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**C0603 – January 18, 2006 – Exodus - Chapter 1**

With this book I want to accomplish three basic things. First, I want to emphasize the historicity of the events. I want to do this because the historicity of these events is being undermined in the secular media. So, I want to impress upon you that these events are real, historical works of God in space and time and if you were there with a video camera you could have recorded them. Second, I want to emphasize the doctrines related to these historical events. I want the historic events to form a vivid picture in your imagination, a picture that you can hang doctrines on. Doctrine is not just abstract ideas in our brains that we theorize about. Doctrine is rooted in the historical events of scripture and if you allow your minds eye to vividly imagine these events then you'll be able to see what doctrines we ought to connect with our daily circumstances. Third, I want to give you practical application. All Scripture was not written *to* us but all Scripture is *for* us. The Book of Exodus was written *to* Israel but its timeless principles are written *for* the Church. So, the three things I want to emphasize are the historicity of the events, the doctrines related to these events, and practical application of timeless principles.

Now, Exodus 1-4 is God's preparation of the nation of Israel and Moses. God is going to permit Israel's oppression to increase for the purpose of implanting in the nation's heart a desire for deliverance. Then God is going to prepare Moses to be the deliverer. This is how God often works in unbeliever's lives. He will allow their circumstances to get worse and worse and this stimulates the need and desire for deliverance. When Christ, the deliverer, is presented they now have an object for their faith and deliverance may occur.

Chapter 1 describes how God builds the small *family* of Abraham, Isaac, and Jacob into a mighty *nation* in spite of the Pharaohs oppressive strategy to reduce the number of Israel. The strategy is satanically inspired and the Pharaohs develop four tactics to accomplish the strategy.<sup>i</sup> The chapter is divided into three sections of seven verses each and then a fourth section of one verse.

## **I. Israel in Egypt (1:1-12:51)**

### **A. Chapter 1: God Builds a Nation During Oppression (1:1-22)**

- 1. Historical Link with the Past (1:1-7)**
- 2. Pharaoh's 1<sup>st</sup> & 2<sup>nd</sup> Tactics: Sap Strength by Hard and Severe Labor (1:8-14)**
- 3. Pharaoh's 3<sup>rd</sup> Tactic: Murder via Hebrew Midwives (1:15-21)**
- 4. Pharaoh's 4<sup>th</sup> Tactic: Murder via Egyptians (1:22)**

The first seven verses connect Exodus with Genesis reminding us who went down to Egypt and when (cf. Gen. 48:8-26). Verses 8-14 reveal Pharaoh Ahmose I (1567-1546BC) two tactics designed to sap the strength of the Hebrews so they would not procreate. Verses 15-21 reveal Pharaoh Thutmose I (1526-1512BC) tactic of covertly murdering the Hebrews baby boys by way of the Hebrew midwives. Verse 22 reveals his tactic of desperation; overt murder of Hebrew baby boys by way of any and all Egyptians throwing them into the Nile River.

The historical events in this chapter cover a period of 320 years from 1845 when Jacob and his family entered Egypt until 1526 when Thutmose I began to enforce the genocide of baby boys. The chapter gives a wonderful picture of God's faithfulness to His covenant promises as well as insight into Satan's strategy against God and His people.

## **I. ISRAEL IN EGYPT (1:1-12:51)**

### **A. CHAPTER 1: GOD BUILDS A NATION DURING OPPRESSION**

#### **1. HISTORICAL LINK WITH THE PAST (1:1-7)**

<sup>1</sup> **Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household:**

<sup>2</sup> **Reuben, Simeon, Levi and Judah;**

<sup>3</sup> **Issachar, Zebulun and Benjamin;**

<sup>4</sup> **Dan and Naphtali, Gad and Asher.**

<sup>5</sup> **All the persons who came from the loins of Jacob were seventy in number, but Joseph was *already* in Egypt.**

<sup>6</sup> **Joseph died, and all his brothers and all that generation.**

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

v. 1. The first word **now** is a connecting conjunction put there to indicate that ‘Exodus’ is a continuation of Genesis in the historical narrative. Indeed, ‘Exodus’ would not make much sense without Genesis preceding it. Moses finds it fitting to mention the exact names of the sons of Israel who came to Egypt with Jacob.<sup>ii</sup> ‘Jacob’s’ name was changed to Israel by God in Genesis 32:28.<sup>iii</sup> While Jacob means “supplanter”, Israel means “one who contends with God”. Israel became the title of the whole nation descended from Jacob.<sup>iv</sup> As such the descendants of Ishmael and Esau are excluded. Their descendants make up the Arab nations which are at constant enmity with Israel. The nation of Israel alone was God’s chosen people. As the name implies, Israel has contended with God for centuries and will wrestle with Him one last time during the Tribulation. As the angel of the Lord injured Jacob in the wrestling match so YHWH will injure the nation of Israel one last time in the Tribulation. The result will be the submission of Israel to God’s Messiah, Jesus, and so all Israel will be saved (Rom 11:26). But here we have only the beginnings of this nation, a small family of 70 coming down to Egypt with Jacob. Why had they come to Egypt? They had come to Egypt to get grain because a famine had spread into Canaan.<sup>v</sup>

In vv. 2-4 Moses lists the 12 sons of Jacob in three series (v. 2 is series one, v. 3 is series two, and v. 4 is series three). Verse 2 records the first four children of Jacob by Leah. Reuben [behold a son!], Simeon, Levi, and Judah [praised!]. After these four sons were born Leah’s womb was temporarily closed. and then she bore her fifth and sixth children; Issachar [there is recompense] and Zebulun, the first two of the second series in v. 3.

When Leah’s womb was opened she had Issachar and Zebulun. So, the first six children are Leah’s. Benjamin [son of the right hand] was the son of Rachel and the youngest son of Jacob.

In v. 4 we have the children of the sons of two handmaids Bilhah: Dan [judge] and Naphtali, as well as Zilpah’s sons: Gad and Asher [happy one]. Notice that God started this thing with what the modern world calls a “blended” family. Jacob had children with four different women. This must have caused some interesting and abnormal dynamics. But it is important to note that God doesn’t start with perfect people; He starts with imperfect people and makes them perfect by His grace. By this time these 12 sons had grown and had families of their own. Together they all went to Egypt in 1845BC.

v. 5. After Moses listed the 12 sons of Jacob he gives the total number of souls (Heb = *nephesh*) who came from Jacob’s loins.<sup>vi</sup> 70 souls went down and this number includes Joseph who was already in Egypt.<sup>vii</sup>

v. 6. But this did not mean that the small family decreased in number. They actually increased greatly. By verse 8 we will have crossed a period of 278 years. During this time, God graciously increased the Israelites.

v. 7. God uses seven different Hebrew words to describe the increase in the Israelites. Seven is the number of perfection and as such shows that the increase is the work of God.

1. fruitful
2. teemed
3. multiplied
4. vast
5. abundance
6. mighty
7. filled

“Harmonious perfection is implied here, with the object of teaching us that all that happened was brought about by the will of God in conformity with His predetermined plan.”<sup>viii</sup> And what predetermined plan is God carrying out? He is fulfilling His covenant promises to Abraham.

**Genesis 12:1-3** Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; <sup>2</sup> And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; <sup>3</sup> And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

God promised to make Abram “a great nation” and here we see that God is faithful to His covenant promises. God added details to this promise when He told Jacob that He would make them a great nation in Egypt.

**Genesis 46:3** "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.

So, chapter 1 is the outworking of the Abrahamic Covenant. Therefore, the numerical increase of Israelites over the first 278 years in Egypt demonstrates the first attribute of God in Exodus: faithfulness. God is faithful to His covenant promises. In the NT there are over 1,000 promises of God to the NT saint. We can trust that every time we

appropriate those promises by faith He is faithful to answer. God is always reliable. We can always rely upon Him. We should never rely upon ourselves. God was already showing Israel that He was faithful to His covenant promises. They began with just 70 people and in just 278 years they outnumbered the Egyptians (v 9). Obviously God was giving the increase and making them “a great nation”. Since God’s covenants to Israel provide the structure of human history there is no doubt that this historical increase is pivotal to world history and redemption.

They became so numerous that the king of Egypt referred to them as a “people” in v. 9. They had grown so much that they “**filled the land**”. They were taking over Egypt by sheer numbers. We do not know exactly how many Israelites there were at this time, but we do know that just 122 years later they numbered ~ 2 million (Exod 12:37).

## **2. TACTIC 1 AND 2: HARD LABOR AND SEVERE LABOR (1:8-14)**

**<sup>8</sup> Now a new king arose over Egypt, who did not know Joseph.**

**<sup>9</sup> He said to his people, "Behold, the people of the sons of Israel are more and mightier than we.**

**<sup>10</sup> "Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land."**

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

**<sup>12</sup> 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.**

**<sup>13</sup> The Egyptians compelled the sons of Israel to labor rigorously;**

**<sup>14</sup> 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.**

v. 8. This means more than simply “a new king”, it is a new Dynasty, the Hyksos rule had ended under the rebellion of Seqenenre II (~ 1600-1567BC). Now a native Egyptian took the throne and the 18<sup>th</sup> Dynasty began. The Pharaoh was Ahmose I, the year 1567BC.<sup>ix</sup> “The implication of the statement that Pharaoh "did not know Joseph" in the Hebrew text is that he did not want to know about him.”<sup>x</sup> He remembered Joseph no doubt but it was not expedient to keep this in his memory. He wanted to shun all past ties between Egypt and the Hebrews. He wanted to make a name for himself by building an empire and

extending Egypt's borders. He needed workers to accomplish this. A multitude of Hebrews were at-hand. He seized them as his slaves.

v. 9. The political change made by the new king is clearly portrayed here in a simple dialogue between him and his people. The king begins by stating a fact: that **the people of the sons of Israel are more and mightier than we.**<sup>xi</sup> Pharaoh is afraid that the Hebrews will recognize that they are greater than the Egyptians and will rebel. If this happened Ahmose I would not make a name for himself and his empire would not be built. Something must be done to secure his rule over them. "The miraculous increase of the Israelites produced the first outcroppings in history of anti-Semitism. But that increase always has taken place under oppression and persecution. When they were oppressed, God's time for deliverance drew near."<sup>xii</sup>

PRINCIPLE: anti Semitism - any discrimination, hostility, or prejudice against the Jews (Webster's). The anti Semitic spirit of the world is a continual reminder that the Israelites are God's chosen people.<sup>xiii</sup> The hatred originated in the garden of Eden when the first good news of a Redeemer was announced (Gen 3:15). Satan has always been in the world since the promise of a Redeemer. His presence is manifest in the many forms of hatred against the Jewish people. The most extreme form of anti Semitism will come during the Great Tribulation when Satan indwells the AntiChrist. This cannot take place until the "restraining" ministry of the Holy Spirit is removed.

Thus, the basic hatred stems from Satan, the god of this world. Two kinds of people manifest this hatred: 1) unbelievers and 2) carnal believers. The object of the hatred is either the Jews or Christ Himself. The first goal of Satan was to keep the Christ from coming into the world. There are several examples of this in the OT. Since this failed Satan's goal is to destroy the Jews since Christ came from the Jews (Rev 12).

In our context Pharaoh is a type of Satan. He embodies the spirit of Satan. He is attempting to shut down the kingdom God is building in Israel by establishing his own kingdom. It is clear that Pharaoh's strategy and tactics are satanically inspired.

v. 10. The Satanically inspired strategy is revealed in verse 10. Let us devise a shrewd plan that will keep the Israelites from increasing in number. This plan is a direct contradiction to God's plan to multiply Abram's descendants. God promised to make Abram "a great nation". If Satan's plan can be fulfilled through the Egyptians then it will demonstrate that God is unable to keep His promises and therefore that God is not faithful. It will also demonstrate that God is not all powerful but Satan is all powerful.

If the Hyksos people want to return and take Egypt then in all likelihood they will strike a bargain with the Hebrews; the Hebrews will fight for freedom to depart from the land. If this happens the Pharaoh would not make his name great, his dynasty would end and his empire would not be built. It is crucial to keep the Hebrews in subjection and the best way to do this is to decrease their numbers.

PRINCIPLE: Satan is Primarily a Shrewd Deceiver and Destroyer. He wants to deceive the Gentile nations into destroying Israel. This will be re-visited during the Great Tribulation, a period of tribulation so great that nothing like it has occurred since the beginning of the world nor ever will; so great that if those days are not cut short no life will be saved (Matt. 24:21-22). Since Pharaoh is a type of Satan and the “great deliverer” will come forth from Israel he seeks to destroy her by a number of shrewdly devised tactics. For the Christian, Satan follows the same basic tactics. He does not attack physically but spiritually. It is a subtle attack that comes primarily through deception with the intent to destroy the spirituality of the Christian and make him impotent.

v. 11. Because of this fear the Egyptians devised oppressive tactic 1: Hard Labor supervised by **taskmasters** (captains of labour-gangs). Before this the Israelites worked for the Egyptians but had free lives as shepherds. But now they were subjected to **hard labor**. **Taskmasters** were set over them to force them to do their **hard labor**. The overtime workday became the normal day. The Egyptians did this so that the Israelites strength would be sapped by the **hard labor** diminishing their desire and ability to procreate. The **hard labor** resulted in two storage cities **for Pharaoh: Pithom and Raamses**. These two cities were built specifically to store grain, wine, and oil in case of famine. **Pithom** is the modern city *Heliopolis* located in the Nile Delta and **Raamses** is the modern city of *Tanis* in Egypt (Tanis was the city in the Raiders of the Lost Ark where the Ark was thought to be located. The truth of the matter is it is probably in Babylon, cf Dan 1:1-2).

“The title "Pharaoh" means "great house." It originally designated the Egyptian king's residence and household. It became a title for the king himself for the first time in the eighteenth dynasty.”<sup>xiv</sup>

v. 12. The oppressive tactic 1, though it went on for several years, ultimately failed. **The more they afflicted them, the more they multiplied**. The **hard labor** did not weaken the Israelites. Instead, the **more they afflicted them, the more they multiplied**. Their numbers increased even more in proportion to the **hard labor**. “The king of Egypt said,

‘lest they multiply’, but the King of the universe said, ‘the more they shall multiply’.”<sup>xv</sup> Not only did their numbers increase but **they spread out** so that they took up more space and were harder to manage. This increase only heightened the dread of the Egyptians even more because it is clearly an unnatural phenomenon. The increase was so much that **they were in dread of the sons of Israel**. What more could they do to stop the increase?

PRINCIPLE: The contrast between the power of human kings and the power of the King is demonstrated. Human tactics, satanically inspired, no matter how wise or crafty, cannot compare to the King’s omnipotence. We see a contrast between the power of God and the power of Satan operating through Pharaoh. Satan, being created, his power is nothing in comparison to God, the Creator of the universe.

v. 13. Because of the failure of tactic 1 the Egyptians moved to tactic 2: Severe Labor. Before it was **hard labor** but not beyond ordinary work, now it becomes rigorous. The word **rigorously** means a ‘toil that breaks the body and embitters one’s life’. It comes from a Hebrew stem which means ‘to crush small’. The Egyptians devised to crush the Israelites with labor so that their strength would be so small they could not multiply their numbers.

v. 14. This tactic was also devised to make **their lives bitter**. The word **bitter** (Heb. = *marar*) serves to set us up for the ‘bitter herbs’ of the Passover Feast instituted in Exod. 12:8 at the mass ‘Exodus’. The Egyptians **made their lives bitter with hard labor in mortar and bricks...in all kinds of labor in the field, all their labors were rigorously imposed on them**. The harsh words in the Hebrew language come from the same stem and follow one another like hammer blows to make a deep impression. That their labors were now rigorously imposed on them means they worked under the rod. “Typically, Pharaoh becomes a picture of Satan, the enslaved Israelites become pictures of sinners, and their hard labor becomes a picture of the wages of sin.”<sup>xvi</sup> No doubt the Egyptian taskmasters are working many of them to death.

PRINCIPLE: In the NT we find that the wages of sin is death (Rom 6:23a). Sinners enslaved to Satan do nothing but reap death. The good news is that the free gift is eternal life in Jesus Christ our Lord (Rom 6:23b).

### 3. TACTIC 3: MURDER VIA HEBREW MIDWIVES (1:15-21)



Apparently tactic 2 failed to slow down the multiplication of the sons of Israel. Recall that this is taking place over years and years. Finally, we come to Thutmose I who is recorded as the first to inflict genocide of male babies. The year is 1526, the same year Moses will be born in chapter 2. Thutmose I moves to tactic 3: Murder via Hebrew Midwives. In tactics 1 and 2 the Pharaoh tried *indirect* means of weakening the Israelites. Here in tactic 3 Thutmose I is resorting to *direct* means. Arnold Fruchtenbaum wrote an interesting pamphlet entitled "How to Destroy the Jews" in which he says, "Not only is Egypt the first anti Semitic nation, she is the first nation to attempt genocide against the Jews." The most recent nation to attempt genocide against the Jews was Germany. Of the methods used historically to destroy the Jews none have been successful. This is because of the principle in the Abrahamic Covenant that "He who blesses Israel will be blessed and He who curses Israel will be cursed" (Gen 12:3). We will see the outworking of the Abrahamic Covenant throughout the first half of Exodus. Returning to our text, notice that Pharaoh does not make this a public decree. Instead, he wishes to murder 'covertly'.

**<sup>15</sup> Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah;**

**<sup>16</sup> 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."**

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

**<sup>18</sup> So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?"**

**<sup>19</sup> The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them."**

**<sup>20</sup> So God was good to the midwives, and the people multiplied, and became very mighty.**

**<sup>21</sup> Because the midwives feared God, He established households for them.**

v. 15. Here is the first mention of the word **Hebrew** in 'Exodus'. Two things are important about this appellation:

1. The word is used of Israel outside of the Promised Land.
2. The word is used of Israel when they are in a position of servitude (Abram the Hebrew, Gen. 14:13; Joseph, a Hebrew slave, 39:14, 17; Joseph, a Hebrew youth, 41:12).

In ‘Exodus’, while the sons of Israel are free they are called by their honorable appellation **children of Israel**. However, once they came under the forced servitude of the king of Egypt they are usually referred to as **Hebrews**.

The text here mentions only two **Hebrew midwives: Shiphrah and...Puah**. These are two actual women who have charge over the other midwives. Incidentally, the stem of **Shiphrah** means ‘beautiful’ and the stem of **Puah** is used in relation to childbirth in Isa. 42:14.

v. 16. The king of Egypt commences his speech to the Hebrew midwives. He commands them to slay the male children of the Israelites. They were to do this, of course, in a covert way so that the parents and relatives would be unaware of the crime committed and would think that the infant had died of natural causes either before or during birth. Pharaoh is clearly a type of Satan in trying to destroy the ‘great deliverer’ that will come forth from Israel. Satan realizes that God is on the move. The increase of Hebrews is not natural. Satan thinks that God is about to send “the deliverer”. Thus, he inspires a plan to kill all the baby boys. Hopefully this plan will work and he will kill the Messiah before He can be born and provide deliverance.<sup>xvii</sup>

v. 17. Tactic 3 was foiled by the midwives because they **feared God<sup>xviii</sup>, and did not do as the king of Egypt had commanded them, but let the boys live**. They feared the King of the universe and not the king of Egypt. They were commanded to look upon the birthstool but they refused to look! Instead they followed the divine revelation of the sanctity of human life (Gen. 1:28) and the command to not destroy innocent human life (Gen. 9:1, 6, 7). In the distinction between killing boys and not girls the midwives perceived Satanic intervention. They knew that the Messiah would be born of a woman of Israel.<sup>xix</sup> Thus, they knew they might kill the Messiah and they would not risk such a venture. Thus, divine revelation had given them the insight needed to disobey the king of Egypt and obey the king of the Universe.

**PRINCIPLE:** Fear God not men. The commandments of God always take precedence over the commandments of men. We are to submit to the civil authorities as long as they do not prohibit obedience to God (Rom 13). For example, if the government passes the Hate Speech Bill and the Bible is banned we are still called to teach and preach against things such sins as adultery or homosexuality. If we are quiet then we are fearing men and obeying men. Therefore, we cannot be quiet. If there is a conflict between God’s law

and human law you are always supposed to follow God's law (John 14:15, 21; Acts 4:18-20; 5:29).

v. 18. Thus, the king of Egypt called the midwives to a private rebuke session and asks them two questions. First, he asks **why have you done this thing?** Actually, the Hebrew midwives had done nothing; they had simply refrained from taking action. But a tyrannical despot often puts things this way, a refrain from following his command is a direct violation of his will and is against him. Second, he asks **and let the boys live?** Why have you foiled my tactics? Don't you know who I am?

v. 19. Whether the Hebrew midwives are telling the whole truth or not, their response to the Pharaoh's charge is, we are not guilty. Why? **"Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them."** They argue that the Hebrew women are so quick in their delivery that they have already given birth to the sons before the midwives arrive. Perhaps they just took their time responding to house calls. Once the son is born and the parents and relatives have seen him it is too late to kill him secretly.

v. 20. Because the Hebrew women feared the King of the universe rather than the king of Egypt God blessed the Hebrew midwives. They had acted in accordance with upright conduct. The blessing itself was seen in their successful labor in bringing forth many more sons of Israel. God's blessing the labor of the Hebrew midwives only increased Israel even more and increased the fear of the Egyptians.

**PRINCIPLE:** Following Divine Commandments Always Results in Divine Blessing. God wants us to follow Him no matter what. The NT commandments are His general will for all believers. If we follow them it means we love Him. If we disobey them it shows that we don't love Him. When we follow His commandments there is always blessing.

v 21. Because the Hebrew **midwives feared God** He saw fit to **establish households** to accommodate the increase. Here is an example of the principle of measure for measure. The midwives brought increase to Israel and God increased them with **households**. God always provides our needs when we are following His will.

Comparing verses 7, 12, and 20 we find that "at the termination of each paragraph the main thought is reiterated, namely, that despite all the efforts of Israel's enemies, the blessing bestowed upon them by the Almighty receives corroborative fulfillment in them and causes them to grow increasingly in numbers and in strength."<sup>xx</sup>

Finally, after the failure of Tactic 1: Hard Labor, Tactic 2: Severe Labor, and Tactic 3: Covert Murder via the Hebrew Midwives, the Pharaoh resorts to a final Tactic 4: Overt Murder via the Egyptians. He finally realizes that it is necessary to come out in the open and not merely *say* but *command his people* with a public decree.

#### 4. TACTIC 4: MURDER VIA EGYPTIANS (1:22)

**<sup>22</sup> 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."**

This is a vicious, satanically inspired response. The Messiah must not be allowed to enter history. He must be killed at His birth. This command is to **all his people**. **Every Hebrew son who was born** was to be **cast alive into the river Nile, and every daughter** they were **to keep alive**. They were to toss live baby boys into a river to drown in front of parents and family members so that it could be known by all that they should not have children; that they would not be allowed to increase. Apparently the Egyptian subjects failed to fulfill the fourth tactic. Even the Pharaoh's own daughter refused to obey his command (Exod. 2:5-8).

#### CONCLUSION

The central idea of chapter 1 is that God is faithful to fulfill "His covenant promises in spite of severe and life-threatening opposition. Even Pharaoh, the most powerful man on earth could do nothing to thwart God's purpose. In fact, God actually used Pharaoh's opposition as a means of carrying out His promises."<sup>xxi</sup> No one can destroy the Jews no matter what tactic they implement. The less prominent but important doctrines include:

1. The doctrine of anti-Semitism. Unbelievers and carnal believers may be anti-Semitic to a greater or lesser degree. Satan and the world are at enmity with Israel and the Jewish Messiah, Jesus. We have to always guard ourselves against anti-Semitism.
2. The doctrine of deception. Unbelievers and carnal believers can be satanically deceived and can be instruments in carrying out Satan's plans (which include anti-Semitism). We have to have sound doctrine in order to avoid being deceived by his doctrines.
3. The doctrine of Satan. Man is made in God's image and Satan loves to murder men because every man is an evidence of God. The NT says that if Christians hate a fellow brother then we are murderers (1 John 3:10b-15).

4. The doctrine of God's omnipotence. Regardless of Satan's destructive power it cannot compare to the King's omnipotence. What He has promised He will accomplish.
5. The doctrine of sin and salvation. Sinners enslaved to Satan do nothing but reap death, but the gift of God is eternal life in Christ Jesus.
6. The doctrine of obedience. The commandments of God always take precedence over the commandments of men.
7. The doctrine of blessing. Obeying God's commandments always results in God's blessing.<sup>xxii</sup>

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<sup>i</sup> "Strategy" and "tactics" are distinct terms as any military commander will tell you. The "strategy" is the overall plan and objective of the operation. "Tactics" are means used to secure the strategic objectives. Thus, "tactics" look at the parts and "strategy" at the whole.

<sup>ii</sup> Whenever great events are recorded; whether it be a war, a revolution, etc... it is always appropriate to mention the names of those involved in starting the events because they take a special part in the whole. So, Moses mentions the 12 sons of Israel who came to Egypt with Jacob (Cassuto)

<sup>iii</sup> Jacob's name was changed to Israel after Jacob struggled with angel of the Lord (the pre-incarnate Christ; Hosea 12:2-4). Jacob learned to submit to the divine will of God in this wrestling match and the pre-incarnate Christ re-named him Israel.

<sup>iv</sup> The 12 sons of Jacob are also known as the 12 tribes of Israel. As Israel was originally a man's name and became the appellation of the whole nation so each of the 12 sons names became the appellation of the 12 tribes names. This is a lot like Washington, DC. We have to remember that Washington is really a man's name and only later a city named in his honor.

<sup>v</sup> Years before Isaac was told not to leave the Promised Land during a famine and his obedience to this command coupled with his faith resulted in great blessing in the land (Gen. 26). Now, under Jacob, the small family left the Promised Land and went to Egypt because of famine.

<sup>vi</sup> This verse supports Traducianism, the theory that the soul is passed on via procreation and is therefore a mediate creation of God and not an immediate creation of God at human birth.

<sup>vii</sup> The number 70 commonly signifies perfection of a family blessed with offspring in both Israelite tradition and pre-Israelite tradition. The Israelite tradition refers to the 70 descendants of Noah, the 70 descendants of Jerubbaal-Gideon, and the 70 descendants of Ahab. Similarly, Jacob's family was perfect in number. In Genesis 10 (the Table of Nations) the 70 nations of the entire world are listed.

<sup>viii</sup> Cassuto, U., *A Commentary on the Book of EXODUS* (Jerusalem, Israel: The Magnes Press, 1997), 9.

<sup>ix</sup> Moses does not give the details of who this new king of Egypt was because this book is a poetic saga addressed to the nations heart, not a work of historic details written for scholars.

<sup>x</sup> Constable, Tom, *Commentary on Exodus* (<http://www.soniclight.com/constable/notes/pdf/exodus.pdf>)

<sup>xi</sup> His usage of the words **more** and **mighty** are meant to attach this section to the previous section where he mentioned these same characteristics of the people of the sons of Israel.

<sup>xii</sup> Unger, Merrill F. *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG, 2002), 105.

<sup>xiii</sup> Of course a Semite is any descendant of Shem but it came to be applied solely to the Jews.

<sup>xiv</sup> Walter C. Kaiser Jr., "Exodus," in *Genesis-Numbers*, vol. 2 of *The Expositor's Bible Commentary*, p. 288.

<sup>xv</sup> Cassuto, U., *A Commentary on the Book of EXODUS* (Jerusalem, Israel: The Magnes Press, 1997), 11.

<sup>xvi</sup> Unger, Merrill F. *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG, 2002), 105.

<sup>xvii</sup> The Hebrew women apparently gave birth on a **birthstool** which was a seat sitting atop two stones. The word **birthstool** was also used of a potter's round table that rotated in order to make clay pots signifying that birth was the formation of human life.

<sup>xviii</sup> The Hebrew says they feared "the God" which points to "the living and true God" and not just any "god" (Alfred Edersheim, *Old Testament Bible History*, p. 96)

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<sup>xix</sup> The revelation had already been given that the Messiah would come of the line of Judah (Gen 49) but this document was probably not widely available yet since its author compiler under divine inspiration, was not even born until this very year (1526).

<sup>xx</sup> Cassuto, U., *A Commentary on the Book of EXODUS* (Jerusalem, Israel: The Magnes Press, 1997), 15.

<sup>xxi</sup> Gordon H. Johnston, "I Will Multiply Your Seed [Exodus 1]," *Exegesis and Exposition* 1:1 (Fall, 1986), 27.

<sup>xxiii</sup> In the closing chapters of Genesis and in Exodus up until God reveals himself to Moses in the burning bush God reveals Himself only as Elohim and not as the Tetragrammaton (YHWH). "Apparently the Torah intended to intimate thereby that since they were in a foreign land, the children of Israel were unable to preserve their spiritual attachment to *YHWH* [rendered: 'Lord'], the God of their fathers, or their knowledge of Him, to which their ancestors had attained in the land of Canaan."<sup>xxii</sup> They still had their basic knowledge of the Godhead, but so did enlightened Gentiles. But it was not a level of understanding that is specific to Israel and is expressed in the name YHWH. Israel was not elevated to the plane of knowledge that their ancestors had attained until Moses came along and once more raised his people to the heights of spiritual understanding.

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