

Exodus, Part 1

Introduction

Exodus is the continuation of the account of mankind that began in the Book of Genesis. We left off that study with the death of Joseph and the family of Jacob (Israel) beginning their sojourn in Egypt, a stay there that would last around 400 years. They began there as some 70+ people including wives, children, and servants, and would eventually leave Egypt as over a million people.

The name of the second book in the Hebrew Bible is *we'ēlleh šemôṭ* which means “these are the names”, the first phrase in the book. Sometimes it is shortened to *šemôṭ* (“names”). The English title *Exodus* means “a going out” which transliterates the title in the Greek Septuagint. It is so named for its central focus, the departure of the Israelites from Egypt.

Scholars are divided over the authorship of the Book of Exodus. Skeptical scholars submit the text to detailed, analytical investigation with the presupposition that Mosaic authorship is unlikely and the date for the writing of the narrative is quite late.

Evangelicals believe that the book was written by Moses sometime during his stay near Mount Sinai or shortly thereafter. Support for this view is that the Bible explicitly witnesses to this fact.

- The Bible clearly states that Moses had the ability to undertake such a task (“Moses was educated in all the wisdom of the Egyptians,” Acts 7:22).
- The Book of Exodus explicitly verifies Mosaic authorship. God commanded Moses to write the events of Joshua’s military encounter with the Amalekites (“Write this on a scroll,” Ex. 17:14). Also Moses wrote the communication the Lord gave him on Sinai (“Moses then wrote down everything the Lord had said,” 24:4). This recording was called “the Book of the Covenant” (24:7). On Mount Sinai the Lord told Moses, “Write down these words” (34:27) and Moses “wrote on the tablets the words of the covenant” (34:28).

- Statements in other portions of the Pentateuch also verify Mosaic authorship. According to Deuteronomy 31:9, “Moses wrote down this Law [for] ... the priests.” The statement in Deuteronomy 31:24 is clear; “Moses finished writing in a book the words of this Law from beginning to end.”
- Other books of the Old Testament witness to the Mosaic authorship of Exodus. David charged Solomon to obey God’s “laws and requirements, as written in the Law of Moses” (1 Kings 2:3). Ezra read from “the Book of the Law of Moses” (Neh. 8:1). Also the Pentateuch is called “the Book of Moses” (Neh. 13:1).
- Jesus accepted the Mosaic authorship of Exodus. Jesus introduced a quotation from Exodus 20:12 and 21:17 with the words “Moses said” (Mark 7:10) and a quotation from Exodus 3:6 with the words “Have you not read in the Book of Moses?” (Mark 12:26)

The date of the Exodus, the date of Jacob’s entrance into Egypt, and the date of the writing of the Book of Exodus have all been debated by biblical scholars.

The date of the Exodus.

There is virtually no evidence in Egypt concerning Joseph or Moses and the time the Hebrews were there beyond one stele that seems to reference the Hebrews. The lack of walls and columns extolling the times of the Hebrew sojourn in Egypt, should come as no surprise. Why would Egypt wish to glorify what became a bad chapter in their history that saw the destruction of a large portion of their army? We are left with the account in the Bible and to reconcile that with historical events recorded in Egypt’s history and archeological evidence. Interestingly, the history and archeology match closely with the Bible story of the Exodus.

Some scholars date the Exodus to the 13th century BC around 1290, in the reign of Rameses II. Others date it to the 15th century BC (1446, in the reign of Amenhotep II). Strong support for the early 1446 date comes from the biblical record and archeological evidence.

1. In 1 Kings 6:1, the time between the Exodus and the beginning of Solomon’s temple construction (in the fourth year of his reign) was 480 years. Since the fourth year of Solomon’s reign was 966 BC, the Exodus was in 1446 BC.

2. In the time of Jephthah (ca. 1100 BC) Israel had been in the land for 300 years (Jud. 11:26). Therefore, 300 years plus the 40 years of the wilderness sojourn and some time to conquer the Amorite city Heshbon places the Exodus in the middle of the 15th century (1446ish).
3. Archeological evidence from Egypt during this period corresponds with the biblical account of the Exodus. For example, though Thutmose IV succeeded his father, Amenhotep II the Pharaoh of the Exodus, Thutmose was not his eldest son who would normally have assumed the throne of his father. The eldest son was killed on the night of the first Passover, (Ex. 12:29.)
4. Amenhotep II (1453–1416 BC, 18th dynasty) repressed insurgents in the early part of his reign. Semites were forced to make mud bricks (cf. 5:7–18).
5. Several of the Pharaohs of Egypt's 18th dynasty (ca. 1567–1379 BC.) were involved in large building projects in northern Egypt, such as garrisons and store cities to support their military campaigns in Canaan, the Sinai, and Syria.
6. Events in Palestine about 1400 BC correspond with the Conquest under Joshua. Archeological evidence suggests that Jericho, Ai, and Hazor were destroyed about 1400. One scholar has concluded, "All the accredited Palestinian artifactual evidence supports the literary account that the Conquest occurred at the time specifically dated by the biblical historians" (Bruce K. Waltke, "Palestinian Artifactual Evidence Supporting the Early Date of the Exodus," *Bibliotheca Sacra* 129. January–March, 1972:47).
7. Archeologists have found in lower Egypt (Nile Delta) mass graves of animals and men. The graves date from the time of Amenhotep II, the Pharaoh of the Exodus.
8. The port of Avaris in the Nile Delta region where the Hebrews were settled was abandoned about the time of the Exodus.
9. There is archeological evidence in Egypt of the attempted erasure of the name of Hatshepsut the woman who rescued and raised Moses. All her images were damaged or destroyed.
10. Amenhotep II launched a military campaign in Canaan in November 1446 BC. The records from that campaign indicate large numbers of young men were captured and brought back to Egypt as slaves – over 100,000. November is a very bad time of the year to wage war

because of the weather and not “the time when kings go out to battle” (2 Sam 11:1). Normally campaigns are initiated in the spring. But to maintain his building projects, Amenhotep II had to replace the Hebrew slaves he lost the previous April of that year.

11. The 1446 date does align closely with the statement that there are 430 years between the giving of the promises to Abraham and the giving of the Law to Moses if the “giving of the promises to Abraham” refers to the *final restating* of the Abrahamic Covenant by God to Jacob. However, the 400-year number used in Genesis 15:13 and Acts 7:6 appears to be a rounded number.

It is clear from the evidence that the Exodus took place at Passover in April of 1446 BC and the 1290 BC date can be safely discarded.

Purpose and Themes.

The central events in the Book of Exodus are the miraculous deliverance of Israel from Egyptian bondage and God’s establishing the theocratic nation under Moses through a new “constitution,” the Mosaic Covenant (19:3–19). Thus, the book focuses on the experience of the redemption of the Israelites from bondage in Egypt and the establishment of Jacob’s posterity as a nation with the giving of the Law at Mt. Sinai. Under the patriarchs of Abraham through to Jacob, God connected with His Chosen people through the Abrahamic Covenant. After the Exodus and up to the coming of Christ, God will relate to His Chosen People through the Mosaic Covenant, under which He elected to live with them in the Tabernacle and later the Temple.

The Book of Exodus is a connecting link between the origin of the people in God’s promise to Abraham (Gen. 12:2) and the beginning of the theocratic kingdom under Moses. The people of promise were miraculously redeemed from servitude and placed under the Mosaic Covenant so that they might become “a holy nation” (Ex. 19:6) and an avenue of blessing to the Gentiles (Gen. 12:3; cf. “a light for the Gentiles,” Isa. 42:6). The Book of Exodus, then, stresses redemption and consecration.

The author of Exodus is primarily interested in theology; that is, he writes to highlight particular ideas and concepts about God. To appreciate this and

see how each section of the book contributes to this overall purpose, it is important to recognize the book's main themes.

Exodus is essentially a book about knowing God through personal experience. The plot centers on the relationship that develops between God and the Israelites, from the dramatic meeting with Moses at the burning bush (3:1–4:17) to the glory of the Lord filling the Tabernacle (40:34–38). In all of this, Moses acts as a mediator, the one who first makes the Lord known to the people and who subsequently plays an important role in establishing the covenant relationship which enables the Lord to dwell in the midst of the Israelites. Significantly, it is always God who takes the initiative, revealing himself not only through words but also through wonders and signs. In Exodus, God both speaks and acts; moreover, what he says happens.

The first half of the book is dominated by the theme of coming to know God. At the outset, Moses met with God at the burning bush, and in the ensuing conversation discovered much about God's nature, including his divine name, "The Lord" (3:1–4:17). The theme reappears when Pharaoh expressed his ignorance about the Lord: 'Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go' (5:2). As the different signs unfold, the Egyptians gradually came to acknowledge the Lord's sovereign power. With the defeat of Pharaoh, the Israelites worshipped God in a dynamic song of celebration praise: 'Who among the gods is like you, O Lord? Who is like you—majestic in holiness, awesome in glory, working wonders?' (15:11).

The second half of Exodus develops further the theme of knowing God by focusing on the establishment of a close and lasting relationship between the Lord and the Israelites. To this end, the narrative concentrates on two topics that receive extensive coverage, the making of the covenant and the construction of the tabernacle. The former of these, like the signing of a contract or the taking of marriage vows, sets out the conditions under which the Israelites must live to enjoy an ongoing relationship with God; these are recorded in the Decalogue and the Book of the Covenant. The people are obliged to follow God's standards if they wish to know his continued blessing and presence. Considerable attention is given not only to the making of the initial covenant agreement (chs. 19–24) but also to the

events concerning the golden calf which almost brought the relationship to an early and abrupt conclusion (chs. 32–34).

The building of the Tabernacle forms a natural sequel to the making of the divine covenant. Built according to divine instruction, the Tabernacle became the focal point of the Lord's presence among the people, and reminded them, through its materials and structure, of God's sovereign, holy nature. Significantly, Exodus ends by noting how the Lord, following the erection of the tent, took up residence in the middle of the Israelite camp (40:34–38).

Closely associated with the theme of knowing the Lord is that of obedience. Exodus stresses throughout the book the importance of obeying the Lord. In the early chapters, we observe both Moses' reluctance and Pharaoh's stubborn refusal to comply with God's demands. Later, to achieve their safe deliverance from Egypt, the Israelites had to follow exactly the Lord's instructions regarding the Passover. Finally, after throwing off the yoke of Egyptian slavery, the Israelites had to learn obedience to their new sovereign. Significantly, obedience to God lies at the heart of the covenant relationship (*cf.* 19:8; 24:3, 7). Exodus emphasizes, however, that since God is the one who acts first, human obedience does not create this special covenant relationship, it merely helps maintain it. When the Israelites later made and worshipped the golden calf they were punished for their disobedience and the covenant relationship with God was broken.

Another important theme is that of holiness. On the one hand, Exodus reveals that God alone is innately holy and that human beings, because of their sinful nature, can come into His presence only under certain circumstances. When Moses encountered God at the burning bush he had to remove his sandals because the ground was holy (3:5), and later the Israelites were prevented from ascending Mt Sinai lest they should die as a result of seeing God (19:12–13, 21–24; *cf.* Heb. 12:14). Because of the incompatibility of divine holiness and human sinfulness specific measures had to be taken before the Lord could reside among the Israelites. A specially designed tent was constructed, incorporating features made necessary by the holiness of God (*e.g.* the curtains which formed a protective shield between God and the people).

On the other hand, Exodus stresses that the Israelites should share God's holy nature; they are to be 'a holy nation' (19:6). To this end, the instructions and laws of the Decalogue and Book of the Covenant indicate those qualities associated with God's holy nature. Here holiness is primarily linked with moral purity and exemplary behavior. However, since such perfection of character is beyond human ability to attain, Exodus underlines the importance of sacrifices which can both atone for sin and purify that which is unclean symbolizing the future work of Christ at the Cross. This was true under the Mosaic Covenant. In the Church Age the believer has the indwelling Holy Spirit who can empower the believer to live righteously as long as he maintains that close abiding relationship with God called "walking in the Spirit". As such the "walking" believer "will not gratify the desires of the flesh" (Gal 5:16).

Under the Law, this holiness is demonstrated in various ways. We see it in the sacrifices associated with the Passover and the making of the covenant at Sinai. Similarly, sacrifices are an integral part of the procedure for consecrating the priests (29:1–46). Moreover, to symbolize the fact that God may be approached only through the offering of acceptable sacrifices the large bronze altar was placed between the entrance to the Tabernacle courtyard and the Holy Place.

Special attention is also drawn to the divine qualities of compassion and justice. They are very evident in the first half of the book when God acts out of real concern for the Israelites and punishes the Egyptians because of their unjust treatment of the Israelites. Both qualities are prominent in the laws and moral imperatives which form an important part of the Sinai covenant. Not only must the Israelites maintain a particular standard of justice, but they must also act with compassion towards the more vulnerable members of society. Finally, they reappear in the events concerning the golden calf. God's justice is displayed in his punishment of the Israelites for their rebellious actions, but, because of his compassion, the covenant is subsequently renewed when Moses intercedes on behalf of the people.

Types

Woven into the history of the Old Testament are people, places, names, rituals, and actions that have a deep meaning in themselves, and an even

deeper significance in the light of the Bible's unifying storyline and theme. These people, places, and rituals are not simply important in themselves; they are important as *types*, or images which anticipate something greater in the future. They were intended to point forward to and illustrate the redeeming work of Christ. We saw this in the life of Joseph as a *type* of Christ.

There are several basic types in Exodus:

1. Egypt is a type of "the world system" opposing God's people and trying to keep them in bondage.
2. Pharaoh is a type of Satan, "the god of this world," who demands worship, defies God and thinks to enslave God's people.
3. Israel is a type of "the Church"—delivered from the bondage of the world, led on a pilgrim journey, and protected by God.
4. Moses is a type of Christ, God's Prophet.
5. The crossing of the Red Sea is a picture of the resurrection, which delivers the believer from this present evil world and pictures the believer's baptism.
6. The manna pictures Christ the Bread of Life (John 6).
7. The smitten rock is a type of the smitten Christ, through whose death the Holy Spirit is given.
8. Amalek is a picture of the flesh, opposing the believer in the pilgrim journey.
9. The Tabernacle represented the presence of God with his people, fulfilled in Jesus, who is 'Immanuel ... God with us' (Matt. 1:23)
10. The key type in Exodus is Passover, picturing the death of Christ, the application of His blood for our safety, and the appropriation of His life (feeding on the lamb) for our daily strength.

Moses and Christ

Moses is a wonderful type of Jesus Christ, and here we list some comparisons and one major contrast between the two.

1. In his offices, Moses was a prophet (Acts 3:22); a priest (Ps. 99:6, Heb. 7:24); a servant (Ps. 105:26, Matt. 12:18); a shepherd (Ex. 3:1, John 10:11–14); a mediator (Ex. 33:8–9, 1 Tim. 2:5); and a deliverer (Acts 7:35, 1 Thes. 1:10).
2. In his character, he was meek (Num. 12:3, Matt. 11:29), faithful (Heb. 3:5), obedient, and mighty in word and deed (Acts 7:22, Mark 6:2).

3. In his history, Moses was a son in Egypt and was in danger of being killed (Matt. 2:14ff), but was providentially cared for by God. He chose to suffer with the Jews rather than reign in Egypt (Heb. 11:24–26, Phil. 2:1–11).
4. Moses was rejected by his brothers the first time, but was received the second time; and, while rejected, he gained a Gentile bride (picturing Christ and the church).
5. Moses condemned Egypt, and Christ condemned the world.
6. Moses delivered God's people through the blood, as did Christ on the Cross (Luke 9:31).
7. Moses led the people, fed the people, and carried their burdens. The contrast, of course, is that Moses did not take Israel into the Promised Land; Joshua had to do that.
8. "The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

Structure

The Book of Exodus is going to take us on a journey out of Egypt and into the desert. It is going to tell us about a God who never goes back on his covenant promise and commitment, about a God who acts as King to deliver his people from the power of another king and the bondage of another kingdom. We will first of all be introduced to the King's people, covenanted to God but slaves to Pharaoh. We will meet one special person, Moses, chosen by God from among his covenant people to be their leader, guardian, and savior. We will see how God fulfilled his covenant promise by equipping Moses with power and commissioning him to challenge Pharaoh and his gods.

We will then follow the King as he leads his people out of Egypt, providing all that they need to escape his judgment on the land, face the obstacles in their path, and survive in the harsh environment of the desert. And we will camp with Israel at Mount Sinai, where the people of God will have a meeting with their King, where they will hear his voice and receive his laws. We will watch as the King renews his covenant pledge and confirms his covenant promise to his people.

And then we will see how the King proposes to dwell among his people in a tent. We will see how he calls his covenant people to walk in his way and to

keep his company. We will discover how easily they drift out of His way into false worship and idolatry. And we will marvel at the King's gracious love for his own people as he leads them on.

Disclaimer

One part of the study that proved to be particularly problematic was the dating of all the events, and thus, the pharaoh associated with the event. It became obvious very early on that the dating by experts and the Bible varied wildly with dates relating to Egypt the most unreliable. Thinking I could somehow reconcile this, drove me to consider dozens of sources to try to arrive at dates I could be comfortable with – even dogmatic about. Nope.

Even Egyptologists are all over the place and rarely agree with someone I thought was a reliable Bible source for reconciling the events of the Exodus with Egyptian history. Nope again.

What came of all this is there is only one date regarding the Exodus that I am completely comfortable with and that is the date of the Exodus in 1446 BC. That date was arrived at using another date in the Bible.

1 Kings 6:1 In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord.

There are 480 years between the Exodus and the building of the Temple by Solomon. This verse is one of the most important in the Old Testament chronologically because it enables one to fix certain dates in Israel's history. The dates of Solomon's reign have been quite definitely established through references in ancient writings. Solomon reigned from 971 to 931 BC. According to this verse, in the fourth year of his reign, Solomon began to build the temple. That was in 966 BC, and the Exodus took place 480 years earlier in 1446 BC. The Bible wins again.

If during this study I am comfortable with a date or people related to a date, such as the names of pharaohs, I will say so. If not, I will also note my

doubts. That doesn't mean doubted dates or pharaohs are categorically wrong but only that they are not certain in my mind.

That said, let's begin by meeting the King's people.

Exodus

Exodus 1:1 These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan and Naphtali, Gad and Asher. ⁵ All the descendants of Jacob were seventy persons; Joseph was already in Egypt. ⁶ Then Joseph died, and all his brothers and all that generation. ⁷ But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong so that the land was filled with them.

We have here a link between the patriarchal period of Genesis and the events of Exodus. God providentially protected the children of Jacob and increased their descendants while they were in Egypt. There were 70 who entered Egypt, but over the years that number increased dramatically. "They multiplied and grew exceedingly strong so that the land was filled with them" (v. 7).

Their numbers became so large and so strong that this new king, who had no knowledge of Joseph, feared them. This anticipates developments that will have important consequences for both the Israelites and the Egyptians. The rapid increase in the number of the descendants of Israel is emphasized in the Hebrew text through the repetition in v 7 of four verbs associated with growth (which the RSV translates, 'were fruitful and increased greatly; they multiplied and grew exceedingly strong'), and by the comment that "the land was filled with them". This remarkable growth partially fulfilled various divine promises made to Abraham, Isaac, and Jacob (*cf.* Gn. 12:2; 13:16; 15:5; 17:2, 6; 22:17; 26:4; 28:14; 35:11; 46:3; 48:4) and is clear evidence of God's blessing upon the Israelites.

Exodus 1:8 Now there arose a new king over Egypt, who did not know Joseph. ⁹ And he said to his people, "Behold, the people of Israel are too

many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.”

Joseph was long dead having died about 1805 BC. “There arose a new king over Egypt, who did not know Joseph.” Acts 7:18, however, says this was “another king of a different kind” (literal Gk.). Some propose that this new king was from a “different people,” possibly the Hyksos who occupied some of the land of Goshen but were driven out about this time.

Though unnamed, that king was more likely the Egyptian Thutmose I. After his negative experiences with the Hyksos, Thutmose viewed the fruitfulness of the Israelites as a major threat to the continued security of his kingdom. The land of Goshen was vital to Egypt for a variety of reasons: It was part of the fertile Nile Delta and the staging point Pharaoh used to initiate and supply his military campaigns into Canaan, Sinai, and Syria.

Exodus 1:11 Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. ¹² But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. ¹³ So they ruthlessly made the people of Israel work as slaves ¹⁴ and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

The Israelites did not build the pyramids; they had already long existed. Pharaoh did have an extensive building program going on in the city of Avaris, a port in the eastern Nile Delta region and the home garrison of Pharaoh’s army stationed in the lower Nile area (Delta). Pithom and Raamses are also in this part of the eastern delta region called Goshen.

That word translated as “ruthless” refers to severity and cruelty. The conditions of their enslavement were awful and cruel. Much of the construction in this area was of mud bricks. Normally straw was added to the mud to bulk up the mixture. Pharaoh eventually stopped supplying the straw and demanded they also collect the straw themselves but still

produce the same number of bricks as before. This was in addition to tending their own flocks and managing their homes. Archeologists have found mud bricks from this period that show the absence of straw.

In the second phase of the persecution the forced labor intensified. The Egyptians worked the Israelites ruthlessly. Not only were they engaged in hard labor in bricks and mortar, but also in the fields. Josephus indicates that they were forced to dig canals, and Deuteronomy 11:10 alludes to work on irrigation projects. This slavery in Egypt was like being in an “iron-smelting furnace” (Deut. 4:20). Despite the Egyptians’ ruthless treatment of the Israelites, God prospered them numerically.

Exodus 1:15 Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶ “When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.”

Then Pharaoh ordered the Hebrew midwives to kill all male children born to the Hebrew women.

About that name “Hebrew”.

We tend to equate the racial title “Hebrew” with only the children of Jacob, but that is not accurate. In Genesis 14:13, Abram is called a Hebrew, thus the racial designation precedes even Abram. It comes from a Mesopotamian tribe from which Abram was a descendant. They were called the Apiru. The Egyptians knew them as the Habiru which sounds a lot like Hebrew. There is a stele from ancient Egypt that mentions the Habiru.

The delivery stool (lit., “two stools”) refers to the custom of mothers delivering their babies while sitting on two stones over which the women would crouch at the time of birth.

Exodus 1:17 But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. ¹⁸ So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” 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 comes to them.”²⁰ So God dealt well with the midwives. And the people multiplied and grew very strong.²¹ And because the midwives feared God, he gave them families.

Though the text mentions only two midwives, there were surely many more, for the population by then must have been near a million. These two midwives may have been the most well-known, and the chief administrators of an organization of midwives. These two godly women could not bring themselves to commit infanticide. When Pharaoh called them to account, they excused themselves by pointing to the vigor of the Hebrew women in childbirth. The children would already be born before the midwives could arrive. Perhaps there was some truth in what the midwives said, but it was not the whole truth. God blessed these two courageous midwives with families of their own. Meanwhile, the Israelites continued to increase in Egypt.

Exodus 1:22 Then Pharaoh commanded all his people, “Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.”

In the fourth phase of the persecution, Pharaoh then enacted an open, more aggressive policy to stem the Israelites’ numerical increase. Failing to limit the growth of the people through Hebrew midwives, Pharaoh commanded his people to police the decree. Pharaoh gave the order to throw Israelite male infants into the river. The females, however, would be allowed to live. The Israelites themselves were subject to this order, and no doubt they were under a death sentence if they did not carry it out. This decree strikes me as foolish on Pharaoh’s part; it is the males that he needs to use as slaves on his many building projects.

So the oppression against the Israelites deepened, but as God’s people were suffering under this subjugation, God prepared a deliverer.