

## *Exodus Chapter 1*

### *The Emancipation of the Israelites Begins*

*“EXODUS IS AN EPIC TALE OF fire, sand, wind, and water. The adventure takes place under the hot desert sun, just beyond the shadow of the ‘Great Pyramids. There are two mighty nations—Israel and Egypt—led by two great men—Moses the liberating hero and Pharaoh the enslaving villain. Almost every scene is a masterpiece: the baby in the basket, the burning bush, the river of blood and the other plagues. The angel of death, the crossing of the Red Sea, the manna in the wilderness, the water from the rock, the thunder and lightning on the mountains, the Ten Commandments, the pillar of cloud by day and the pillar of fire by night, the golden calf, and the glory of the tabernacle.*

*Once heard, the story is never forgotten. For Jews it is the story that defines their very existence, the rescue that made them God’s people. For Christians it is the gospel of the Old Testament, God’s first great act of redemption... The Exodus shows that there is a God who saves, who delivers his people from bondage.” Ryken*

- I. The book of Exodus shows us that God is the great emancipator of anyone who is willing to let Him set them free. *“Since the exodus is a story of deliverance from bondage through the work of a savior, it is the story of the Christian life. Like the Israelites, although we “were once slaves to sin,” now we have been set free from sin” (Rom. 6:17,18). As we trace their spiritual journey, we discover that we need exactly what the Israelites needed. We need a liberator, a God to save us from slavery and destroy our enemies. We need a provider, a God to feed us bread from Heaven and water from the rock. We need a lawgiver, a God to command us how to love and serve him. And we need a friend, a God to stay with us day and night, forever.” Ryken*

Exodus 17:14

Mark 7:10

Jude 5

Luke 24:27

1 Cor. 10:1-4

*The Greek word Pentateuch (“five books”) refers to the first five books of the Bible, collectively to Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. To a Jew, these five books are also known collectively as Torah, or The Torah [Hebrew for ‘teaching’ or ‘Law’]. Traditionally, it is understood that the Pentateuch was written by Moses, except for the last chapter of Deuteronomy, chapter 34, which describes Moses’ death and burial and also describes the handing over of Jewish leadership to Joshua. biblestudytools.com*

**John 8:34-35** *34 Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin. 35 The slave does not remain in the house forever; the son remains forever. 36 So if the Son sets you free, you will be free indeed.*

- II. The book of Exodus not only shows us the extent God is willing to go to set His people free, but it also shows us His faithfulness in keeping His unilateral, unconditional, everlasting covenant promises to the sons of Israel (*bēn yiśrā'ēl*). God waited 400 years for them to be numerous enough to be able to protect themselves as they journeyed to the land God promised would be theirs as a permanent home for the great nation they would become. As one man put it, *“to read Exodus is to encounter God.”* It, like all of Scripture, teaches us about His character. It is meant to deepen our understanding of the God we have come to know and trust. Like with the Israelites, we too are a unique people chosen by God to glorify and obey Him as we journey to the Promised Land as aliens and strangers in this world. As we'll see, the challenge will be in making sure we stay true to Him no matter what obstacles may come our way on our faith journey through living in this fallen world.

Exodus 1:1-7

Gen. 12:2

Gen. 15:5-6

Ps. 105:23-24

- III. On a broader scale, the story of Exodus gives us a deeper understanding of the epic battle between good and evil. It shows us the intensity of the spiritual warfare that takes place between God and Satan and his attempt to keep God from fulfilling His covenant promises to Israel. We are told with good reason to *“Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour”*. Satan did everything in his power to devour the Israelites in his intense hatred toward them. He used Pharaoh, who remained unnamed for a reason, as a willful puppet to do his bidding. *“This is is not a battle of Israel verses Pharaoh, or even of Moses verses Pharaoh, but of God verses Pharaoh”* (Enns). It should give us great comfort to know that we are on the side of God. He always wins! Therefore, we say *“thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere”* (2 Cor. 2:14).

Exodus 1:8-22

Psalms 105:25

1 Peter 5:8

Rom. 5:3-4

John 8:44

*There is little question that the midwives both disobeyed Pharaoh by not murdering the newborn male children, and that they lied to Pharaoh when they said they arrived too late to carry out his orders. Nonetheless, there is moral justification for what they did. First, the moral dilemma in which the midwives found themselves was unavoidable. Either they obeyed God's higher law, or they obeyed the lesser obligation of submitting to Pharaoh. Rather than commit deliberate infanticide against the children of their own people, the midwives chose to disobey Pharaoh's orders. God commands us to obey the governmental powers, but He also commands us not to murder (Ex. 20:13). The saving of innocent lives is a higher obligation than obedience to government. When the government commands us to murder innocent victims, we should not obey. God did not hold the midwives responsible, nor does He hold us responsible, for not following a lower obligation in order to obey a higher law (cf. Acts 4; Rev. 13). In the case of the midwives, the higher law was the preservation of the lives of the newborn male children.*  
*defendinginerrancy.com*