

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

Genesis 15:13-16

¹³ And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. ¹⁵ And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."



Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality



By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46).

Here are the calculations, with 2 assumptions indicated by an asterisk:

603,550	Warriors over 20
+ equal number*	All other males
= at least 1 million	Total males
+ equal number*	Total females
= at least 2 million	Total population

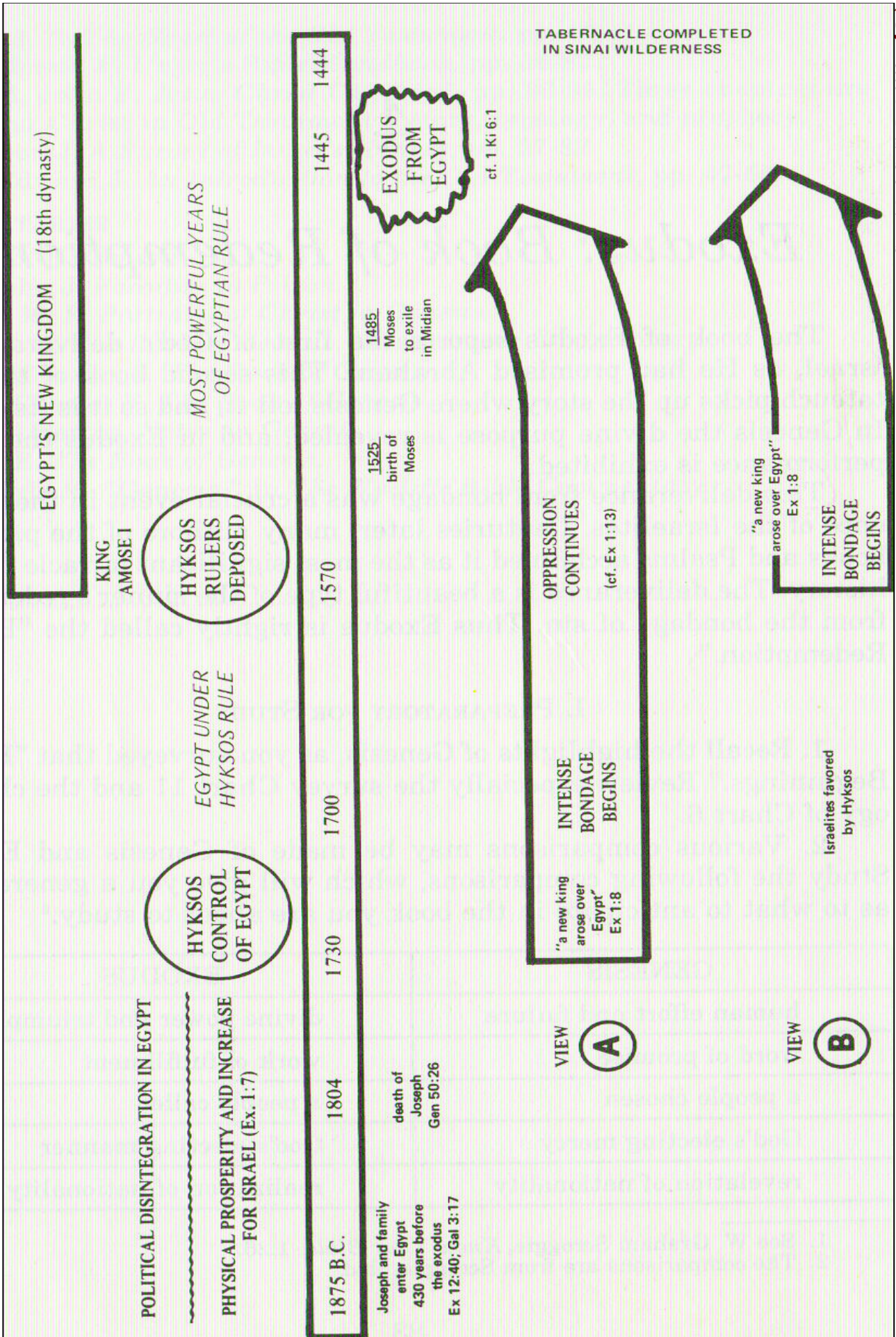


The date of the Exodus is traditionally taken to be 1445 BC. This is derived from 2 sets of facts:	
Arrival of Jacob & family in Egypt	1875 BC
Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years
	= 1445 BC
Beginning of Solomon's Temple	965 BC
Interval since the Exodus (1 Kg 6:1)	480 years
	= 1445 BC

But there are many difficulties in trying to ascertain the correct date. Some hold to the early date while others hold to a late date. For this study, I'll just follow the traditional early date but will remain open to any new research concerning other dating that can pull together all the verses with insight into the date of Exodus.



The Israelites in Egypt



Bondage			Redemption				Revelation				
Bondage in Egypt	Call of Moses	Plagues	Passover	Red Sea Crossing	Journey to Mount Sinai	Ten Commandments	Book of the Covenant	Plans for the Tabernacle	Priests and Levites	Golden Calf	Completion of the Tabernacle
1	3	7	11	13	16	19	21	25	28	32	35 40
Incubation of the Nation			Inception of the Nation				Infancy of the Nation				
Preparation			Redemption				Instruction				
Bondage and Oppression			Deliverance and Provision				Law, Pattern and Construction				
God's People Enduring Bondage			God's Grace in Redemption				God's Glory Manifested in Worship				
Israel in Egypt			Israel to Sinai				Israel at Sinai				
430 years (15%)			2 months (30% of Exodus)				10 months (55% of Exodus)				

Author: Moses (Ex 20:25 with Josh 8:30-32; 1Kg 2:3; Ezra 6:18; Dan 9:11; Mal 4:4; Mk 7:10; 12:26; Lk 20:37; Jn 1:45; 5:46;47; 7:19,22,23; Rom 10:5...)

Date: c. 1445 BC. Covers the period from the arrival of Jacob in Egypt to the erection of the tabernacle 431 years later in the wilderness

Theme: Redemption and Deliverance through the shedding of blood & by the power of God to Worship Him (Ex 6:6-8)

Purpose: 1) to portray the birth of Israel as the nation to bring God's rule on earth; 2) to record Israel's redemption under Moses' leadership, 3) to expose the falsehood of idolatry, 4) to teach obedience to God is necessary for a redeemed and set apart people

Key Word:

deliver (2:19; 3:8; 5:23; 6:6;12:27; 18:4, 8, 9, 10)

Key Phrase:

"As the LORD (had) commanded Moses" (12:28,50; 16:34; 39:1,5,7, 21,26,29,31; 40:19,21,23,25,27,29,32)

Bondage		Redemption				Revelation							
1	Bondage in Egypt	7	Plagues	19	Ten Commandments	25	Plans for the Tabernacle	32	Priests and Levites	35	Golden Calf	40	Completion of the Tabernacle
Incubation of the Nation		Inception of the Nation				Infancy of the Nation							
Preparation		Redemption				Instruction							
Bondage and Oppression		Deliverance and Provision				Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption				God's Glory Manifested in Worship							
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 - 4) to teach obedience to God is necessary for a redeemed and set apart people

Introduction to Exodus



Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed

- 1:1-7 The Setting
- 1:8-14 The Slavery
 - v8 The Pharaoh
 - v9-10 The Plot
 - v11-14 The Persecution
- 1:15-22 The Slaying
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 - v17 The Contravention
 - v18 The Consternation
 - v19 The Cleverness
 - v20-21 The Commendation
 - v22 The Command

Exodus 1-18: The Redemption of God's People from Egypt



Exodus 1:1-7 The Setting

1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 And all the persons who came from the loins of Jacob were seventy in number, **but** Joseph was *already* in Egypt. 6 And Joseph died, and all his brothers and all that generation.

Exodus 1:1-22 A Deliverer Needed

 Entrusting the Word to the Faithful

Apparent insignificance (1:1-7)

These verses tell us first that the book of Exodus is a continuation of the Genesis story. **Genesis 46:8-27** similarly lists the sons of Israel who came to Egypt, along with their households, or families, giving the total number as 70. The last verses of Genesis are also concerned with Abraham's offspring and their future (**Genesis 50:22-26**). Exodus picks up the thread. Right away we see that Exodus, then, concerns the descendants of Abraham. The apparent problem is that these descendants don't seem to be receiving any answers to God's glorious promises for them. God promised first and foremost that he would be God to Abraham and his descendants (**Genesis 15:1, 17:7**), but he seemed fairly inactive. Abraham's descendants, who were to be a multitude living in the promised land and dispensing God's blessing to other nations (**Genesis 12:1-3, 7**), were a ragtag bunch of 70 living in Egypt and not proving to be much of a blessing. **The question then becomes, "What about the people of God whom God promised to bless?"**

<http://www.pbbc.org/files/messages/10399/exo001.html>

At first, everything seems fairly insignificant. There are 12 sons and 70 people. From our perspective, they don't amount to much. But these numbers are extremely significant. **The number 12 throughout scripture is often equated with the people of God.** Not only were there 12 sons of Israel, who comprised the people of God, there were 12 disciples of Jesus who did so as well. **Seven is often used as a number of completeness, being most evident in the number of days of creation. Seven multiplied by 10 simply intensifies the concept of completeness. In Genesis 10, when God started over, giving mankind another chance after the flood, there were 70 nations. And that is precisely what he's doing with the sons of Israel: starting over with mankind, this time with one nation through whom he plans to bless the world.** The numbers may not seem inspiring from our perspective, but from God's perspective they are perfect.

<http://www.pbbc.org/files/messages/10399/exo001.html>

Exodus 1:1-7 The Setting

7 **But** the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, **so that** the land was filled with them.

Exodus 1:7 makes it clear that **what God has in mind for Israel is nothing less than a new creation**. Israel is the new Adam. This verse is reminiscent of God's charge to the first man and woman in Genesis 1:28. In fact, four of the same words appear in each verse: "fruitful," "multiply," "land" (translated "earth" in Genesis) and "fill."

Exodus 1:1-22 A Deliverer Needed



Entrusting the Word to the Faithful

...The biggest explosion that the earth can produce comes from its smallest parts: atoms. The Lord says through the prophet Zechariah, "**For who has despised the day of small things?**" (**Zechariah 4:10**). Certainly, not the Lord. We may feel small, like nobodies. Far from despising us, the Lord wants to give birth to explosive new growth in our lives. As he made Israel physically fruitful in Egypt, he wants to make our lives spiritually fruitful, so that we "bear much fruit" (John 15:8), bear fruit "in every good work" (Colossians 1:10) and bring forth the "fruit of the Spirit" (Galatians 5:22-23), impacting people through our love for them.

The Exodus creation sounds even greater than the Genesis creation, adding words such as "increased greatly" and "exceedingly mighty." **If we open our eyes, we will see that God is always doing something greater than what he's done before.** What God does in our lives today is better than what he did yesterday.

<http://www.pbbc.org/files/messages/10399/exo001.html>



Far from pining for "the good old days," we should seize God today, knowing that he is doing something greater today and will do something greater still tomorrow. **So it's never too late for a new start, even for lives that have been apparently trashed. He is constantly creating and re-creating.**

The answer to the question, "What about the people of God?" is another question, "Who is God?" It is a question that the book of Exodus, as we can see even in the first chapter, answers emphatically. **God is all-powerful, and God is actively for us, creating and re-creating, giving birth to great things.**

Accompanying any birth, however, are labor pains. Israel endures such labor pains, and so do we.

<http://www.pbbc.org/files/messages/10399/exo001.html>

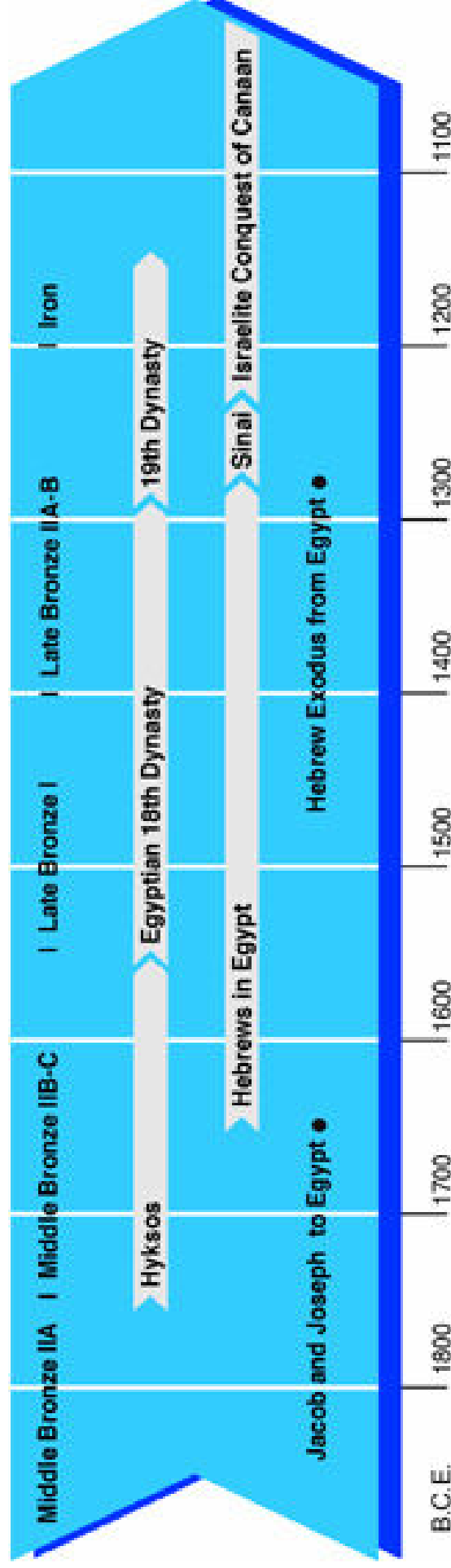
Exodus 1:8-14 The Slavery

The Pharaoh (v8)

8 Now a new king arose over Egypt, who did not know

Joseph

The 17th Dynasty, the Hyksos, were foreigners and “strangers” in the land as were the Jews but the 18th Dynasty was Egyptian and their rulers expelled foreigners from the land.



Exodus 1:1-22 A Deliverer Needed

 Entrusting the Word to the Faithful

In verse 7, things seem to be looking up. God is giving birth, showing himself faithful to his promises. But then a new king comes along.
We may catch glimpses of God in our lives. Perhaps a new job, a new living arrangement, a new ministry or a new relationship breeds hope, leading us to believe that God has not forgotten us. And just when we seem to be turning a corner, something akin to a new king comes along and flattens us. Hope is crushed, and God seems uninterested.

... This new king, however, didn't know how Joseph had blessed Egypt. So Joseph's people were unappreciated and overlooked.

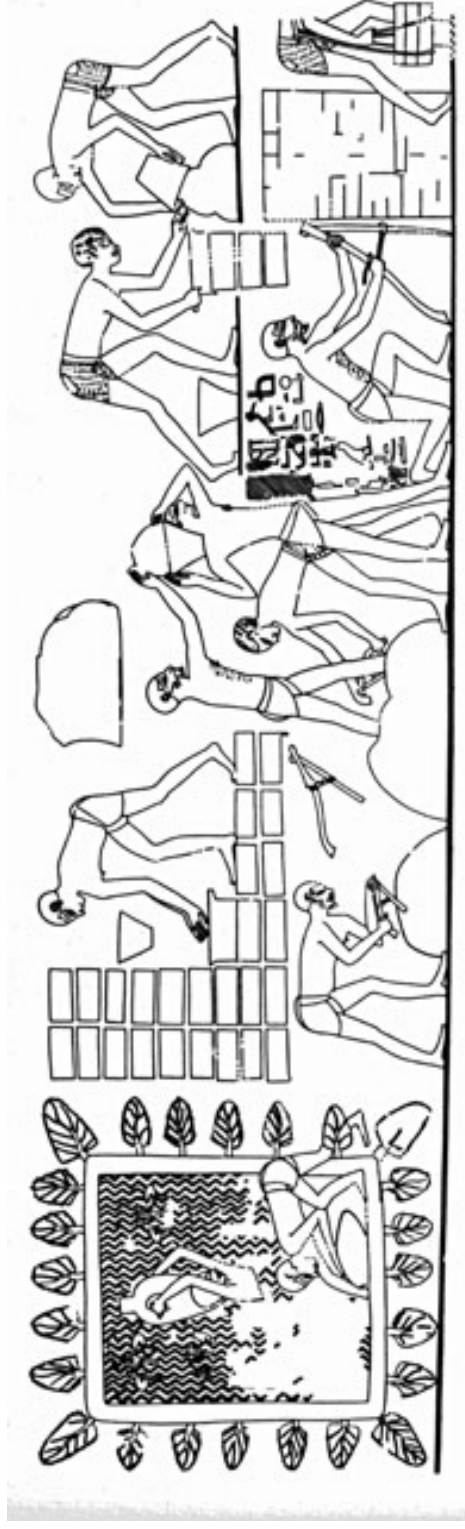
We may feel that we have a lot to offer in a career, a ministry or a relationship. There are wonderful qualities that God has built into each of us. But much of the time we go unappreciated and overlooked. This new king didn't "know" Joseph. We may feel that no one really "knows" us. Therefore, we feel unrecognized and passed over....

<http://www.pbc.org/files/messages/10399/exo001.html>

Exodus 1:8-14 The Slavery

The Plot (v9-10)

9 And he said to his people, “**Behold**, the people of the sons of Israel are more and mightier than we. 10 Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land.”



Exodus 1:1-22 A Deliverer Needed

 Entrusting the Word to the Faithful

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Admittedly, there are **two schools of thought** concerning the date of the Exodus (i.e., the early date and late date theories). Proponents of the late date theory (1290 B.C.) are clearly in the majority, but they reject clear Biblical statements with reference to the date of the Exodus. Therefore their arguments in favor of a particular pharaoh will not be considered in this article.

In I Kings 6:1 the Scriptures say: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month that he began to build the house of the Lord." One can readily see that the times for both the Exodus and the beginning of the Temple have been specifically stated in God's Word. Scholars have identified the fourth year of Solomon's reign as **966 B.C.** (Gleason, *A Survey of Old Testaments Introduction*, 1974, p. 223). **Using this 966 B.C. date, we find that the Exodus took place in 1445 B.C.** Now, if this information is correct, the Exodus occurred in the third year of the reign of the pharaoh Amenhotep II.

Who was the Pharaoh of the Exodus? by Allan Turner
(allanturner.com/pharaoh.html)



Entrusting the Word to the Faithful

Before concluding that Amenhotep II was, indeed, the pharaoh of the Exodus, we will need to study further other evidence that can be presented. For instance, when comparing Exodus 7:7 with Acts 7:23, we learn that Moses was in Midian approximately forty years. **Assuming the pharaohs mentioned in Exodus 1:8, 22 and 2:23 are all the same person, he would have had to reign for over forty years. Amenhotep's predecessor, Thutmose III, is the only pharaoh within the time specified in I Kings 6:1 who reigned long enough (54 years) to have been on the throne at the time of Moses' flight and to die shortly before his return to Egypt. This would make Thutmose III the pharaoh of the Oppression and Amenhotep II the pharaoh of the Exodus.**

History tells us that for several years after 1445 B.C. Amenhotep II was unable to carry out any invasions or extensive military operations. This would seem like very strange behavior for a pharaoh who hoped to equal his father's record of no less than seventeen military campaigns in nineteen years. But this is exactly what one would expect from a pharaoh who had lost almost all his cavalry, chariotry, and army at the Red Sea (Exodus 14:23, 27-30).

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Furthermore, we learn from the Dream Stela of Thutmose IV, son of Amenhotep II, that he was not the legitimate successor to the throne (J.B. Pritchard (ed.), *Ancient Near-Eastern Texts*, p. 449). This means that Thutmose IV was not the firstborn son, who would have been the legitimate heir. The firstborn son of Amenhotep II had evidently died prior to taking the throne of Egypt. This would agree with Exodus 12:29 which says the pharaoh's first-born son was killed during the Passover.

If the Exodus did take place in 1445 B.C., forty years of wilderness wandering would bring us to 1405 B.C. for the destruction of Jericho. Interestingly enough, John Garstang, who excavated the site of ancient Jericho (city "D" in his survey), came to the conclusion that the destruction of the city took place around 1400 B.C. (Garstang, *The Story of Jericho*, 1948, p. 122). He also concluded that the walls of the city toppled outward, which would compare favorably with Joshua 6:20....

Although the final verdict is not yet in, we can be reasonably sure that Amenhotep II was the pharaoh of the Exodus.

Who was the Pharaoh of the Exodus? by Allan Turner
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Thutmose III



According to Jonathan ben Uzziel, “Pharaoh slept, and saw in his sleep a balance, and beheld the whole land of Egypt stood in one scale, and a lamb in the other and the scale in which the lamb was outweighed that in which the land of Egypt was. Immediately he sent and called all the chief magicians and told them his dream. And Jannes and Jambres were chief of the magicians, opened their mouths and said to Pharaoh, “A child is shortly to be born in the congregation of the Israelites whose hand shall destroy the whole land of Egypt.” Therefore Pharaoh spoke to the midwives...”



Amenhotep II

- Ahmose I (1567-1546 BC)**
- Amenhotep I (1545-1526 BC)**
- Thutmose I (1526-1512 BC)**
- Thutmose II (1512-1504 BC)**
- Thutmose III (1504-1450 BC)**

**/ Hatshepsut (1504-1482, stepmother & co-regent)
= Napoleon of Ancient Egypt = Pharaoh of the Oppression**

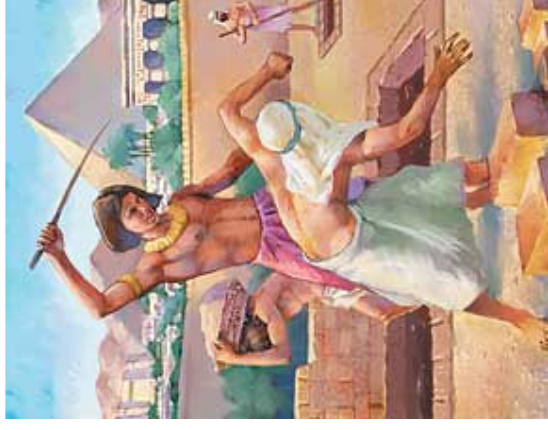
**Amenhotep II (1450-1425BC) = Pharaoh of the Exodus
Thutmose IV (not the firstborn)**



Exodus 1:8-14 The Slavery

11 **So** they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses.

12 **But** the more they afflicted them, the more they multiplied and the more they spread out, **so that** they were in dread of the sons of Israel. 13 **And the Egyptians compelled the sons of Israel to labor rigorously; 14 and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.**



The Persecution (v11-14)

Exodus 1:1-22 A Deliverer Needed

 Entrusting the Word to the Faithful

It's not difficult to see in this and other Egyptian kings a picture of Satan. Like Satan, the king violently opposes God's people. Like the serpent in the garden, the king is wise, or crafty, in his opposition to God's people (**1:10, Genesis 3:1**). Like Satan, he mimics God: As God placed (Hebrew: *shom*) his man in paradise (**Genesis 2:8**), Satan appoints (*shom*) taskmasters over God's people (**1:11**).

Satan is violently opposed to God's people and will stop at nothing in attempting to thwart God's purposes for them. He is especially active in his opposition to new life in God's people. If God's people begin to be fruitful, Satan gets out his ax and starts chopping at the root. That's why often new growth in our lives and in our churches is accompanied by new affliction. Satan hates the new things God is doing and knows that we are most vulnerable at the outset. Just as the Israelites were a threat to the Egyptian king (**1:9**), so we, as God's people, are a threat to Satan.

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But Satan can't win. First, he's fighting the wrong foe. It's not God's people he has to worry about but God himself. The Lord is a warrior who fights for his people (15:3). Second, even if he were fighting the right foe, he still can't win. If the Lord is a warrior, Satan loses.

But he won't go down without a fight. So for the Israelites, things go from bad to worse. It's one thing to be unappreciated; it's quite another to be opposed. Perceiving their growing numbers to be a threat, the king takes harsh and ever-intensifying measures. He forces them into hard labor, making them build the cities of Pithom and Raamses. Then he made them labor "rigorously," or ruthlessly. The taskmasters he appointed over them were brutal and hated... Something of the hardships that a brick maker endured can be seen in an Egyptian text known as "The Satire on the Trades": "He is dirtier than vines or pigs from treading under his mud. His clothes are stiff with clay; his leather belt is going to ruin. Entering in the wind, he is miserable. ... His sides ache, since he must be outside in a treacherous wind. ... His arms are destroyed with technical work. ... What he eats is the bread of his fingers, and he washes himself only once a season. He is simply wretched through and through."

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Perhaps there are times when we feel "simply wretched through and through." We want to use our lives to build a strong tower for people to find refuge in, but we feel trapped into building cities for Satan that afflict people. We want our lives to be fruitful, but sometimes it seems that we hurt people more than we help them. And we're miserable.

But we're not looking closely enough. The more the Egyptians afflicted the Israelites, the more they multiplied. The text doesn't tell us how this happened. But we don't have to crane our necks to see that **God is causing growth despite the affliction**. In fact, there is a correlation between affliction and growth. The greater the affliction, the greater the growth. The king's plan not only fails, it backfires.

Affliction and growth not only coexist, affliction contributes to growth. When we feel so oppressed, we may feel that God is inactive and the growth is non-existent. But it's not true. God is bringing increase, but we can't see it, because all we see is our pain.

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The increase often comes when we learn that Christ has borne our burdens. The Hebrew noun for "hard labor" (1:11) stems from the verb for "bear," which appears in connection with the activity of the Servant of the Lord in Isaiah 53: "Surely our griefs he himself bore" (Isaiah 53:4); "He will bear their iniquities" (Isaiah 53:11). The Servant of the Lord, of course, is none other than Christ, who we discover in penetrating ways amid affliction to be the one who bore our sins. As we appreciate Christ more, we understand that affliction is well worth it.

John Toland, in a biography titled simply "Adolf Hitler," ends his study by saying that Hitler succeeded in bringing to pass the very thing he was trying to prevent. He attempted to exterminate the Jews, but three years after he committed suicide, the state of Israel was formed, in large part because of his effort to exterminate them. So it is with Satan's opposition to the people of God. He can't win. God uses Satan's opposition for great things.

Still, the enemy won't give up. If plain affliction won't work, he'll opt for outright destruction.

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Exodus 1:15-22 The Slaying

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was named **Shiphrah** (=fair), and the other was named **Puah** (=splendid); 16 and he said, “When you are helping the Hebrew women to give birth and see them upon the birthstool, **if** it is a son, **then** you shall put him to death; **but if** it is a daughter, **then** she shall live.”

1st instance of “civil disobedience” (Rom 13:1-7, cf. Acts 5:29. See Daniel 1, 3, 6)

17 **But** the midwives feared God, and did not do as the king of Egypt had commanded them, **but** let the boys live.

The Charge
(v15-16)

The Contravention (v17)

Exodus 1:1-22 A Deliverer Needed



Things get progressively worse for God's people. First, they seemed insignificant. Then they were overlooked. Then they were afflicted. Now destruction looms. The king attempts to have the sons killed because it is boys who grow up to be warriors, and he was worried that the Israelites would ally themselves with another nation and fight against Egypt (1:10).

Once again, the handiwork of Satan is evident. Beginning in **Genesis 3:15, when God declared that the serpent and the promised "seed" of the woman would war against each other, Satan tried to snuff out the seed. The seed through whom God's blessing would come is Christ, who was to be a descendant of the woman (**Genesis 3:15**), Abraham (**Genesis 22:18**) and David (**2 Samuel 7:12**). Cain killed Abel, but God answered with Seth (Genesis 4:8, 25). The wicked Athaliah killed all the royal offspring, but God answered with Jehoshabeath, the king's daughter, who hid one son, Joash, through whom the Savior would come (2 Chron. 22:10-11).**

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When Jesus was born, Herod slew all the male children near Bethlehem, but God answered with an angel, who told Joseph to flee to Egypt (Matthew 2:13-18). Satan, appearing as a red dragon, himself is depicted as ready to devour Christ, but God answers by enthroning him (Rev. 12:3-5).

In similar fashion, the Egyptian king tries to kill all Hebrew male children at birth, but God answers with two midwives. The king was worried about thousands of Hebrew men fighting against him; he should have been worried two Hebrew women who feared God.

The two midwives are juxtaposed against the two cities. The king builds two cities, but God has all along been building two women. One of the cities, Raameses, was known for its beauty. One of the women is named Shiphra, which means "beauty."

In this account, the name of the powerful Egyptian king is never mentioned. But the text prominently names two lowly midwives. The author leaves no doubt who had the greater impact.

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Exodus 1:15-22 The Slaying

18 **So** the king of Egypt called for the midwives, and said to them, “Why have you done this thing, and let the boys live?”

The Consternation (v18)

19 And the midwives said to Pharaoh, “**Because** the Hebrew women are not as the Egyptian women; **for** they are vigorous, and they give birth before the midwife can get to them.”

The Cleverness (v19)

Exodus 1:1-22 A Deliverer Needed

Exodus 1:15-22 The Slaying

20 **So** **God** was good to the midwives, and the people multiplied, and became very mighty. 21 And it came about **because** the midwives feared **God**, that **He** established households for them.

The Commendation (v20-21)

22 **Then** Pharaoh commanded all his people, saying, “Every son who is born you are to cast into the Nile, and every daughter you are to keep alive.”

The Command (v22)

Exodus 1:1-22 A Deliverer Needed

 Entrusting the Word to the Faithful

Assuming that the midwives' report about the Hebrew women is true, and there is every reason to believe that it is, **the women are said to be "vigorous," a word related to the word "life" and meaning something along the lines of "having the vigor of life."** Again, in the midst of intense affliction, we see life. **Affliction doesn't prevent us from living vigorously, confidently trusting in God.**

God was good to the midwives and gave them households, or families, not because they let the boys live but because they "feared God" (1:21). **Their obedience was a simple outgrowth of their relationship with God. God is a "rewarder of those who seek him" (Hebrews 11:6).**

The more important outgrowth of their faith was what God did with it - "the people multiplied and became very mighty" (1:20). Again, the king's opposition backfires. **As affliction intensifies, so does God's blessing.**

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Like the Israelites, we may experience something beyond affliction. It may seem that we're on the verge of destruction. It may seem that we have nothing left to live for. The weight of life seems poised to crush us. **But God is poised to answer with a midwife. A midwife brings forth physical life. A spiritual midwife brings forth spiritual life. Perhaps he'll give us just one friend who can offer just enough comfort who speaks just enough encouragement so that we hang on to the Lord and his faithfulness.**¹¹¹

In the king's final assault against God's people, he orders that all the male children be cast into the Nile. God answers this assault in Exodus 2, by preserving Moses, whom he would raise up to deliver the Hebrews from bondage.

<http://www.pbbc.org/files/messages/10399/exo001.html>

Egypt is not a nice place. In our spiritual Egypts, we feel insignificant, we are unappreciated, we endure increasing affliction and we may even feel on the verge of destruction. But at each point, God is there. God answers. God gives increase. God's purposes for his people cannot be thwarted. His purposes advance despite intensifying affliction.

Egypt, and all the desperation it represents, then becomes... the place where new life springs forth and fruitfulness busts loose. Things may get worse before they get better.

"Those who sow in tears shall reap with joyful shouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him" (Psalm 126:5-6).

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Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed

- 1:1-7 The Setting
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 - v18 The Consternation
 - v19 The Cleverness
 - v20-21 The Commendation
 - v22 The Command

Exodus 1-18: The Redemption of God's People from Egypt

