

EXODUS 1

ISRAEL MULTIPLIES IN EGYPT

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KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords "create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need.

CORE

Monday, August 7, 2023 @ 4:50 AM

I was created in the beginning as a spirit. (Genesis 1:27) As a spirit I know God only in 1 dimension and that's God the creator.

However, God the creator desires that I know him in rather multiple dimensions such as but not limited to:

God the lover, healer, caretaker, friend, dad so much more

So he brings me on earth to experience and know him in all the different dimensions that are presented here on Earth.

You see it's only here on Earth that I will be given the opportunity to know him in all dimensions.

After I have known him in all these different dimensions, then I can worship him in truth and in spirit.

Then I can see him without the fear to run or be intimidated. Then he can dwell and I can dwell in him as one.



PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



ABOUT THE BOOK OF EXODUS

Exodus is the Book of Law (or Book of Moses);

Also:

1. The second book of the Old Testament;
2. The second book of the Bible;
3. The second book of the five-part Jewish collection known as the Torah.

The book of Exodus was authored by Moses and is part of the "Law of Moses."

Moses wrote Exodus to the Jewish people during their 40-year wilderness journey in the Sinai Peninsula approximately 1440–1400 BC.

The book of Exodus records the history of Israel from the generation immediately following Joseph, until the time the Jews received the law of God in the wilderness.

The word Exodus literally emphasizes the escape of the Jews under Egyptian slavery toward life as a people in a new land.

The book of Exodus consists of 40 chapters and its historical details begin where Genesis ends, following the death of Joseph and his generation.

Exodus 1 describes the growth of the Jewish people in Egypt and Pharaoh's plan to eliminate newborn Jewish sons.

In chapter 2, Moses was born, and protected, yet flees from Egypt as an adult.

Chapters 3—4 mark the calling of Moses to lead the Jews out of Egypt, with the Lord appearing in a burning bush.

Chapters 5—15 describes the events which took place leading up to liberation of the nation of Israel from Egypt.

This includes the 10 plagues, the institution of the Passover, as well as the Jews crossing the Red Sea on dry land and the destruction of Pharaoh's army in the sea.

Chapters 16—19 chronicles the early wilderness journey, leading to Mount Sinai.

There, the Lord appeared to the people, with Moses entering His presence on the mountain to speak with the Lord.

Chapters 20—31 includes the giving of Ten Commandments, as well as other laws for the Jewish people and instructions for building the tabernacle.

These explanations were delivered over a 40-day period where Moses met on the mountain with God.

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In chapter 32, Moses returned to find the Jews worshipping a golden calf and living in sin.

Then Judgment occurred, though Moses prayed for the people.

By chapter 34, God met with Moses again and provided a new set of tablets with His laws.

When Moses returned, his face shown with God's glory and he had to wear a veil.

Chapter 35 included regulations for the Jewish Sabbath as well as a call for contributions for construction of the tabernacle.

The end of chapter 35 through chapter 39 describes construction of the tabernacle, its furnishings, and priestly garments.

In chapter 40, the tabernacle God commanded the Jews to build was set up and consecrated for service.

Aaron and his sons were set apart to lead the priestly duties and God's presence covered the tabernacle to end the book.

Some of the Key Verses of Exodus are (ESV):

Exodus 1:8:

"Now there arose a new king over Egypt, who did not know Joseph."

Exodus 2:24–25:

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew."

Exodus 12:27:

"You shall say, 'It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.' And the people bowed their heads and worshiped."

Exodus 20:2–3:

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me."

REVIEW

Back to Exodus 1 ...

Exodus 1 consists of four main sections.

The first section describes the context of the children of Israel after the death of Joseph.

Now the twelve sons of Jacob became the twelve tribes of Israel, expanding from seventy people and Joseph's family already in Egypt to becoming "*fruitful and increased greatly*" (Exodus 1:7).

Apparently the land was "filled" with the Jewish people.

The Lord had blessed Abraham's line with many descendants just as He had promised (Genesis 12:1-3).

This time period is approximately 215 years after the events at the end of Genesis.

During this time, Egypt would have been perhaps the most powerful world kingdom, especially in the area of Middle East and North Africa.

Pharaoh and his people lived with great wealth, power, and military strength compared to the surrounding nations.

In the second section, covering verses 8 through 14, the new Pharaoh of Egypt sought to oppress the strengthening Jewish nation.

This king of Egypt was contrasted with the earlier Pharaoh in Genesis who knew Joseph and had appointed him to leadership in Egypt.

This new Pharaoh feared the large population of Jews would rebel against them in war, taking over the land of Egypt.

And so he set taskmasters over them and treated them as chattel slaves.

They were given "heavy burdens" (Exodus 1:11).

The Jews are noted as building the cities of Pithom and Raamses.

Their work included brickmaking and all kinds of fieldwork (Exodus 1:14).

Yet the more they are oppressed, the more the people multiply.

The third section consists of Exodus 1:15-21.

Here, the Jewish midwives Shiphrah and Puah are commanded to throw every newborn Jewish son into the Nile.

Pharaoh's goal was to stop the rapid population growth of the Jews that threatened the Egyptians.

However, the midwives feared God and refused to obey his command.

When Pharaoh confronted the two women, they lied, claiming the Jewish women gave birth to the children before their arrival.

Therefore, they did not know about many of the males that had been born.

God would bless their desire to protect the Jewish children and provide the midwives with families of their own (Exodus 1:20–21).

The final section of the chapter is really only the last verse (Exodus 1:22).

Pharaoh repeated his command, not only to the midwives, but also to all of his people, to cast every newborn Jewish male into the Nile River.

He no longer relied on the midwives to carry out his command, but required all of his subjects to enforce this evil law.

The entire Jewish nation was in turmoil.

How would they survive this wicked ruler?

This fearsome context prepared the reader for the next chapter in which Moses will be born, facing death from the start of his life.

That's it, The Summary of Exodus 1

EXODUS 1: 1

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

The first word of the book of Exodus is *now*.

The word “*now*” can also be translated *and*.

When Moses originally wrote the first five books, there weren’t five books, it was just one continuous book.

It’s been divided into five, but it’s just a continuous story.

Up until this point Moses had gathered together a collection of the stories in writing Genesis.

Now he begins to give the history as he personally experienced it, and related to it.

There are some men who would like to challenge the authorship of Moses, but no greater scholar than Jesus affirmed that Moses was the one that wrote the book of Exodus, and I’ll take the word of Jesus over any of these kooks that might come along and think differently.

Jesus made reference to Moses in the Book of Moses, and then He quoted from Exodus, calling it “the book of Moses.”

That’s good enough for me.

It has been some 200 years since Joseph has died.

And so, from the end of the book of Genesis to the beginning of the book of Exodus, you have a period of about 200 years; and during that period of time, the household of Jacob, which is named here:

EXODUS 1: 2-7

Reuben, Simeon, Levi, and Judah,

(Four of Jacob's twelve sons are mentioned in this verse, starting with Reuben.

Reuben was the firstborn son of Jacob through Leah and unfortunately he had sex with his father's concubine Bilhah in Genesis 35:22.

This act caused him to lose his role as a family leader in Genesis 49:3–4.

On the positive side, Reuben helped protect the life of Joseph from his brothers in Genesis 37:21–22).

Next we have Simeon, Levi, and Judah.

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Simeon and Levi were considered violent and angry in Genesis 49:5–7 and in an unfortunate incident; these guys attacked and wiped out the men of Shechem in Genesis 34:30.

- Simeon was the second son of Jacob and Leah (Genesis 29:33). In Genesis 42:24; Joseph imprisoned Simeon on the first trip Jacob's sons took to Egypt.
- Levi was the third son of Jacob and Leah (Genesis 29:34).
- Judah was their fourth son whose name sounds like the Hebrew word for "praise" (Genesis 29:35) and actually became powerful among Jacob's sons (Genesis 49:8–12.)

³Issachar, Zebulun, and Benjamin,

(Issachar was Jacob and Leah's fifth son together (Genesis 30:17–18) and had four sons of his own named Tola, Puvah, Yob, and Shimron (Genesis 46:13).

He was also considered a "strong donkey" in Genesis 49:14.

Zebulun was the sixth son of Jacob and Leah (Genesis 30:20).

He had three sons named Sered, Elon, and Jahleel (Genesis 46:14) and Jacob predicted in Genesis 49:13 that he would *"dwell at the shore of the sea; he shall become a haven for ships, and his border shall be at Sidon"*.

Benjamin was the second son of Jacob and Rachel following Joseph.

Rachel died while giving birth to Benjamin in Genesis 35:16–19.

He was the youngest of Jacob's twelve sons and was carefully guarded by his father (Genesis 42:4).

In fact, Benjamin means *"son of my right hand."*

Benjamin did not travel to Egypt with his brothers during their first trip. Instead, Benjamin came on the second trip when Joseph revealed his identity to his brothers.)

⁴Dan, and Naphtali, Gad, and Asher.

(Dan was the child of Jacob and Rachel's servant Bilhah.

Rachel told Jacob to have a child with her so Rachel would have a child of her own since she was unable to have children at that time in Genesis 30:1–6.

Jacob and Bilhah also had a second son named Naphtali, making Dan and Naphtali brothers with the same father and mother in Genesis 30:7–8.

Leah stopped bearing children for a time and she also gave Jacob her servant, named Zilpah, "as a wife" in Genesis 30:9.

Jacob and Zilpah had two sons together named Gad and Asher, whose names mean "good fortune" and "happy" in Genesis 30:9–13.

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In their culture, sons born through a wife's servant were considered children of the servant's owner.

Gad and Asher were both born in Paddan-aram in Genesis 35:26.

Gad was one of the tribes to later receive an inheritance for his descendants east of the Jordan River in Joshua 18:7.)

⁵And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

(The number 70 here is a deliberately round number, rather than an exact count of the family.

The extended family would have been well over seventy at this time, especially including servants.

The same number seventy is also recorded in Genesis 46:27.

This included Joseph, Joseph's wife, and his two sons Manasseh and Ephraim, though they were "already in Egypt."

Now the emphasis of the number seventy in this verse is primarily focused on the contrast between the small number of people in Jacob's family when they entered Egypt versus the size of the nation of Israel 200 years later (Exodus 12:40).

By the time of Moses, the "sons of Israel" are estimated to be over two million people.

Indeed, God had fulfilled His promise in Genesis 12:1–3 to turn Abraham into a nation.)

⁶And Joseph died, and all his brethren, and all that generation. ⁷And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Joseph and his family were fruitful, increased abundantly, multiplied, and grew exceedingly mighty.

So, as he describes the growth of the nation of Israel in Egypt, he uses the terms such as:

- Fruitful,
- Increased abundantly,
- Multiplied,
- Who grew exceedingly mighty.

The seventy who went to Egypt had indeed multiplied to 600,000 men above the age of 20, which means a possible population of as many as 3,000,000 people.

So, indeed, they were fruitful, increased abundantly, multiplied as they were in Egypt.

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Now the LORD had prophesied to Abraham that his descendants would go down to Egypt and God would make of them a great nation there, but He would bring them up out of Egypt in 400 years.

So, the 400 years of that sojourn in Egypt are about over.

When Jacob prayed at Beersheba, God said, *"Go down to Egypt,"* or, *"Do not be afraid to go down to Egypt; I will make of thee there a great nation."*

And so, God kept His word; the prophesies that He made to Abraham and Jacob have now been fulfilled, a great nation has formed during this period in Egypt.

EXODUS 1: 8-14

Now there arose up a new king over Egypt, which knew not Joseph.

(So a new Pharaoh arose in Egypt who *"did not know Joseph."*)

The implication is that previous Pharaohs respected Joseph's role in saving their nation, while this new ruler had either no knowledge or no concern for this history.

Very likely this Pharaoh was either:

- Thutmose I,
- Neferhotep I, or possibly Amenhotep I.

The capital city of Egypt during these times was Zoan, known as Tanis in Greek.

Now the Egyptians had recently struggled against a group of people known as the Hyksos, and were likely focused on establishing a greater nationalism and as such he saw the Hebrew people as a threat to Egyptian rule.)

⁹And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

¹⁰Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

(The word "wisely" here means "shrewdly," and in context it also identifies the contemplated action as wicked.)

The purpose of Pharaoh was that of cutting down on the growth of the Israelites, breaking them in spirit, and producing in them a mind-set that would have made their escape impossible.

However, in this action against God's people, Pharaoh positioned himself as an antagonist of Almighty God, making Pharaoh a type of Satan himself for all time to come!

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In this verse, Pharaoh "enters into conflict with the God of Israel, whose purpose was to bring Israel up "out of the land," whereas the purpose of Pharaoh was that of preventing them from escaping "out of the land".

This effort to "deal shrewdly" included forced labor, or what we today would define as slavery.

This would serve as the first of three phases of oppression noted in this chapter.

After this first phase of enslavement verse 12 notes that the population of Israel continued to grow.

Second, the Egyptians "ruthlessly" forced the Israelites to work as slaves, making "their lives bitter" with harsh labor as brick makers and workers in fields (Exodus 1:12-14).

Third, the Pharaoh will later tell Hebrew midwives to throw new-born Hebrew sons into the Nile.

This was intended to reduce population growth and yet the midwives let the children live out of fear of God, causing Pharaoh to extend this murderous command to all of the Egyptian people (Exodus 1:22).

Despite these efforts, nothing could stop God's plan to turn the Jewish people into a mighty nation (Genesis 12:1-3).

This also goes without saying that at the time, the Egyptians feared invasion from the Hittites of the north.

If the Hebrews among them joined with the Hittites, it posed a significant threat to their security.)

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

(When the children of Israel were set to slave labor they built many of the great cities and monuments in Egypt – though not the pyramids, which were built much earlier.

Since we don't know exactly when this forced labor began, we don't know how long it lasted.

Some estimate the slavery lasted 134 years.

There is a famous wall painting on an ancient tomb from Thebes, Egypt (modern Luxor) – the tomb of the overseer of brick-making slaves during the reign of Thutmose III.

"The painting shows such overseers armed with heavy whips.

Their rank is denoted by the long staff held in their hands and the Egyptian hieroglyphic determinative of the head and neck of a giraffe."

Now take note:

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Because of the name Raamses, many have assumed the Pharaoh Raamses II was the leader of Egypt during Moses' time.

However, that figure ruled far later than the chronology of the life of Moses and the Exodus from Egypt.

This city existed by this name before the rule of Raamses or was perhaps used later to refer to an earlier city.

Also this part of the book of Exodus is crucial in understanding the Bible's view of slavery.

The terms "slave" and "slavery" are used to mean a wide variety of things in Scripture.

Here, under the harsh treatment of Egypt, Israel experiences the same kind of "slavery" which modern readers assume when encountering that term.

This is forced, brutal, race-based, permanent, possessive slavery.

The term often used for this practice is "chattel slavery," where the subjects are treated as sub-human and lacking in any rights.

God's view of this practice will be made clear in His fierce judgment of Egypt, shown later in this same story.)

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

(This was God's purpose for Israel's time in Egypt.

Egypt served as a mother's womb for Israel, a place where they rapidly grew from a large clan to a mighty nation.

The nation could not grow this way in Canaan, because it was practically impossible to avoid intermarriage with the pagan and wicked inhabitants of Canaan.

But Egypt was so racially biased and had such an entrenched system of racial separation that Israel could grow there over several centuries without being assimilated.

This growth in the face of affliction has consistently been the story of God's people, throughout all ages – the more they are afflicted, the more they grow.

As the ancient Christian writer Tertullian said,

"The blood of the martyrs is the seed of the Church."

Suffering and persecution are like a great wave that comes upon a ship and looks as if it will destroy it; but the ship catches the wave and just uses it to speed along.)

13 And the Egyptians made the children of Israel to serve with rigour:

EXODUS 1 ISRAEL MULTIPLIES IN EGYPT

(Because God's purpose was to bless Israel and fulfil His role for them in His eternal plan, no amount of affliction could defeat His purpose.

The Egyptians tried their best through cruel slavery; but it did not work.

Actually the principle of Isaiah 54:17 proved true:

No weapon formed against you shall prosper.

The wickedness of the Egyptians could hurt the children of Israel but could never defeat God's plan for them.)

¹⁴And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

So apparently ...

There arose a new king we are told over Egypt, who did not know Joseph.

It is thought that Joseph reigned during what was called the Hyksos dynasties, but now they have been overthrown.

It was that Northern and Southern Egypt which were divided into two kingdoms, but they have been reunified and they no longer are indebted to Joseph, nor are they really caring about Joseph; it's been almost 200 years since he died.

The new Pharaoh, the new king said to his people:

Look, the people of the children of Israel are more and mighty than we:

Come, let us deal wisely with them; lest they multiply, and it happen, in the event of war, that they also join our enemies, and fight against us, and so go out of the land.

Now, the fear of the Pharaoh was that they would go out of the land.

The Israelites had provided a tremendous slave labour force for Egypt.

And so many of the great monuments in Egypt were built by the slave labour of the children of Israel.

The Egyptians were fearful of losing this labour core.

They were fearful that when an enemy would invade them that the Israelis would turn against them themselves, and Egypt could be overthrown.

Their presence now in Egypt posed a threat.

However, he was fearful of their leaving because of the loss of the tremendous labor force.

So therefore they set taskmasters over them to afflict them with their burdens.

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And they built for Pharaoh supply cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew.

And they were in dread of the children of Israel.

They began to really fear the children of Israel.

So the Egyptians made the children of Israel serve with rigor.

Harshness, literally.

And they made their lives bitter with hard bondage, in mortar, in brick, and in all manner of service in the field: all their service, in which they made them serve, was with harshness, rigor.

EXODUS 1: 15-21

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

(Of course these weren't the only midwives, but probably these were the leaders.

"Shiphrah and Puah are two good Hebrew names which mean something like 'beauty' and 'splendour' and it's very likely they were Jewish".

Prior to this time, Genesis mentioned midwives on two occasions.

- In Genesis 35:17, a midwife speaks to Rachel as she gives birth to Benjamin and dies.
- In Genesis 38:28, the midwife tied a scarlet thread around Perez's hand when he came out to indicate which twin was born first.

No other mention of midwives occurs beyond Exodus 1, leaving much unknown about their work in Old Testament times.

However, these verses reveal the important role of midwives, as well as their faithful response to God when faced with the ungodly demands of an evil political leader.)

¹⁶And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

(The mention of a "birthstool" literally means "two stones."

The birthstool was two bricks or stones placed under the buttocks of a woman in labor.

Later, the birthstool was an actual chair with an opening in the center where the baby would come out into the hands of a midwife.

The idea at hand is that the midwife is the first to hold the baby and discover its gender.

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So the king of Egypt commanded them to kill all the male babies, to utterly weaken and practically destroy the people of Israel within a generation.

Unfortunately, we see the command of Pharaoh as consistent with Satan's plan of Jew-hatred through the centuries, as an attack against God's Messiah and ultimate plan for Israel in His plan of redemption.

Satan knew that the Messiah – the Seed of the Woman, the One who would crush his head (Genesis 3:15) – would come from the children of Israel.

Therefore, he tried to destroy the whole nation in one generation by ordering all the male children killed.)

17But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

(Three observations should be made regarding these midwives.

First, the midwives "feared God."

Abraham was praised for fearing God in Genesis 22:12, leaving an example for his descendants. These women would rather obey God than men (Acts 5:29).

Second, the midwives risked their own lives to save the lives of the newborn sons of the Jews.

Not only were these women slaves, they were defying the orders of an absolute king.

Disobedience, even in secret, would have put their own lives at risk.

And yet, they absolutely refused to follow such evil orders, even when confronted about it later.

This concept of obeying God, even if it means defying men, will continue into the New Testament church in Acts 4:19–20.

Third, the midwives are specifically noted to have "let the male children live."

They could not bring themselves to put newborn boys to death.

As midwives, they regularly witnessed the amazing beauty of new life entering the world.

They also likely knew the experience of a stillborn child and the sorrow it brought to a family.

These midwives protected vulnerable infant lives and God honored their decision, blessing them with children of their own (Exodus 1:21).

The fact "God dealt well" with the midwives (Exodus 1:20) shows God's attitude regarding the value of newborn children.

These midwives acted on the same principle as did the persecuted apostles in Acts 4:19, when Peter asked the civil authorities:

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Whether it is right in the sight of God to listen to you more than to God, you judge.

This goes without saying that though generally we are called to obey the government and honor civic rulers in Romans 13:1-5, we are never called to put government in the place of God.

Therefore, if the government tells us to do something against God's will, we are to obey God first.)

18And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

(So the king confronted Shiphrah and Puah regarding this issue, asking them, "Why have you done this...?")

The next verse shares the response of the midwives, which in the context of the prior verses is clearly a lie.

They answered that the Hebrew women had their children before the midwives arrived (Exodus 1:19), yet verse 17 says the midwives refused to kill the children.

Amazingly God, apparently, approved of their difficult and risky decision (Exodus 1:20).

This is one of the rare situations in which deception led to saving innocent lives.

A similar situation is found when Rahab protects two Jewish spies visiting Jericho.

She lied to the soldiers and helped the two spies escape.

God honored Rahab as a result and her action was considered an act of faith rather than sin in Hebrews 11:31 & James 2:25.

Though lying is sin (Exodus 20:16; Ephesians 4:25), these two examples reveal times when God honored someone who lied to protect innocent lives.

As challenging as they may be, incidents such as these are still part of God's inspired Word and have to be considered when discussing ethical issues.)

19And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

(The claim presented to the king is that Jewish women are giving birth without a midwife, then hiding the newborn child to protect his life.

Of course later the king would address this excuse by adding the command to throw every Hebrew son into the Nile River (Exodus 1:22).

By expanding the command to all of Egypt, the king took away the ability of the midwives to oppose his plans.

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Interestingly also is that this command must have been limited according to some kind of time frame.

For example, Moses was hidden as a newborn to protect his life.

However, no mention is made regarding a similar situation for his older brother Aaron.

Aaron was likely born early enough to avoid being thrown into the Nile, though Moses was under threat of dying in this way.

God's sovereign plan allowed their births to occur at exactly the right times to allow His plan to unfold and bring Israel from slavery to freedom.)

²⁰Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

(God blessed their godly bravery in obeying Him before man)

²¹And it came to pass, because the midwives feared God, that he made them houses.

And so it was, because the midwives feared God, that He provided households for them.

The worse the persecution against God's plan to multiply the children of Israel in Egypt, the more God made sure the plan succeeded.

This is a wonderful example of the goodness and the power of God.

- Pharaoh said, "less" and God said, "more."
- Pharaoh said, "stop" and God said, "go."

If the battle were just between Pharaoh and the people of Israel, Pharaoh would have clearly won. But the real battle included God in the equation, and that changed everything.

God obviously won this battle; but He won His victory through some courageous individuals who were willing to stand up to the power of Pharaoh and do what was right.

He provided households for them:

The meaning of this is that,

"He blessed them with marriage and many descendants." Exactly this same phrase is used with reference to David's house in 2 Samuel 7:11.

Usually, midwives held their occupation because they had no children of their own.

Apparently this verse is also the final mention of midwives in Exodus or elsewhere in the Bible.

Despite their brief appearances in Scripture, midwives played an important role in ancient society.

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These women showed great courage to oppose the king's decree and protect new-born children.

In this case, their courage led to God blessing them with their own families, a treasure worth more than any amount of money, leaving a great legacy for these brave women.

EXODUS 1: 22

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Pharaoh's first command regarding infanticide was limited to the midwives (Exodus 1:16).

Now Pharaoh expands his command to "all his people," or all the Egyptians.

Every newborn Israeli son was to be thrown into the Nile River.

He essentially decreed for the mass genocide of all infant Jewish males.

The only other place the Bible notes a similar act was following the birth of Jesus in Bethlehem where king Herod sought to kill the baby Jesus to remove any threat of another king.

In Matthew 2:16–18; King Herod commanded the death of all male children two years and younger in the city.

Ironically, this very command from Pharaoh framed the life of the man who lead Israel out of slavery.

One of the boys born to a Hebrew family will be hidden in a basket in the Nile, and found by the Pharaoh's own daughter.

This child, raised with the benefits and support of Pharaoh's own household, is Moses, the man chosen by God to lead Israel's exodus from Egyptian bondage (Exodus 2:1–10).

This is one of many ways Jesus reflects the life of Moses.

- Both were born during a time in which the Jews were under oppression.
- Both miraculously escaped death as an infant.
- Both lived as immigrants in a land not their own.
- Both had a public ministry that brought people from bondage to freedom.

In many ways, Jesus represented a new exodus; and He is the one greater than Moses (Hebrews 3).

EXODUS 1 ISRAEL MULTIPLIES IN EGYPT

So the first chapter of Exodus is setting, now, the scene: as the children of Israel are multiplying, the Egyptians see them as a threat, they begin to afflict them, they make their labour more rigorous.

There are pictures from ancient Egypt of the Egyptians standing over these men who are laying bricks, holding a rod in their hand: the task masters, who, if a fellow started to slow down, would get a stripe across his back.

If he wasn't moving fast enough, a lash across his back with these rods.

And so the children of Israel were now being oppressed, they were being pushed beyond measure, and yet, in all of the obstacles, they continued to multiply exceedingly.

They continued to grow stronger. They continued to be a real threat to Egypt.

Thus, the first chapter lays the picture.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. How fast can 12 brothers grow into an "exceedingly strong" nation?

Let's assume each brother had 5 children and each of their children had 5 children.

Generation (1): $12 \times 5 = 60$, Generation (2): $60 \times 5 = 300$, Generation (3): $300 \times 5 = 1500$, Generation (4): $1500 \times 5 = 7500$, Generation (5): $7500 \times 5 = 37500$, Generation (6): $37500 \times 5 = 187000$, Generation (7): $187000 \times 5 = 937500$.

If we give 30 years between generations, 12 brothers could produce nearly 1 million children in roughly 200 years.

Obviously, some of the people in the earlier generations would die before reaching the full 200 years, but the death rate would not even come close to the multiplication factor of the birth rate.

2. God is Faithful to Keep His Promises.

The book of Exodus begins with God looking back to show how He fulfilled His promises to Abraham, Isaac, and Jacob

3. The Ruler of This World Seeks to Enslave You.

As God blessed the Jews, a new Pharaoh in Egypt feared that they might align themselves with Egypt's enemies, most likely the Hittites to the north

4. God Allows for Trials and Tribulations to Bring Spiritual Growth.

No matter how hard Pharaoh tried to oppress the Jews, he could not overcome the blessings that God had put upon His people.

EXODUS 1 ISRAEL MULTIPLIES IN EGYPT

5. Fear God by Hating Evil and Refusing to Submit to It.

After hard labor failed to decrease the number of the Jews, Pharaoh resorted to ordering the Jewish midwives to kill every Jewish baby boy at birth.

6. God's Power is Mightier Than the Evil One.

Despite Pharaoh's attempts to decrease the Jewish population, God caused it to grow.

7. God Blesses Those Who Stand for Righteousness.

In addition to blessing the Jews, God blessed the midwives who stood up to Pharaoh

8. Hope: God Has a Plan, Even When all Hope Seems Lost.

After the midwives had thwarted Pharaoh's plan to kill the Jewish boys at birth, his plans became more wicked. He ordered the Egyptian soldiers to throw every boy into the Nile river.

We will start from Chapter 2 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

EXODUS 1 ISRAEL MULTIPLIES IN EGYPT

- Be with you, bless you and keep you
 - May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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