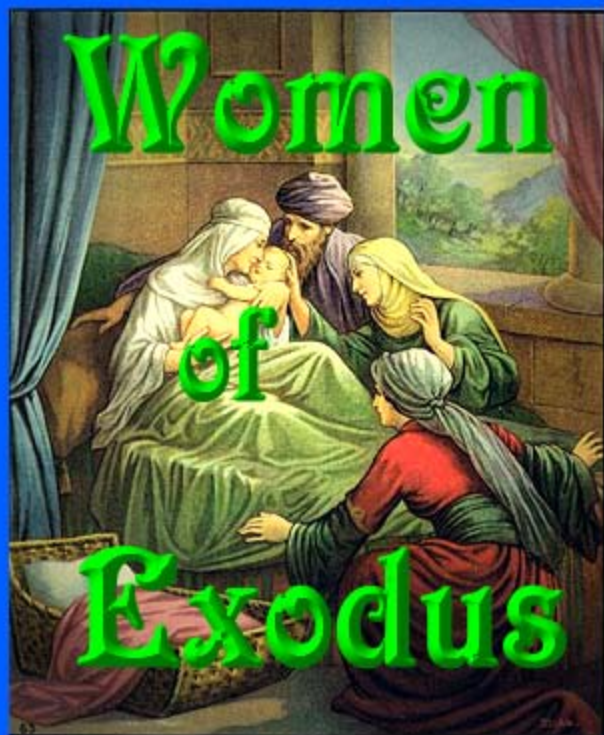


the Foundation for Biblical Studies



Dr. T.E. VanBuskirk

# The Women of Exodus



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## LESSON ONE

### WOMAN FIFTEEN



**The Hebrew Midwives In Egypt**  
**The faithful helpers of God**

#### **I. Two of the Midwives are named: Shiphrah and Puah. (Ex 1:15)**

A. Shiphrah means “fair.”

B. Puah means “splendid.”

C. There were more midwives but they were not mentioned by name.

Since Pharaoh gave his edict directly to them, then it is probable that they were the head midwives.

## **II. They were faithful servants to their people.**

**A.** They faithfully served as midwives. (:16-17)

**B.** They faithfully protected their people from Pharaoh's decree. (:18-19)

## **III. They were successful as servants and were rewarded for their labors.**

**A.** They were rewarded by God. (:20- 21)

**B.** They were also rewarded in that they saw their success in the people's prosperity. (:20b)

## **IV. They were godly women.**

**A.** They were God-fearing women. (:17a)

**B.** They obeyed God rather than man. (:17)

**C.** They were rewarded for their godliness as well as their obedience. (:20-21)

## **V. Question- were they justified in lying to Pharaoh?**

What they told Pharaoh was not an outright lie, but rather a deception. However, a deception is still a lie. It is true that the Hebrew women were "livelier" than the Egyptian women. That is because as slaves they had to work, and exercise from working kept them in much better shape than the Egyptian women who did not have to work like the slaves. The women who are in shape from exercising, we know, generally have much less trouble giving birth than would the indolent Egyptian women. So the possibility that they would have given birth before the midwives arrived was quite plausible. However, verse :17 tells us that the midwives "... saved the men children alive." Therefore, the midwives were there when they were born which makes their statement to Pharaoh that the women delivered their children before the midwives arrived, an outright lie.

**So the question remains- were the midwives justified in lying to Pharaoh?**

**Several possibilities exist which I will enumerate so you can consider them. I am not saying any of these are fact; I am only giving you possibilities for you to consider.**

**A.** It was a case of the lesser evil being allowed because the law was not yet given?

**B.** The lesser evil was allowed because it prevented a much greater evil?



**C.** Was the prevention of a much greater evil approved of by God and was that why their deed, lying, was even mentioned in the Old Testament in an obviously positive manner? (**Ex 1:15-21**)

**D.** Or was it their deed of saving the Hebrew children alive that is commended by God, and not their deed of lying about it? (**Ex 1:15-21**)

**E.** Was it the deed of lying or was it the deed of fearing God and obeying Him that was being commended?

**F.** Can there be a righteous deed, fearing God, that can be commended by Him even when that deed has been accomplished in conjunction with the unrighteous deed of lying?

**G.** One day you will be asked if it is ever "right" to lie. When that happens, you better have thought the matter through ahead of time so that you will know how you are going to answer the question.

**H.** Maybe the best way to approach it is from the angle of "the lesser of two evils." That will not make the deed, lying, "righteous." Rather, it will make the deed "allowed" as an exception to the rule.

Therefore, the explanation should direct the understanding of the incident away from whether it is "righteous" and toward the understanding that it was "allowed" as the "lesser of two evils" in an evil world to frustrate the massively evil intentions of evil men.

## **VI. Their far-reaching effect on history?**

**A.** The history of the nation of Israel, in its germinal form, was allowed to continue by the deeds of the Hebrew midwives.

**B.** As God was preparing the calling out of the Hebrews as the precursor to the nation He would form from them, He was, through the Hebrew midwives, protecting the next generation of the Hebrews- those who would be the first whole generation of a free people.

**C.** Through the Hebrew midwives God was preventing the destruction of the Hebrew nation. Not the race but the nation. In that day and time the families were built upon the male succession; and if Pharaoh had succeeded in killing all the male children, then he would have succeeded in killing the whole next generation of the Hebrews; effectively bringing to an end any possibility of them becoming the nation of God's people. And, incidentally, preventing the birth of the Saviour, Jesus Christ. This being, of course, the main objective of Satan, the one behind this fight to subvert God's plan through Israel.

The women saved alive could be used as slaves; but they also could be married to Egyptian men or to men of other nations, whether slave or free really makes no

difference in the outcome, and when so united they would then become a member of the nation to which their husbands belonged. This would effectively destroy the next generation of the Hebrews and thus, the Hebrew nation. But the male children, if left alive, should they be married to Egyptians or those of other nations would bring those others into the Hebrew nation by marriage. Thus, Pharaoh's decree to kill the male children was an attempt by him at destroying the Hebrews completely through cutting off the entire next generation.

**D.** The history of the Hebrews and the history of the whole world would have been much different if the Hebrew midwives had obeyed Pharaoh. Because they did not, the Hebrews continued and the history of the world, which centered so much on that people, has unfolded as we know it. And because The People continued, the birth of the Saviour, Jesus Christ, came about at the proper time later in history.

**E.** A repeat of the attack of Pharaoh upon God's Chosen Nation is a repetitive plague that has surfaced over and over again down through the centuries, most notably during the Crusades in France and Germany and the thousands killed in pogroms in Spain and Cordoba, in the 11th century. The first "Christian" pogroms occurred in England in the late 1100s. The Satan inspired decree of Pharaoh echoed as recently as the last century (the 1900's) and is resounding again even today (the 2000s). Only these are all attempts at destruction after-the-fact of the forming of the nation by God while Pharaoh attempted his destruction before-the-fact.

The attack by Hitler with his "final solution" tried once again to end the existence of the Children of Israel. Earlier, during the same century, the Russian pogroms and the persecution of the Jews all across Europe began what became a half-century of escalating persecution that culminated in the death camps like Auschwitz and Dachau in which six million Jews were murdered.

The radical Islamic attacks upon Israel today are the modern echos of the decree of Pharaoh to the Hebrew midwives in Egypt. The terrorists target children



whenever they can because they too want to bring an end to Israel. Pharaoh tried to carry out destruction before the nation was formed by God and the Islamic terrorists are now trying to carry out the destruction after the nation has been formed by God. But both have the same end in mind, to destroy God's chosen nation- by violent prevention before-hand or by violent destruction after- but total destruction is their common goal.



F. Those who stand with Israel today are fulfilling the role of the Hebrew midwives by subverting the plans of the devil today as the midwives did back then. And God's promise of blessing to the midwives is being realized also by those today who stand in their stead. Both are receivers of the blessing promised by God for those who bless Abraham's seed.

**Gen 12:3** "And I will bless them that bless thee, and curse him that curseth thee: ..."



**NOTE:** It is interesting to note that later The People would accuse God of trying to kill their children; thus, placing Him on a par with the evil Pharaoh. God then deals with them harshly, but justly, just as He dealt with Pharaoh in this story here in Exodus. (read Numbers chapter 14)

## SUMMARY:

1. The main lesson to be learned from the story of the Hebrew midwives is obvious- fear God and obey Him above all men, even Kings.  
"**... We ought to obey God rather than men.**" (Acts 5:29)
  2. The secondary lesson is that God rewards his people for their godly actions of obedience.  
**1Co 15:58 "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."**
  3. We also learn from the story of the midwives that He uses us in spite of the sins which we all commit.
    - a. If God only used completely sinless people, then there would be no one used of God.
    - b. In addition, Christ would have died in vain if we all be not sinners; and, additionally, God would be a liar for saying,  
"**For all have sinned, and come short of the glory of God...**" (Ro 3:23)
  4. The fourth lesson learned is that God protects His people and He uses other people to carry out His plans for their protection.  
**Exo 1:17 & 19 "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. ... and the people multiplied, and waxed very mighty."**
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## **LESSON ONE TEST**

### **WOMAN FIFTEEN**

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## The Women of Exodus



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## LESSON TWO WOMAN SIXTEEN



**Jochebed, The Mother of Moses**  
**The Protective Mother**

**I. She and her husband, Amram, were both Levites. (Ex 2:1; 6:16, 18)**

**II. She was her husband's aunt. (:20)**

- A.** She was the daughter of Levi; and Kohath her brother was the father of Amram her husband.
- B.** She was born to Levi but probably by a different wife than the mother of Kohath her husband's father. If this was so, then Kohath would have been her half-brother. **(Num 26:59)** But this possibility is just speculation.



### **III. She protected her son, Moses. (Ex 2:1-4)**

This she did at the peril of her life. To disobey Pharaoh and hide her son could have brought prison or the death penalty.

### **IV. She was even willing to give him up for his good. (:5-10)**



**A.** She gave her son away to save his life. (:1-6)

**B.** The Lord gave him back to her to care for until he was weaned. (:7-10)

And the Lord even took care of Jochebed as she nursed the child for Pharaoh's daughter by having Pharaoh's daughter pay her for nursing the child. God takes care of those who live according to His will.

**Summary-** Jochebed gives us the example of the protective mother. She not only protected him by keeping him with her but she also protected him by sending him away. A godly mother will do anything to protect her child. And she will do so even at the peril of her own life, as Jochebed did in protecting her child Moses from the Pharaoh's edict. Her disobedience could have easily cost her prison or even her life. But God's protection was upon her.

This lesson is so very timely for today when more than fifty million babies have been murdered in the womb BY THEIR OWN MOTHERS in four short decades. And that's just in the USA alone! Worldwide it is more than 1/2 of a billion- and that figures out to be 1 out of every 24 people murdered by abortion when computed from the total current population of 6.2 billion plus the common estimate of 6 billion people that have lived on planet earth in all of previous history, giving a total of a bit over 12 billion. The result of this ungodly slaughter in the womb, usually by their own parents, is that many countries are now facing a population crisis with more people dying than are being replaced with new births and it is causing immense problems in those countries- financial ones not being the least of those. Humanity did not follow the lesson taught by God in the story of Jochebed and others in the Bible nor did they learn from simple logic, that they are killing their own nations by killing their own children. They are reaping what they sow.

It should be required that the lesson of Jochebed be taught to all young men and women. For the women, to teach them God's requirements of a mother; for the men, to teach them what they should require of a wife or a prospective wife. For a man to take a wife that had already murdered a baby by abortion would cause him to always wonder if she would do it again- to his baby. And if she will do it in the womb, then how could he ever trust her to not do it out of the womb. The only difference between murder by abortion and murder of the child after birth is time and place.

In addition we must remember that for every baby aborted, there was both a woman and a man involved in the conception of that human being. When the baby in the womb becomes an inconvenience, in most cases, the man agrees with the woman that the baby should be killed. And in far too many cases it is the man who pays to have the baby murdered by the abortionist doctors and even talks the woman into having the dastardly deed done.

## NOTES:

1. A word of caution. If a woman who has had an abortion has truly asked God to forgive her for what she did to her own child, then He has, and the husband or prospective husband should put such fears aside because the woman is a new creature in Christ. The problem is, he should, but the question is, can he? This scenario, of course, concerns a woman who had the abortion before being saved.

2. The chances are that if a woman has had an abortion it was before she was saved.

I refuse to believe that a Christian woman could premeditate the murder of her child in such a manner unless she was totally backslidden beyond comprehension. More than likely, however, she was not backslidden but unsaved. In that case, she needs to get saved and then ask God to forgive her for the murder of her unborn child and He will do just that. He forgives it at her salvation but she needs to ask in order for her to have closure in the matter and assurance that she has been forgiven for the murder of her unborn child. And if she was saved at the time of the abortion and because of some unthinkable circumstances she committed the unthinkable crime against her own child, and that is a possibility, then she needs to repent, go to God, and put the crime under the blood of Christ.

I realize that a substantial percentage of women who have abortions CLAIM to be Christians; but, in truth they are merely religious. Even at that they are only religious when it is convenient and then they commit such an unthinkable act as to kill their own unborn baby when that becomes convenient. In those cases, both the baby and their religion become an inconvenience and are conveniently set aside.

3. There may be a rare case where a saved woman has an abortion; but that would only happen through extraordinary circumstances.

4. The norm that is expected of a mother, according to God's Word, is to be as loving and protective as Jochebed. And in the overwhelmingly large percentage of our society, which has become a flagrantly adulterous and fornicating segment of today's society, Jochebed would be the exception rather than the rule. And the scriptures tell us that God will hold not only them but also us accountable as a nation. Them for what they do in our society and us for what we allow in our society! The Jochebeds of today who nurture and protect their children are those that are trying to preserve not only their children, but also our nation as she did hers. The murderous Jezebels (whom we will study later) on the other hand, are those who are premeditating and carrying out the murder of their children and, in addition, knowingly or unknowingly, destroying our nation!

5. And this is applicable to anyone in any nation that perpetrates or allows premeditated murder of the unborn under the euphemistic name of abortion. They all have their Jochebeds and their Jezebels- the preservers and the destroyers of both children and nation. The perpetrators, the Jezebels, and the nation that allows them, are both shedders of innocent blood (**read Deut 19:10; Ps 106:38; Prov 6:16-17**). And their Jochabeds are preservers of both life and nation. Or at least they are attempting to be so. But in today's society they generally are ridiculed and ostracized for their attempts at godly motherhood.

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## **LESSON TWO TEST** **WOMAN SIXTEEN**

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## The Women of Exodus



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### LESSON THREE WOMAN SEVENTEEN



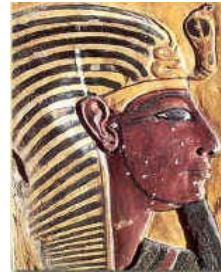
**Pharaoh's daughter**  
**The Compassionate (Adoptive) Mother**

#### **I. She was a compassionate woman. (Ex 2:5-6)**

Even though she knew the foundling was not of her race, that he was a Hebrew slave, she still had compassion on the babe.

## II. She was a courageous woman. (:6)

- A. She knew that Moses was a Hebrew and yet she saved his life in contradiction to her father's edict.
- B. Seti the First (**Sety Merenptah**), father to the adoptive mother, was the supreme ruler over Egypt and held the power of life and death over everyone in his kingdom- including his daughter.
- C. For her act of compassion she could have been sentenced to death.



## III. She faithfully carried out the duties of a mother even though the child was not her own flesh and blood.

- A. She saw to his physical needs. (:7-10)
- B. She saw to his education. (**Acts 7:20-22**)
- C. She took on raising him as a long-term commitment, not a temporary whim. (**Acts 7:23**)

## IV. She was a giving woman.

- A. She gave compassion. (**Ex 2:6**)
- B. She gave of her money. (:9)
- C. She gave her home to a homeless child. (:10)
- D. She gave of her love and care to raise her adopted son to be a man. (**Acts 7:21-22**)

## V. Though an Egyptian, God still used her to bring about freedom for the Hebrews.

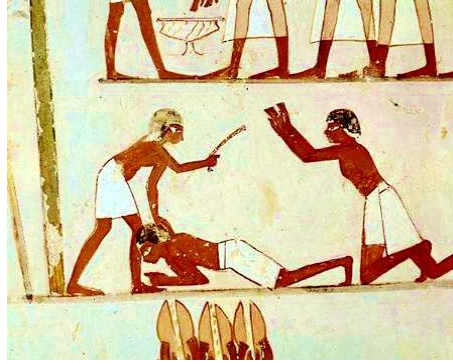
- A. Her adopted son, Moses, was the one single leader through which God freed His people from slavery. No Moses - no freedom.
- B. From the very house of the oppressor, Pharaoh, God nurtured and brought forth the leader who would break the grip of oppression. Through the heart of compassion of the daughter of Pharaoh came the protection and training of the destroyer of Pharaoh's power over the Hebrews- Moses, the hand of God.

This shows us that God uses whom He chooses to use, Hebrew or Gentile, to carry out His will. Hebrew or Gentile, male or female, any whom God chooses as tools to carry out His will, will be used by Him. The gentle, compassionate daughter of Pharaoh was used in her gentle compassion as the nurturer of the vehicle of God's freedom for His people. The violent and cruel oppressor of God's people, Pharaoh, was used in his violence and cruelty to bring about freedom for God's people. Each used in a mirror of their own demeanor and actions. The gentle in gentleness; and the violent in violence; but God's will was still carried out. This can serve as a warning to us. We can be used in gentleness, like Pharaoh's daughter, or we can be used in violence and cruelty, like Pharaoh. The choice is ours. We have absolute freedom of choice in our motives and actions - but we have no choice at all in the consequences that we ourselves earn and experience.

Pharaoh's Daughter



Pharaoh



Compassion and nurture or cruelty and violence.  
Remember the consequences experienced by each.

**VI. Though an Egyptian, Pharaoh's daughter was used of God to bring about the birth of His Chosen Nation.**

- A. God was the architect of the nation of Israel; but Moses was the channel for God's power and the tool used by Him to shape that nation.
- B. Pharaoh's daughter was the protector of that channel and tool; and by yielding to God in this matter, she became an integral part of the mechanism and a necessary link in the sequence of events by which God brought about the formation of His Chosen Nation.

**Summary-** There are many lessons to be learned from the story of Pharaoh's daughter.

**A few of those lessons are:**

1. Compassion is not limited to just those who are God's people.  
It is a common trait among women and men in general; both Hebrew and Gentile.  
(Although today, 2011, it is becoming more of a rarity.)
2. Motherhood is not just something dictated by blood relationship.  
Whether the child is by blood or by adoption, love and compassion can overcome any barriers- race, religion, or station in life, whether that be master or slave.
3. Being a mother is not just a matter of talk; it is also a matter of walk.  
This lesson is so relevant today when so many in our society want to be called "mother" and talk of being a "mother" and yet do not carry out the responsibilities incumbent on motherhood. When the pregnancy becomes a bother, they murder their own unborn child by abortion. Or if the child be born and then becomes too much of a bother after they are born, the mother abandons the child in a dumpster or an orphanage. And let's not leave the men out of this, who abandon their children even more readily than do the mothers! But we are addressing the problem with women today so we will leave the study of the worthless "fathers" for another time.  
This modern tendency was even foretold in the scriptures; and it is not foretold of just women but also of men. (The word "men," in verse :2 of the scripture reference is the Greek word *anqrwpoi*, *anthropoi*, meaning a human being; whether male or female.)

**II Tim 3:1-5 This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural**

**affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.**

**NOTE:** This problem, lack of natural affection, is much more prevalent today, true; but it is not a new problem. Quite to the contrary, it is just a massive resurgence of a very old problem. Whenever mankind has drawn away from the true God to false religions and gods, then lack of natural affection is just one of the signs of the reprobate mind of a reprobate society. **(Ro 1:21-32)** What we are experiencing today is the problem accelerating at break-neck speed as we draw closer to the end.

4. We need more mothers like Pharaoh's daughter. Mothers that don't just talk the talk but also walk the walk; regardless of the potential consequences. Even if the possible consequence is death.
5. Finally, in the story of Pharaoh's daughter, we learn that God uses whom He chooses to use, Hebrew or Gentile, to carry out His will. Whether Hebrew or Gentile, male or female, slave or master, any whom God chooses as tools to carry out His will, will be used by Him. The gentle, compassionate daughter of Pharaoh was used in her gentleness and compassion as the nurturer of Moses, the vehicle of God's freedom for His people. The violent and cruel oppressor of God's people, Pharaoh, was used in his violence and cruelty to bring about freedom for God's people. Each used in a mirror of their own demeanor and actions. Using the gentle in acts of gentleness and the violent in acts of violence, God's will was carried out and this is a warning to us. We can be used in gentleness, like Pharaoh's daughter, or we can be used in violence and cruelty, like Pharaoh. The choice is ours. We have absolute freedom of choice in our demeanor and actions - but we have no choice at all in the consequences. Including the consequences we will experience for ourselves as well as the consequences for others.



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### **LESSON THREE TEST** **WOMAN SEVENTEEN**

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## The Women of Exodus



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### LESSON FOUR WOMAN EIGHTEEN



**Miriam, the sister of Moses**  
**The gifted leader that rebelled.**

**I. She was the daughter of Amram and Jochabed, Levites. (Ex 2:4; Num 26:59)**

**II. She was obedient and faithful in her duties.**

**A. She was an obedient and faithful child in her duties to her family. (Ex 2:4,7-8)**

**B. She was obedient and faithful as an adult in her duties to God.**

(See the next section for development of this thought.)



### III. She was a leader in Israel.

A. She was mentioned as one of the leaders. (**Micah 6:4**)

B. She had the gift of song. (**Ex 15:20-21**)

"prophetess" Heb n@biy'ah {neb-ee-yaw'} generally, ancient type endowed with the gift of song (generally) inspired woman; by implication a poetess, (sometimes) the wife of a prophet

She led the other women in songs of praise to the Lord.

C. She was a prophetess. (**:20**)

In some commentaries, such as Jamieson, Fausett, and Brown, it is stated that Miriam was called a

"prophetess" because she was "so called from her receiving divine revelations" and they refer to **Num 12:2** where it is stated that Miriam and Aaron said "... **hath he (God) not spoken also by us?**" Therefore, we must conclude that, at some time, God did speak through Miriam.

The term, prophet(ess) is much misunderstood today. There are many who call themselves prophets and prophetesses; thinking it means they can give new revelations from God. When the misunderstood term, prophet(ess) is combined with another misunderstood term, inspiration, you wind up with all sorts of unbiblical heresies. Because our current study concerns Miriam, then we will confine our brief discussion to the misunderstood term, prophetess, for that is what she was called. To begin with, if one truly understands the definition of the word "prophet" or its feminine form, "prophetess," then it would not seem unusual for her to be referred to in this way. If one does not understand the word, then many fancies can attach themselves to Miriam and prophets and prophetesses in general.

By definition a prophet is, simply, "one who speaks for another." This is easily seen if one studies the term, and the scriptures and their context where the term is used. Many believe that prophet means someone who foretells the future. A study of the term, however, shows that not all who were called prophets foretold future events. Miriam is such an example along with many others. There is no record of any future prophecies made by her in the Bible. In fact there is no record of any of her prophetic utterances- past, present, or (at that time) future. Another such example is Aaron, who is called the prophet of Moses in **Ex 7:1**. He was called the prophet of Moses because he spoke for Moses. And Moses was called a prophet because he spoke for God. (**Deut 34:10**) And Moses told us of the past, not the future, as he relayed the Genesis account to us from God.

Under this biblical definition of a prophet, as "one who speaks for another," anyone who gives forth the words of God is a prophet of God. And this is true today as much as it was in Miriam's time. However, the process is different. Whether the words of God were given by direct revelation, as in the Bible through the prophets and prophetesses, or, today, when people give the Word of God, and do so exactly as it is already revealed, complete and in written form in the Bible, as they speak for God, all are prophets or prophetesses of God.

Those who claim direct revelation today, in the way that it was given to Miriam, Moses, Aaron, and others in the Bible, make that claim because they do not believe that the Bible is the complete, revealed, Word of God. To be a biblical prophet or prophetess and operate in a biblical manner, they must understand that in the Bible the prophets declared what God wanted revealed because the Bible was not yet complete. As prophets today, we declare what God has already revealed in His completed Word. And the Bible declares we can do no more and we should do no less. Today we are called "preachers" of God instead of "prophets," but the job is the same.

Through Miriam we learn both lessons- say no more and say no less than what God wants. For her story shows us that she reaped the rewards for doing both. Actually, we should say that she, as an example to us, reaped the reward of blessings when she spoke no more than what God wanted spoken, as in the song she led the women to sing here in Exodus, and she reaped the



direly negative consequences when she spoke more than what God wanted, as is recorded in Numbers and Deuteronomy.

#### IV. She was an example to the children of Israel-albeit a negative one.

She was held up as an example to encourage obedience. (Deut 24:8-9) .

#### V. She angered God by speaking against His appointed authority in Israel, Moses. (Num 12:1-15)

##### A. She and her brother, Aaron, murmured against Moses. (:1-3)

1. Partly for racist reasons. (:1)

2. Partly for religious reasons. (:2-3)

##### B. God was angered by this rebellion against His man. (:4-9)

When they rebelled against Moses, God's appointed leader who was exercising the delegated authority of God himself, they actually were rebelling against God- the one who had delegated the authority to Moses.

Even in old English law we find the adoption of this biblical principle. "**An attack on the King's soldiers is the same as an attack on the King himself.**" That is the principle here in the story of Miriam and her attack against Moses. It was an attack on the designated representative of the King, the soldier; and, therefore, it was the same as an attack on the King himself. In this case the soldier was Moses and the King was God.

##### C. She was cursed with leprosy for her rebellious murmuring against authority. (:10)

Actually the word in Hebrew is, "**tzaraath**" meaning, by the context here as concerning Miriam, a skin disease. The disease itself, as described in the Bible, can attack humans, clothing and houses. Which serves to differentiate it from the disease we know of as leprosy. The root of the word tzaraath means "smiting" and the Jews believe it is a curse brought on by sin. Thus it is viewed by them as a spiritual matter, tzaraath, rather than a physical matter like leprosy. However, leprosy is the closest English word, and is the one used in the English Bible because it also is a skin affliction, and that is what Miriam had; and there really is no English word that means exactly what tzaraath means.

One Midrash source states that it is only brought on by one particular sin, "an evil tongue," while the Talmud states that it can be brought on by any one of 7 sins. (For a list of the 7 sins, see the reference below- "further information on the actual disease.") In the case of Miriam, it was the sin of "an evil tongue" which both groups agree upon as a reason for God to bring about "smiting" (tzaraath).

It was first translated as the word "**lepra**" in the Septuagint; from which we receive the word in the English translations of "**leprosy**", also a disease of the skin, as the closest English word concerning a skin disease. For more information on the actual disease, **tzaraath**, click [HERE](#).

##### D. She was then healed when the one she murmured against (Moses) prayed for her. (:11-13)

Aaron, as high priest, couldn't touch his sister because it would have made him unclean; and, thus unable to perform his priestly duties. Knowing that he too should have been cursed with tzaraath but wasn't, and seeing the "smiting" of his sister while he was spared from what would have been a just smiting of himself, must have been a heavy spiritual blow to Aaron. We may conjecture that he was spared tzaraath only because he was the high priest and if he had been struck down with it he wouldn't have been able to perform his priestly duties. But, whatever the reason may be that he was not struck down, it is obvious that he had to bear the burden of knowing that he should as surely have been and that knowledge must have been increased multiple times by the sight of his sister turned, as he should have been, "**leprous (tzaraath), white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.**" This can be seen in verses :11 where he includes himself as a partaker of the transgression ("**us**" and "**we**") and a deserver of the same just punishment visited upon his sister Miriam, as he beseeches Moses "**Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.**" Obviously he knew that he had sinned along with Miriam. Perhaps he was afraid he would be "smitten" next with the disease. This might explain the quickness with which he spoke to Moses. However, this possibility is only conjecture. It is, however, a Jewish belief that forgiveness from God for evil speaking could not be asked until after the perpetrator had sought and received forgiveness from the one they had spoken evil of.



Therefore, Aaron asking Moses to not lay the sin upon him and his sister would be the necessary prelude to asking forgiveness from God. In the end, Aaron received more than forgiveness from Moses for himself and his sister; he received the prayer from Moses' own lips to God on behalf of his stricken sister that she might be healed.

**Tzaraath today:** The Jew, even today, believes that although a person is encouraged to go to a doctor for medical help for any affliction, they also believe that the one stricken with tzaraath must go to a Kohen (someone of the priestly line) in order to have the curse of tzaraath examined so that they, hopefully, can officially declare their repentance for the sin and, after a time of cleansing (such as the seven days Miriam spent outside of the camp) eventually be deemed (spiritually and according to the precepts and demands of The Law) "clean" once again. The ritual is quite involved so we will not go into it in this study.

**E.** After a time of cleansing she was restored. (:14-15)

She was shut out of the camp for 7 days and the People waited for her before moving on.

## **VI. Miriam died and was buried in Kadesh in the desert of Zin. (Num 20:1)**

Death is certain for both the rebellious and the righteous as well as the repentant. There are two places where all are equal in this life- at the cross and at the grave. It is certain however, that as Christ went to the cross before He went to the grave, so it is better for us to go to the cross before going to our grave. As Miriam received God's forgiveness and received restoration before going to her grave, so should we.

**Summary:** From Miriam we can learn at least four things:

**One:** That no matter how gifted you are as a leader in God's service, you still must serve willingly under whatever authority God has placed over you.

**Two:** We can learn that there will be blessings from God for obedience and there will be cursing from God for disobedience and rebellion- no matter who you are.

**Three:** We also see in the story of Miriam that God will show mercy to the unrighteous in answer to the prayers of the righteous.

**Four:** Last but not least we see that after a time of cleansing by God, there can be complete restoration even for the willfully rebellious.

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## **LESSON FOUR TEST** **WOMAN EIGHTEEN**

This test is "open book," which means you may use your study materials while taking this test.

If you fail this test then you must wait a minimum of one day before you can retake it. During that time you are required to go to the textbook and the Bible, whichever is appropriate, and find the correct answers to every question missed on the failed test. You may use the copy of the failed test that was sent to you and refer to it for the correct answers, which are included on it, to verify that you have found the correct answers in your study materials.

Once you have found all of the correct answers and waited the required one day, then you may retake the failed test.

## The Women of Exodus



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### LESSON FIVE WOMAN NINETEEN



**Zipporah, the wife of Moses,  
and Her Six Sisters**  
The rebellious woman that obeyed.

- I. These seven were the daughters of Reuel (Jethro), priest of Midian. (Ex 2:16; 3:1)
- II. They fulfilled their duties to their family. (:16b-20)
  - A. Reuel had no sons to tend his flocks; therefore, that duty fell to his daughters. (:16b)
  - B. They obeyed their father in all matters. (:17-20)



### III. One daughter, Zipporah, became the wife of Moses. (:21)

There are two differing beliefs concerning the meaning of her name:

- (1) Zipporah means: beauty; trumpet; mourning
- (2) In Hebrew, her name is Tsipporah, from Tzipor, which literally means "bird".
- (3) These differing meanings could be reconciled if one considers the first in light the second- as in the beauty of a bird; or the idea of the call of a trumpeting bird; or the idea of the mourning sound of a bird, such as the call of a mourning dove.



### IV. Zipporah fulfilled her duties to her husband.

#### A. Some duties she fulfilled willingly

1. She bore two sons to Moses. (Acts 7:29)
  - a. The first was named Gershom. (Ex 2:22)
  - b. The second was Eliezer. (18:2-6)
2. She followed her husband wherever he went. (4:18-20)  
She took here two sons and followed him even into Egypt. (:20)
3. She went wherever her husband sent her.  
Moses sent her back home while he stayed in Egypt. (18:1-2)

#### B. Some duties Zipporah fulfilled unwillingly.

1. Evidently Moses and Zipporah had failed to carry out the rite of circumcision on one son and it nearly cost Moses his life when he was called by God to serve Him. (4:24)
2. Then Zipporah, obviously unwillingly, capitulated and circumcised her son Gershom in order to save her husband's life. (:25-26)
3. We must, however, give Zipporah credit. When it finally came right down to it she did what was necessary for her husband's welfare.



### V. Why did God try to kill Moses and force Zipporah to decide to circumcise her son?

#### A. Scriptures on circumcision and the reasons for it.

**Gen 17:9-14 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.**

#### B. Why was the son not circumcised?

We can only speculate on the answer to this question.

Remember that Zipporah was raised in the ways of the heathen religion of Midian. Her father was the priest of Midian. Further, although circumcision is a widespread rite practiced historically from Egypt to Africa, and is even practiced among the aborigines of Australia as well as other groups worldwide (See Circumcision Note below), it seemed something foreign, or at least unappealing, to Zipporah. We can come to this conclusion by observing her actions and her statement after circumcising her son. **"Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me."** (Ex 4:25 & see also verse :26) This

plainly shows her reluctance to perform the circumcision and her anger or, at least, her disgust at being forced to circumcise the boy to save her husband's life. The Bible does not explain why she reacted this way but only reports that she did. Therefore, we can only speculate as to the reason why; but, using our knowledge of her heathen background, most likely from birth up, we are quite safe in assuming that something in the up-bringing caused her aversion to the idea and the act of circumcising her son.

**C. Why was the non-circumcision such a major thing that it put Moses' life in danger?**

From the scriptures quoted above, **Gen 17:9-14**, it can be seen that for Moses' son to not be circumcised meant that he would be cut off from the People of God because he would not be partaker of the covenant that God made with Abraham and all of his descendents. Circumcision was the seal of the covenant in the very flesh of those who were partakers of that covenant. For Moses to not circumcise his son was a spurning of the covenant of God. It was a statement, in flesh, that Moses either did not want his son to be a partaker of the covenant and wanted him to be cut off from The People of God, which is not likely, or it was a statement that Moses did not believe God concerning the covenant, which also seems unlikely. We are then left with two unlikely possibilities; but, one of them has to be true. Moses may have not consciously followed one of those two unlikely possibilities, but in his actions he promoted at least one of them. From the account of his wife's reaction, we are led to speculate that she had protested the circumcision, probably loudly and adamantly so, to Moses when they had discussed the matter. If that be true, then the probability is that Moses had capitulated and allowed the circumcision to not take place. This was placing his wife's wishes above the commandment of God. As a leader he was expected to be godly in both word and deed. Not circumcising his son would have been a very bad example to the people that God had chosen him to deliver from Egypt and to mold into a nation chosen by God as His own. How could the covenant carry any weight with the people if the "deliverer," the first leader chosen by God for them, did not consider it a "weighty" enough matter? How could they be expected to obey God's command if their leader wouldn't obey it? God did not deliver the people because of their goodness, their righteousness, their obedience to Him. He delivered them because He had made a covenant with Abraham. He had chosen Moses as the one who would carry out the fulfillment of the Covenant but he failed to carry out its precepts within his own family. God had also chosen Moses as the one through whom He would deliver the Ten Commandments, which were not yet written so the people could see them and know them, and yet here was Moses disobeying a command of God that was already widely known. God could not allow this. When a man is chosen by God for a purpose, and since God expects that man to carry out the job given to him without fail, and given the magnitude of the job given to Moses of delivering God's law of life and death to The People, then Moses and his family had to be the first to obey. And God holds the man responsible for the leadership of the family. Therefore, his sin of neglecting to obey God in the known commandment of circumcision and thereby failing to show the People that he and his posterity would be partakers in God's Covenant as an example to them to teach them be obedient to God's commands, was serious enough to warrant the death of Moses. Under the Law, synopsisized in the Ten Commandments that would shortly be given to them when they reached the mountains of Sinai, it was sin and die. Under the Law sin had to be paid for by the death of the sacrifices commanded or they had to be paid for by the death of the sinner. This was a picture of the absolute necessity of the perfect Sacrifice that would one day come, Messiah, Jesus Christ, who would release us from the law of sin and death. Back to Zipporah and Moses, how could God use Moses to deliver the Law of life and death if Moses himself were not obedient to the law of life and death? The People would see that God's law was binding upon both leaders and followers. Moses was under obedience upon pain of death concerning life and death commandments as much as the lowliest of those in Israel would be. If Moses would not obey, then he had to be replaced. In order to replace disobedient Moses with someone more obedient, God was going to have to kill him to get him out of the way. (See the story of Saul and David; how God had to kill Saul before David could take over the job of being King.) God, then, had to do one of two things: either kill Moses and replace him or convince him to obey. The latter is what

happened.

**D.** Why was it Zipporah who carried out the circumcision?

Moses and Zipporah, the two that were one flesh, were convinced to obey. Zipporah may have realized that it was her protestations that had carried enough weight to convince Moses to disobey God and that she had a major part, thereby, in bringing this impending judgment upon them. She may have felt that she was the one most responsible for the transgression, and that motivated her to immediately grab the instrument and circumcise the boy. She did so under protest, as we have already seen by the biblical details surrounding the deed, nevertheless, she did do it. Another possibility is that she realized that her husband was going to die because of this whole incident and it angered her and she grabbed the instrument and circumcised the boy as an expression of her anger, and possible frustration. Either one of these motivations is possible. Nevertheless, either one of these two possibilities would serve to show that obedience is supreme.

**E.** The supremacy of obedience.

Obedience is always supreme. Even under the Old Testament, which was centered around the Law, obedience was above The Law which was to come later on in Exodus. The Scriptures teach us in, **I Sam 15:22, "Behold, to obey is better than sacrifice"**. And that includes all obedience- even obedience under protest. Sometimes, for us human beings, the understanding lags behind the obedience, but to obey is always best. We have to then deal with the sin of our protestations and reticence, true, but we have already taken the first step toward resolution of that sin by obeying in the first matter.

We dare not be critical of Zipporah because we all will, sooner or later, be confronted with something we don't understand or don't agree with and we will, hopefully, obey under protest just as Zipporah did; but we will obey, as she did. That is because, like her, we are human beings and because of that we err. Don't misunderstand what I mean by that statement. When we obey under protest, being human may be the reason that we do that but it certainly does not excuse that behavior and, therefore we will have to deal with that later. But in the final analysis, to obey under any circumstances is best. Then later God will help us come to terms with our feelings in the matter.

## **VI. As Moses' wife, Zipporah was intimately involved in the freeing of God's People from the bondage of Egypt.**

**Gen 2:24 et al "... and they shall be one flesh."**

Whatever the husband is involved in, the wife is involved in. She shares equally in the blessings and the cursings that fall upon the husband just as he shares in her's. This can be seen in the disaster that befell the wives of Dathan and Abiram for whom the ground opened up and swallowed them alive because of the sin of their husbands. They were warned by God to separate themselves from the tents of their sinning husbands but they did not obey and were consumed in the catastrophic consequences of God's just judgment and punishment of the husbands.

Although wives are commanded to be in obedience to their husbands, still, when the husband disobeys God and leads his wife in an ungodly direction, then the wife is freed from that commandment of obedience. They are to obey God first, and their husbands second. **Acts 5:29 "... We ought to obey God rather than men."** And I need also to mention Annanias and Saphira of the Church at Jerusalem, both of whom suffered the same judgment and consequences for their sins against God. The husband for lying to God and his wife for agreeing to the lie. (**Acts 5:1-11**)

On the other hand, the wives of obedient husbands are partakers of the blessings that God brings upon their husbands when they follow their husbands as they lead them in a godly direction. The current study of Zipporah is a good example of this. She reaped the same reward as did her husband, Moses. They both saw, and lived, many miracles of God as He freed His people from the bondage of Egypt and sustained them in the wilderness.



## Summary:

- ONE:** From the life of Zipporah we learn that duties must be fulfilled; otherwise, someone must and will pay for our disobedience.
- TWO:** We also learned that to obey is always supreme- and it was even so for the Jew who was under The Law. (... **to obey is better than sacrifice**") We know that willing and immediate obedience is best; but even delayed obedience and obedience under protest is better than not obeying. Zipporah's delayed obedience almost cost the life of her husband; but, her eventual (even though unwilling) obedience resulted in his deliverance from danger.
- THREE:** We also learned that duties fulfilled bring blessings from God. Her obedience in this particular instance brought God's blessing to her of having a husband who would continue to live. And from that blessing flowed all of the later blessings she experienced with him after the people were delivered out of Egypt. Also we must consider the blessings that have flowed because her obedience allowed her husband Moses to live, from the Law he delivered from God and the Nation he was used of God to form and the Saviour of the world who came from that Nation. Her obedience brought the continuation, through Moses, of the promise of blessing to us today that God made to Abraham that "**... in thee shall all families of the earth be blessed.**" (Gen 12:3)

### Circumcision Note:

We understand that circumcision is a serious matter for the Hebrews and that under the Law and the Abrahamic Covenant it was a matter of life and death. But it is not only a serious matter for the Jew. Historically, circumcision is a major event in other cultures also. Especially when it concerns royal families.

Koceks dancing, from the Surname-i Vehbi. The Surname-i Vehbi is an illustrated account of the circumcision ceremony of Sultan Ahmed III's three sons. The festival took place in 1720 and lasted for fifteen days and nights. Its opulence and splendor were documented in the Surname, a book commissioned for the occasion. It is named after its author, the court poet Seyyid Hüseyin Vehbi. The book is illustrated with 137 miniatures by Abdülcelil Levni Çelebi, the court painter, and his apprentices.

The original of this work is currently in the collection of the Topkapi Palace Museum in Istanbul.



## **LESSON FIVE TEST**

### **WOMAN NINETEEN**

This test is "open book," which means you may use your study materials while taking this test.

If you fail this test then you must wait a minimum of one day before you can retake it. During that time you are required to go to the textbook and the Bible, whichever is appropriate, and find the correct answers to every question missed on the failed test. You may use the copy of the failed test that was sent to you and refer to it for the correct answers, which are included on it, to verify that you have found the correct answers in your study materials. Once you have found all of the correct answers and waited the required one day, then you may retake the failed test.

You cannot proceed to the next Lesson until the day after you have passed this Lesson Test and found all of the correct answers in the textbook or the Bible, whichever is appropriate, to all questions missed on this test even though you received a passing score.

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## The Women of Exodus



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### LESSON SIX WOMAN TWENTY



**Elisheba, the wife of Aaron**  
The wife who grieved alone.

#### I. Elisheba

- A. Elisheba (also Elisabeth and Elizabeth) various meanings are given for her name: "my God has sworn" or "God is an oath" or "the oath, or fullness, of God" or "God's oath" or " God is her oath". Although all of these are somewhat varied, they all echo much similarity. It is a not an uncommon belief that her name has significance. Some believe it is in the following way.

Lockyer stated "... **this may be a allusion to the great promise to Abraham confirmed by the oath of God.**" He further states that "**Wilkerson remarks that 'Perhaps the name was an appeal to that oath in the extremity of national depression and distress; for she must have been born towards the**

**close of the bondage in Egypt, and about the time during which the cruel edict of Pharaoh for the destruction of male children was in operation.' "**

This could very well be. God had promised Abraham that He would bless them that bless Abraham and his posterity and curse them that curse Abraham and his posterity. **(Gen 12:3; 17:7)** The naming of Elisheba may very well have been in remembrance of the promise; and, on God's part He may have led her parents to choose that name because He knew, long before she was born, that it would be during her lifetime that He would deliver the People in partial fulfillment of His promise to Abraham and his posterity.

- B.** She was the ancestress of Elisabeth who was a cousin to Mary, the mother of Jesus Christ. Therefore, Elisheba was in the lineage of Jesus through her father, Amminidab.

## **II. She was the daughter of Amminadab. (Ex 6:23)**

- A.** Her father, Amminadab, was of the tribe of Judah.
- B.** By marrying Aaron, she joined the two lines of Judah and Levi; which were the royal (Judah) and the priestly (Levi) lines.

## **III. She was faithful in her duties as Aaron's wife and a mother to his children. (6:23)**

- A.** She bore Nadab, the firstborn, and Abihu, Eleazar, and Ithamar to Aaron.. **(Num 3:2)**
- B.** She also bore several daughters to Aaron. **(Lev 10:14; Num 18:11, 19)**



## **IV. She was the ancestress of the entire priestly line.**

Through her came the entire priesthood that served throughout the history of the nation from its inception all the way to the time of Christ when the priesthood of the family of Aaron was replaced by the priesthood of the believer. **Ex 28:43 "... it shall be a statute for ever unto him and his seed after him."**



## **V. Her husband Aaron and her sons became the first priests of Israel.**

She experienced both blessings and cursings because of the priesthood in the line of her family.

- A.** Her husband and her sons became the first priests of Israel. **(Ex 28:1 & 43)**

The priesthood was to remain within the family of Aaron. As Aaron's wife, Elisheba became the sole vessel through whom would come every priest, including every High Priest, of Israel from the inception of the priesthood until the end of it during the time of Christ. The very first High Priest, her husband Aaron, being excepted of course.

- B.** Her son Eleazar.

- 1.** Her son Eleazar, her third-born, was not only a priest but also was appointed as the chief over the chief of the Levites, which was the tribe that was given over to the service of the Lord's house. **(Num 3:32)**

- 2.** He became the High Priest. **(Num 20:25-28)**

Unfortunately it was because of the death of his two older brothers and his father, Aaron.

For her son, Eleazar, to become High Priest was a blessing for Elisheba; but, it was mixed with a cursing. Her son Eleazar only became High Priest because his two older brothers, the oldest of whom should have become High Priest, were

slain. This left Eleazar as the eldest of the two remaining sons. When he became High Priest it must have been a jarring reminder of the deaths of his two brothers.

In addition, Eleazar only became High Priest because his father, Aaron, also died. **(Deut 10:6)** This loss of her husband must have also added to the sorrow of the situation.

Therefore, the blessing for Elisheba seeing her son become High Priest must have been completely overshadowed by the circumstances surrounding his ascendance to that office. When it happened she had to deal not only with the jarring remembrance of the deaths of the two older sons but she also had to deal with the current death of her husband.

**NOTE:** This is all predicated on her still being alive when Eleazar became High Priest. The Bible actually does not tell us one way or the other. However, that would only change the speculations concerning the blessing of seeing her son become High Priest and the cursing of losing her husband. It would not change the cursing of seeing her two oldest sons slain for their sin because she was alive when that happened.



#### C. Her two oldest sons, Nadab and Abihu.

1. They were priests in Israel and Nadab was in line to be High Priest after his father Aaron. **(Ex 28:1)**
2. They offered strange fire before the Lord and were slain for it. **(Lev 10:1-2; Num 3:4)**
3. Although the nation of Israel bewailed the loss of the two older boys, of those in her immediate family she had to bear her sorrow for the death of Nadab and Abihu alone. Her husband and her other two sons were forbidden by God to prepare the two dead men for burial or to go through the grieving and burial process at the time of the deaths because they were in the middle of their priestly service to the Lord. **(Lev 10:1-7; 21:10-12)**

### VI. The death of Elisheba is not recorded in the scriptures.

### VII. Notable progeny of Elisheba and their close relatives.

- A. Every true Priest and High Priest of Israel. **(progeny)**
- B. The prophets Ezekiel and Jeremiah. **(progeny)**
- C. Zadok, the High Priest at the time of David the King who helped David regain his throne from David's own son, Absalom. **(II. Sam 15:24-37) (progeny)**
- D. Elisabeth, the mother of John the Baptist and cousin to Mary the mother of Jesus. **(progeny)**

Elisabeth means "oath of God." Therefore, it is the NT equivalent of OT "Elisheba."

This means that Elisabeth was most likely named after her notable ancestor, Elisheba.

- E. Mary, cousin to Elisabeth and the mother of Jesus. **(close relative)**
- F. Jesus. **(close relative)**
- G. John the Baptist. **(progeny)**



(NT - Elisabeth greets Mary)

## Summary:

1. From the life of Elisheba we learn, foremost, that even if the husband is prominent and bears much burden in ministry to God, the wife bears much burden along with him; only hers is concerning her main ministry, the family, rather than the ministry of her husband.
2. We also learn that no matter how prominent the family and how involved in the Lord's work they may be, bad things can still happen in good families.
3. Thirdly we learn that sometimes the wife must bear her burden alone. At least for a while. We aren't told in the Bible whether Aaron and the two younger boys grieved with Elisheba after completing their duties or not; but, we do know for certain that at least for some time she had to bear her burden of extreme grief without them.
4. We learn that God's rules are to be kept by everyone; and especially families in the Lord's service. And that they are held to a higher standard (**I Tim ch. 3; Titus ch.1**) with what can be extreme consequences.
5. Of all of the members of the family, the mother oftentimes is the one who suffers the most. (**cf. Gen 3:16**)



**NOTE: It is amazing how many variations are found in various languages for the name Elisheba. (Elisheva or Elisheba ( in Hebrew) (The following list is not exhaustive.)**

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|---|--|
| <ul style="list-style-type: none"><li>• Aley (Malayalam; Syriac)</li><li>• Alžběta, Eliška (Czech)</li><li>• Alžbeta, Eliška (Slovak)</li><li>• Ealasaid (Scottish Gaelic)</li><li>• Ealisaid (Manx)</li><li>• Elesbed (Breton)</li><li>• Eliisabet (Estonian)</li><li>• Elikapeka (Hawaiian)</li><li>• Elisa (Turkish)</li><li>• Elisabet (Danish), (German), (Swedish)</li><li>• Elisabeta (Romanian)</li><li>• Elisabete, Isabel, Izabel, Isabela (Portuguese)</li><li>• Élisabeth (French)</li><li>• Elisabeth (Danish), (Dutch), (German), (Norwegian), (Swedish) (English)</li><li>• Elisabetta (Italian)</li><li>• Elisavet (Greek)</li><li>• Elisaveta (Bulgarian)</li><li>• Elixabete (Basque)</li></ul> | <ul style="list-style-type: none"><li>• Elizabeta (Slovene), (Albanian)</li><li>• Elizabete (Basque), (Latvian)</li><li>• Elizabeth (English)</li><li>• Elizaveta (Russian)</li><li>• Ella (Italian), (English)</li><li>• Elsapet (Armenian)</li><li>• Elsavetta (Russian)</li><li>• Elsbeth (German), (Scottish), (Swiss German)</li><li>• Elspeth (Scottish)</li><li>• Elyzabeth (English)</li><li>• Elzbieta (Lithuanian)</li><li>• Elzbieta (Polish)</li><li>• Elzbute (Lithuanian)</li><li>• Erzsébet (Hungarian)</li><li>• Lisa (Ireland)</li><li>• Jelisaveta (Serbian)</li><li>• Yeghisapet (Armenian)</li><li>• Yelizaveta (Russian)</li><li>• Yelysaveta (Ukrainian)</li></ul> |
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## **LESSON SIX TEST**

### **WOMAN TWENTY**

This test is "open book," which means you may use your study materials while taking this test.

If you fail this test then you must wait a minimum of one day before you can retake it. During that time you are required to go to the textbook and the Bible, whichever is appropriate, and find the correct answers to every question missed on the failed test. You may use the copy of the failed test that was sent to you and refer to it for the correct answers, which are included on it, to verify that you have found the correct answers in your study materials.

Once you have found all of the correct answers and waited the required one day, then you may retake the failed test.

You cannot proceed to the next Lesson until the day after you have passed this Lesson Test and found all of the correct answers in the textbook or the Bible, whichever is appropriate, to all questions missed on this test even though you received a passing score.

## The Women of Exodus



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### LESSON SEVEN WOMAN TWENTY-ONE



Unnamed wife of Eleazar  
The nameless wife of the Priest.

**Instructions:** Remember that you are to read every scripture referenced in this and all other studies in your KJV Bible. And that requirement includes whole chapters that are referenced.

I. This unnamed woman was the daughter of Putiel and wife of Eleazar. (Ex 6:25)

II. She was faithful in her duties as a wife and mother.

A. She bore Phinehas to Eleazar. (Ex 6:25)

B. She helped raise a zealously godly son. (Num 25:7-11; Ps 106:28-31)

III. Her progeny was blessed by God.



- A. Through the godly son Phinehas that she raised along with Aaron, her family was blessed by God for generations to come with a covenant of peace and the promise of the continuance of the priesthood in their family. **(Num 25:12-13)**
- B. In **I Chr 24:4** we find that the families through the zealous son Phinehas numbered twice that of those descended from the other line of descendants through Eleazar's brother Ithamar. This was but one account in accord with the promise given to Eleazar and his wife.
- C. David also made Zadok, one of her later descendents through Phinehas, ruler over all of the descendants of Aaron during his time. This was also in accord with the promise.
- D. The sons of Zadok, her descendants in the time of Ezekiel, were chosen out of all of the Levites to be priest's within God's Sanctuary. The rest of the Levites could only serve without because of their earlier idolatry. **(Ezekiel ch. 44 & 48:11)**

#### IV. From her came Phinehas, a notably zealous servant of God.

- A. Her son, Phinehas, led the armies of God and fought and won battles for Him. **(Num 31:6)**
- B. Her son was also a troubleshooter for God. **(Josh 22:10-34)**

#### V. Notable progeny of the wife of Eleazar.

- A. Phinehas, who gained the promise of peace and the continuation of the priesthood in their family.
- B. Zadok, the High Priest under the reign of David who anointed David's son Solomon to be the next king after David. **(I Kings 1:39)**
- C. Ahimaaz, son of Zadok, who was a spy/courier for David during the rebellion of Absalom who helped David regain his throne. **(II Sam 15:32-36)** This in peril of his life. **(II Sam 17:17-21)**
- D. Azariah, great-great-grandson of Zadok, became the High Priest of Solomon's Temple. **(I Chr 6:10; II Chr 31:10-13)**
- E. Amariah, chief Priest during the time of Jehoshaphat. **(II Chr 19:11)**
- F. Hilkiah, several generations later, was the High Priest that rescued the "**book of the law,**" the Bible of that time, in the Temple of God in Jerusalem and brought it to the King, Josiah. **(II Chr 34:14-19)** This started the cleansing of the nation of Judah and initiated the greatest Passover ever kept in Israel since the days of Samuel. **(II Chr 35:1-19)**
- G. Seraiah, High Priest that was taken to Babylon and slain by Nebuchadnezzar the King of Babylon when Judah entered into the Babylonian captivity. **(II Ki 25:18-21)**
- H. Ezra the priest and scribe, human writer of the book of Ezra, who led the people when they came out of Babylon. **(Ezra 7:5, 6, 11; Neh 12:26)**



#### Summary:

1. From the life of the wife of Eleazar we can learn first of all that whether one is in the limelight or not makes absolutely no difference. The plan of God is like a great chain. For a chain to be effective it is necessary that every link be there and does its job as a link. Each link is just as important as every other link because without any one of them the chain is broken and useless. A good example would be the anchor chain that connects the

anchor to the ship to keep the ship properly anchored in one spot. Which is more important, the links in the chain that are above the water and easily seen or the links that are below the water and thus completely out of sight? The obvious answer is that ALL of the links are equally important. Each link must fulfill its purpose in order for the chain to be unbroken and for the ship to remain properly anchored.

When a person, such as the wife of Eleazar, fulfills exactly the job that God has given them, then God's plan progresses exactly as He planned it. His chain remains unbroken and his purpose is fulfilled. Therefore, whether one is in the limelight or not makes absolutely no difference.

2. We also learn from this woman that it is not the quantity of your service to God that counts, but the quality. As far as we can tell, Eleazar's wife bore him only one child, Phinehas; and yet from this one child came God's blessing upon her family from her time on down through many generations. Her quality of service to God in helping to raise this one godly zealous son allowed the chain of God to continue unbroken generation after generation producing High Priests of the Aaronic line as He had promised to her father-in-law Aaron in **Ex 29:9**.
3. Thirdly we can learn from her life that what is said about a person is not as important as the results of the person's life. Their life is not an end but the beginning of everything that perpetuates from what they start while they are here on earth, both positive and negative; and in the case of Eleazar's wife it was positive. Doing her part as a link in the chain of God saved the entire nation from the righteous wrath of God at least twice. Once during her time and once generations later. The latter through her descendant, Hilkiah, who found the book of the Law and returned it to the people. Through this chain stretching from her through Hilkiah, Josiah the King and the entire nation was again turned back to God and spared His wrath many generations after her death. I shudder to think what would have happened if she had not done her part as a silent link in the chain of God and helped teach her one and only son to not only be godly but even more than that to be very zealous about serving his God!
4. Another important result of her life was that God even gave a part of His Word through her descendant Ezra many generations after her death.
5. Finally we learn from her that our actions, good or bad, affect not only everyone around us but also a multitude of people for generations to come. In her case, her godly actions brought forth God's promise and blessing upon a multitude of her descendants who were involved in Priestly service and important events integrally tied to the nation of Israel and through them to the entire world including the offspring of Judaism, Christianity, and thus on down to us today.

## **LESSON SEVEN TEST** **WOMAN TWENTY-ONE**

This test is "open book," which means you may use your study materials while taking this test.

If you fail this test then you must wait a minimum of one day before you can retake it. During that time you are required to go to the textbook and the Bible, whichever is appropriate, and find the correct answers to every question missed on the failed test. You may use the copy of the failed test that was sent to you and refer to it for the correct answers, which are included on it, to verify that you have found the correct answers in your study materials. Once you have found all of the correct answers and waited the required one day, then you may retake the failed test.

## The Women of Exodus with an addition of the one woman of Leviticus



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## LESSON EIGHT WOMAN TWENTY-TWO



**Shelomith**

The woman who bore a blasphemer.

**Instructions:** Remember that you are to read every scripture referenced in this and all other studies in your KJV Bible. And that requirement includes whole chapters that are referenced.

**READ:** Lev 24:10-13, 23.

- I. Shelomith was the daughter of Dibri, of the tribe of Dan. (Lev 24:11)  
Shelomith means "peaceful."

## II. She was married to an unnamed Egyptian. (:10a) (See "D." below.)

A. This kind of marriage was warned against under both Law and Grace. (II Cor 6:14, 15)

B. The children of such a marriage will always be torn between the beliefs of the mother and the beliefs of the father.

C. In this marriage the two competing beliefs were belief in Jehovah, the God of the mother, Shelomith, and the gods of Egypt in whom the father believed.



**Jewish Legend:** From the Jewish Midrash the Aggadah and other sources, various Rabis put forth the story (we would call it legend because it is not supported in any manner from the Bible) that Shelomith either willingly lay with the Egyptian taskmaster while her husband was at his labors and conceived a son or, in some of the stories, that this sexual coupling was forced upon her while her husband was away. The legend claims that the Egyptian had beaten her husband, or killed him depending on who is commenting on the story, either as a consequence of, or as a prelude to, having sexual relations with Shelomith. Moses was claimed to have witnessed the beating of the husband by the Egyptian taskmaster (in the story where the Egyptian's relations with Shelomith took place first) and, in turn, killed the Egyptian; executing as it were, a death penalty upon the Egyptian in just penalty for his sins against both Shelomith and her husband. This Egyptian is supposedly the Egyptian referred to in **Ex 2:11** that Moses killed in Egypt before fleeing to Midian.

According to Lockyer the ancient Chaldee version of the Old Testament agrees with this legend:

**"A wicked man, a rebel against the God of Heaven, had come out of Egypt, the son of the Egyptian who slew an Israelite in Egypt, and outraged his wife, who conceived and brought forth this son among the children of Israel."**

From an online article by Tamar Kadari on the **Jewish Women, A Comprehensive Historical Encyclopedia** site comes another twist on the story from the Rabbis:

**"A number of midrashim stress that although Shelomith's son was the child of an Egyptian man, she was not married to her son's father, and the entire incident is presented (from her perspective) as a sorry mistake. The Egyptian taskmasters would wake the Hebrews at the crack of dawn every morning for their slave labor. To do this, the taskmasters would enter the houses of the Israelites. When one of the taskmasters entered Shelomith's tent, he was struck by her beauty and desired her. One dawn, after the taskmaster had sent her husband to his daily labor, he returned to Shelomith and lay with her; in the darkness, Shelomith thought that he was her husband. When Shelomith's husband returned, he saw the Egyptian taskmaster leaving his house. He asked her: "Did he touch you?" to which she replied: "Yes, and I thought that was you" (Ex. Rabbah 1:28)."**

These are interesting stories; however, keep in mind that they are just stories. We must consider them legend or myth because there is no biblical support for any of them. Could they have happened? That is a possibility. Did they happen? Without biblical corroboration we cannot say one way or the other.

### D. Married, unmarried, or adultery?

Most believe that she had married the Egyptian and bore a son to him and much of this study is based on that belief. However, the fact is that the Bible does not say whether she had married him or not. That she had married him is only an assumption made by most.

#### 1. Unmarried.

If she had been raped, which a few of the Rabis claim, then her son was a product of that violent encounter. In that scenario, his violent conception was but a prelude to, and possibly a foretelling of, his violent temper which caused him to blaspheme the God of Heaven and meet such a violent end.

## 2. Married.

By far, the majority of literature written on Shelomith is by those who believe that she did marry the Egyptian. The current study's admonition against marriage between believers and unbelievers is predicated upon that belief.

From the same article by Tamar Kadari quoted above:

**"The Rabbis maintain that the phenomenon during the Egyptian servitude of Israelite women being married to Egyptians was rare, and the specific mention of the forging of such a bond with Shelomith teaches how exceptional this instance was."**

3. If she was a partner to adultery, that later led to the death of her husband, then the story would parallel that of David and Bathsheba with but a small arrangement of the details and the sequence. The end result, however, would be the same in both stories- the death of the child conceived through the adulterous relationship. For David and Bathsheba, the death was at the birth of the child. For Shelomith and the Egyptian, the death was some years after the child's birth. Probably at least 20 years for the death penalty to be exacted upon the son. But in the end the result is the same for both products of the adulterous relationships. Maybe there were different reasons for the deaths, but death is death no matter what the reason.

## III. Her son was stoned to death as the first convicted blasphemer under The Law. (Lev 24:10-16, 23)



Why he cursed God we are not told. The Bible is silent on the point. However Jewish tradition gives two interesting possibilities.

- A. According to one tradition the son had tried to mend his ways and converted to Judaism and wanted to pitch his tent within the encampment of Dan with his tribe . They asked him why and he told them he was "of the daughters of Dan." They answered that Scripture said that each was to pitch his tent with those of his "father's" house, not his mother's house. Since his father was not a Danite then he could not encamp with them. Angered, he went to Moses to have a judgement made and the tradition has it that Moses knew that he was a *mamzer* (a bastard) and judged that he could not camp with the Danites because his father was not Danite. The son then stormed off and blasphemed the name of God. (Sifra 14:1-2)

According to Tamar Kadari:

**"This midrash is highly critical of the conduct of Moses and the Danites. Shelomith's son tried to mend his ways: he converted and wanted to be part of his tribe, but they cast out the "Other" from their midst on the flimsiest of excuses. His isolation within society and the unwillingness of his tribe to accept him drove him to the extreme act of blasphemy, which resulted in his death."**

- B. **"A different tradition, however, praises Moses's conduct in this situation. Moses knew that the son was a *mamzer*, but he did not divulge this to a soul, until the truth came out on its own during this episode (T *Eduyot* 3:4)."**
- C. Both of these stories are, once again, a matter of myth or legend because there is no biblical corroboration for their existence or truthfulness.

### Summary:

1. From the story of Shelomith we learn that we need to teach our children not to blaspheme. It is a very serious matter.
2. We also learn that mothers need to teach their children to not lose their temper; and that doing so, even in the midst of a fight, is still not an excuse for taking the name of the Lord in vain.
3. Thirdly we can learn that mothers need to teach their children that taking the name of the Lord in vain is one of the most serious of sins; in fact, it is much more serious than fighting. Losing control of the tongue is the sign of an uncontrolled person. Read all of **James chapter 3**.

**Jas 3:6 "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."**

4. Last of all we can learn from this woman's story that we ought not to disobey God and marry outside of the people of God. Even if Shelomith respected the name of God, it was not likely that her Egyptian husband did. And you will find that the boys generally follow dad unless the mother is strong, adamant, and zealously consistent in the training of the sons in the ways of God. She can counteract the bad influence of the heathen father but it is extremely hard to do so. The best course is to not ever marry a heathen (unbeliever) in the first place. God forbid it in the Old Testament because the usual result was that the heathen pulled God's people away from Him and into idolatry and other sin. (**Ex 34:12-16; Deut 7:3-4; Josh 23:11-13; Neh 13:23-27**)  
God also forbid it in the New Testament. (**II Cor 6:14, 15**)

This story of Shilometh shows the truth of that biblical precept and the consequences of disobeying it.

### Application for us:

For us today we can apply the same lesson to us as Christians today. We are forbidden to join ourselves to an unbeliever, in marriage or any other union; and we need to teach our children the same precept. If both parents are Christian then the child will be raised with the proper respect for God and His name; but, if one of the parents is unsaved then that one will pull the whole family down to his or her level and whoever falls will have to suffer the consequences.

If we do not want to suffer and grieve as I'm sure Shelomith did when her son suffered the supreme consequence of his actions, whether learned from her or from his father makes no difference in the end, then we need to train up our children to respect God and his rules and to make sure the child has the proper training, discipline, and encouragement, by example, from BOTH parents; not just from one of them! (**Prov 22:6,15; 29:15; II Cor 6:14-18**)

## **LESSON EIGHT TEST**

### **WOMAN TWENTY-TWO**

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