

# Exodus 01 - A New Pharaoh; Order to Kill Babies

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

- (1) Redemption from Egypt (Ex 1:1—12:30)
  - (A) The need for redemption (1:1-22)
    - (a) Israel's multiplication (v1-7)
    - (b) Israel's affliction (v8-14)
    - (c) Infanticide imposed upon Israel (v15-22)

## Exodus 1

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

- (1) Redemption from Egypt (Ex 1:1—12:30)
  - (A) The need for redemption (1:1-22)
    - (a) Israel's multiplication (v1-7)

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

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

**1** These are the names of the Israelis who entered Egypt with Jacob, each one having come with his family:

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

- "...Jacob" - his old name is used, which implies a worldly or flesh context

— When he is spoken of in a positive spiritual sense, his new name of "Israel" is used

— Jacob moved from Canaan to Egypt about 1876 BC

See [12 Tribes of Israel](#) for more information on how the 12 Tribes are listed in Scripture.

- 2 Reuben, Simeon, Levi, and Judah;
- 2 Reuben, Simeon, Levi and Judah;
- 2 Reuben, Simeon, Levi, Judah,
- 2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin;  
3 Issachar, Zebulun and Benjamin;  
3 Issacar, Zebulun, Benjamin,  
3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.  
4 Dan and Naphtali, Gad and Asher.  
4 Dan, Naphtali, Gad, and Asher.  
4 Dan, and Naphtali, Gad, and Asher.

5 All the people who descended from Jacob were **seventy** people, but Joseph was *already* in Egypt.

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

5 All those who descended from Jacob totaled 75 persons. Now Joseph was already in Egypt.

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

- "...seventy" - Moses used the rounded number ("70") for the total number of Jacob's descendants when the patriarch entered Egypt (Cf. Gen 46:27)

— Moses' purpose was to contrast the small number of Israelites who entered Egypt with the large number that existed at the time Exodus begins (v8ff), about 2 million people (Cf. 12:37; 38:26; Num 1:45-47)

— It is quite easy to prove mathematically that Jacob's family of 70 could have grown into a nation of 2 million or more people in 430 years.

6 And Joseph died, and all his brothers and all that generation.

6 Joseph died, and all his brothers and all that generation.

6 Then Joseph, all his brothers, and that entire generation died.

6 And Joseph died, and all his brethren, and all that generation.

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.

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.

7 But the Israelis were fruitful and increased abundantly. They multiplied in numbers and became very, very strong. As a result, the land was filled with them.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

- "...fruitful" - the prosperity and fast growth of the Israelites in Goshen, and their vast increase in number, was due to God's blessing, as He was fulfilling His promises to the patriarchs

- Israel experienced huge numerical growth in the 360 years that elapsed between Genesis and Exodus, following Moses' death and preceding Moses' birth

- See Stephen's comments on the OT in Acts 7:6 and also Ex 12:40

(b) Israel's affliction (v8-14)

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

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

**8** Eventually a new king who was unacquainted with Joseph came to power in Egypt.

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

- "...a new king" - according to Stephen (Acts 7:18), "another" (*heteros*) king arose over Egypt

— Stephen used the Greek word *heteros* meaning "another of a different kind" (as opposed to *allos*, "another of the same kind")

— According to Is 52:4, the "new king" was an Assyrian, not an Egyptian

- "...did not know" - the implication in the Hebrew is that the new Pharaoh did not know Joseph because *he did not want to know him*

9 And he said to his people, "Behold, the people of the sons of Israel are too many and too mighty for us.

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

9 He told his people, "Look, the Israeli people are more numerous and more powerful than we are.

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

### **Pharaoh's Plans to Reduce the Hebrew Threat**

1. Make the Hebrews toil hard in manual labor because a population grows more slowly under oppression than under prosperous times (v9-14). However, the opposite occurred here (Cf. v12). This plan failed to reduce the threat of the Israelites.
2. Ordering the Hebrew midwives to kill the male Hebrew babies at birth (v15-22)
3. Ordering the Egyptian people (instead of the Hebrew midwives) to throw every Hebrew son into the Nile River (v22)

10 Come, let **us** deal shrewdly with them, otherwise they will multiply, and in the event of war, they will also join those who hate us, and fight against us and depart from the land."

10 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."

10 Come on, let's be careful how we treat them, so that when they grow numerous, if a war breaks out they won't join our enemies, fight against us, and leave our land."

10 Come 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.

- "...us" - the entire Egyptian ruling class

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

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

11 So the Egyptians placed supervisors over them, oppressing them with heavy burdens. The Israelis built the supply cities of Pithom and Rameses for Pharaoh.

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

- This plan remained in effect for some time, as it probably took years to build the cities of Pithom and Raamses, which the Egyptians used to store goods (Cf. 1 Kings 9:19; 2 Chr 8:6; 17:12)

12 But the more they oppressed them, the more they multiplied and the more they spread out, so that they dreaded the sons of Israel.

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.

12 But the more the Egyptians afflicted the Israelis, the more they multiplied and flourished, so that the Egyptians became terrified of the Israelis.

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

- Rome also discovered that the more they tried to crush this new religion (of the 1st century), the more it grew and spread

— In fact, the church is generally healthier when it was being persecuted than it was when the Romans had the so-called "conversion" in 312 AD

13 The Egyptians used violence to compel the sons of Israel to labor;  
13 The Egyptians compelled the sons of Israel to labor rigorously;  
13 The Egyptians ruthlessly forced the Israelis to serve them,  
13 And the Egyptians made the children of Israel to serve with rigour:

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 violently had them perform as slaves.

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.

14 making their lives bitter through hard labor with mortar, bricks, and all kinds of outdoor labor. They ruthlessly imposed all this work on them.

14 And 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.

(c) Infanticide imposed upon Israel (v15-22)

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

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

**15** Later, the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah.

**15** 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:

- Obviously more than two midwives, but here only two are singled out:

- "...Shiphrah" - "Beautiful One"

- "...Puah" - "Splendid One"

— Evidently these two women were officials in the Egyptian government who are responsible for all the midwives

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."

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."

16 "When you help the Hebrew women give birth," he said, "watch them as they deliver. If it's a son, kill him; but if it's a daughter, let her live."

16 And 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 killing was to be done "secretly" in such a way that the parents and relatives would be unaware of the crime and would think that the infant had died of natural causes either before or during birth

- "...son" - in the ANE, nations preserved their national identity through the males, which is why Pharaoh ordered death upon newborn boys

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

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

17 But the midwives feared God and didn't do what the king of Egypt told them. Instead, they let the boys live.

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

- The midwives feared God more than Pharaoh, so they disobeyed his command (Cf. Acts 5:29)

— Pharaoh's command contradicted a fundamental divine command (Cf. Gen 1:28; 9:1,7)

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?"

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?"

18 When the king of Egypt called for the midwives, he asked them, "Why have you done this and allowed the boys to live?"

18 And 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?

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

19 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."

19 "Hebrew women aren't like Egyptian women," the midwives replied to Pharaoh. They're so healthy that they give birth before the midwives arrive to help them."

**19** And 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.

- This may have been true, or it may have been a half-truth

20 So God was good to the midwives, and the people multiplied, and became very mighty.

20 So God was good to the midwives, and the people multiplied, and became very mighty.

20 God was pleased with the midwives, and the people multiplied and became very strong.

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

- God, in turn, blessed the midwives with families of their own, because they feared God

21 And because the midwives feared God, He established **households** for them.

21 Because the midwives feared God, He established households for them.

21 Because the midwives feared God, he provided families for them.

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

- "...households" - families (1 Sam 2:30; 2 Sam 7:11; 1 Kings 2:24)

22 Then Pharaoh commanded all his people, saying, "Every son who is born, you are to **throw into the Nile**, but every daughter, you are to keep alive."

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."

22 Meanwhile, Pharaoh continued commanding all of his people, "You're to throw every Hebrew son who is born into the Nile River, but you're to allow every Hebrew daughter to live."

**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.

- Instead of relying on the Hebrew midwives, Pharaoh now called on all his people to throw every Hebrew boy into the Nile River

— The Egyptians do not appear to have cooperated with Pharaoh; even Pharaoh's daughter did not obey this command (Cf. 2:6-8)

- "...throw into the Nile" - why did God drown the Egyptians in the Red Sea instead of killing them some other way? Because Pharaoh ordered Hebrew newborn boys to be drown in the Nile, so God says, You mess with My people by drowning them, I'm going to drown your people (Cf. 4:22).

The central idea in this chapter is that God faithfully fulfills 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.

