

***In the last verse of Genesis we are reminded of the wages of sin...***

Genesis 50:26 (NKJV)

<sup>26</sup> So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

- Death comes to all mankind and when man dies He dies in Egypt
- Egypt represents the world and the world system that is under the tyranny of sin and death
- But sin and death do not have the final word
- The last chapter of Genesis reminds us of God's power to deliver
- Through Joseph, God delivered the nation of Israel from starvation during a global famine and secured a place for Israel in Egypt
- You can already see the gospel story represented through Joseph
- Through Jacob you see the faithfulness of God to Israel
- God promised Jacob to make him a great nation in Egypt and He also promised to bring him back into the land of promise
- Jacob makes Joseph promise to bury him in the promised land and when Joseph dies he makes his brothers promise to carry his bones to the promised land as well
- Both understood they were strangers in a land that was not theirs

***This understanding was given to them by Abraham in Genesis 15***

Genesis 15:13–14 (NKJV)

<sup>13</sup> Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. <sup>14</sup> And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

- Exodus is the fulfillment of the prophecy given to Abraham and the fulfillment of prophecy is the story of salvation
- Thus the text of Exodus rests upon a knowledge of Genesis
- It assumes the reader knows the identity and experiences of Joseph
- It assumes the reader is aware of God's promises to Abraham, Issac and Jacob
- It assumes the reader is familiar with the migration of Jacob to Egypt
- Showing the importance of studying the 5 Books of Moses (Torah) in the order they are written because one builds on the next

**NOTE: The name of Exodus in Hebrew is “Shemot”**

- “Shemot” means “names” because it begins with the names of the children of Israel (12 sons of Jacob)
- Now we call it Exodus and the Septuagint calls it Exodus because of the single event that dominates this book... the Exodus from Egypt
- It is on the eve of the Exodus that Passover is instituted
- Passover representing the death of Jesus, our Passover Lamb, whose blood is applied over every believer’s heart
- Thus through this book we are going to learn foundational truths about salvation, how we are saved and what we are saved from

Exodus 1:1–7 (NKJV)

1 Now these *are* the names of the children of Israel who came to Egypt; each man and his household came with Jacob: 2 Reuben, Simeon, Levi, and Judah (Yhudah); 3 Issachar, Zebulun, and Benjamin; 4 Dan, Naphtali, Gad, and Asher. 5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt *already*). 6 And Joseph died, all his brothers, and all that generation. 7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

- In the Hebrew vs. 1 says... these are the names of the children of Israel who are coming to Egypt
- Now coming to Egypt is not a good thing
- They are supposed to be coming to the Promised Land and yet they find themselves as strangers in a land that is not their own

***It brings up and very sobering principle for us...***

- Matthew 7:2 Jesus said... by the standard you judge you will be judged and the measure you use will be the measure you receive
- We see this played out to the children of Israel
- They sinned against Joseph, sold Joseph into slavery in Genesis 37 and now they are going to find themselves enslaved to Egypt
- You could even make a case that the famine that came upon the land was due to their sin against Joseph
- They did not live in the land by faith, rather the first mention of the sons of Bilhah and Zilpah was a bad report (Genesis 37:2)

- They lived according to the desires of the flesh and this leads them to sin against Joseph and this sets in motion a series of events that lands them in Egypt, outside of the land God promised to give them
- The person (Joseph) whom they sinned against, God elevated and showed kindness to them, even though they deserved punishment
- Again, a Type of Jesus Christ

***Now if you notice... only 11 names are listed and they are out of order***

- First the sons of Leah are mentioned
- Next the sons of Bilhah (Rachel's handmaiden)
- Followed by the sons of Rachel (only Benjamin is named because Joseph is assumed)
- Ending with the sons of Zilpah
- The change in order is significant but not relevant to our studies
- But what is relevant is the picture of man who is out of place, living away from God, outside of God's promises and that is the natural state of man
- The result of sin? Vs. 6... Joseph died, all his brothers and all that generation
- BUT God's promise was fulfilled and the children of Israel were fruitful, increased abundantly, multiplied, grew exceedingly mighty and the land of Egypt was filled with them
- This is something we need to understand... the promises of God are not just for us... they are for future generations
- It's a reminder to us... as parents, grandparents, seasoned saints... our emphasis should not be on each other
- Our emphasis should be on the next generation... to mentor them, to impart the scriptures to them, to instruct them in the ways of the Lord

**Exodus 1:8–14 (NKJV)**

<sup>8</sup> Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup> And he said to his people, "Look, the people of the children of Israel *are* more and mightier than we; <sup>10</sup> come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." <sup>11</sup> Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. <sup>12</sup> But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. <sup>13</sup> So the Egyptians made the children of Israel serve with rigor. <sup>14</sup> And they made their lives bitter with hard bondage—in mortar, in

brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

***Vs. 8 is a significant shift***

- There arose a new king over Egypt, literally a new era or dynasty
- It is believed the new king was Ramses II who moved Egypt's administrative center to the eastern Delta of the Nile where he began vast building projects that required a huge local labor force
- This new king had no connection with Joseph... the word know suggests an emotional connection or concern... basically the new king didn't care
- Now... keep in mind, a worldwide famine was a historic event and Joseph's part in saving Egypt and the world was legendary
- But the national consciousness of God was lost, forgotten
- Who was responsible to keep it alive? Israel
- But they did not keep the memory of Joseph alive and look at what happens to them....

***The Egyptians were threatened by them***

- At first they began to deal shrewdly with them, meaning they strategized on how to limit their size and influence
- They begin a program of forced labor enforced by the Egyptian military
- The idea behind the forced labor camps is they would work them to death
- But the more they oppressed the Israeli's, the more they multiplied and grew and so the Egyptians extended the forced labor program to include the children of Israel to work the children to death

**Exodus 1:15–22 (NKJV)**

<sup>15</sup> Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; <sup>16</sup> and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools (two stones the women would sit on to give birth), if it *is* a son, then you shall kill him; 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 commanded them, but saved the male children alive. <sup>18</sup> So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" <sup>19</sup> And the midwives said to Pharaoh, "Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them." <sup>20</sup> Therefore God dealt well

with the midwives, and the people multiplied and grew very mighty. <sup>21</sup> And so it was, because the midwives feared God, that He provided households for them. <sup>22</sup> So Pharaoh commanded all his people, saying, “Every son who is born you shall cast into the river, and every daughter you shall save alive.”

- So we have the first holocaust in Jewish history where the Egyptian government instituted full term abortion through the midwives
- But the midwives feared God and told the Egyptian government the Hebrew women have babies sooner than we can get there
- This pleased God
- This is the first recorded act of civil disobedience in defense of a moral imperative that is based in a fear of God
- There are times when we are faced with a conflict between the laws of man and the law of God
- In times of moral conflict we are to follow our conscious and disobey laws that are immoral, unethical and that devalue life

***POINT: I fully support the right of every woman to choose...***

- But I believe the choice begins by choosing marriage before sex because once you bring another life into the picture...
- It's no longer your choice, it's no longer just your body...
- There is another will, another body to consider and they deserve the right to live... you made your choice by going against God's way
- Now this act of civil disobedience angered Pharaoh and he ordered every Egyptian (the entire apparatus of the state) to kill every male child who is born and what is the weapon of choice? Water, drowning
- God destroyed the world system through a flood (water)
- The world system is seeking to destroy God's people with water
- The devil is so unoriginal... there is nothing creative about the devil... he is nothing more than a cheap imitator

**Exodus 2:1–10 (NKJV)**

**2** And a man of the house of Levi went and took *as wife* a daughter of Levi. <sup>2</sup> So the woman conceived and bore a son. And when she saw that he was a beautiful *child*, she hid him three months. <sup>3</sup> But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid *it* in the reeds by the river's bank. <sup>4</sup> And his sister stood afar off, to know what would be done to him. <sup>5</sup> Then the

daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. <sup>6</sup> And when she opened *it*, she saw the child, and behold, the baby wept. So she had compassion on him, and said, “This is one of the Hebrews’ children.” <sup>7</sup> Then his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?” <sup>8</sup> And Pharaoh’s daughter said to her, “Go.” So the maiden went and called the child’s mother. <sup>9</sup> Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give *you* your wages.” So the woman took the child and nursed him. <sup>10</sup> And the child grew, and she brought him to Pharaoh’s daughter, and he became her son. So she called his name Moses, saying, “Because I drew him out of the water.”

- Exodus 6:20 tells us Moses parents were named Amram and Jochebed
- They were of the house of Levi (who would later become priests)
- The opening word
- Jochebed had a son and the Rabbi’s teach his name was Tobiah
- Jochebed saw Moses was “good” (Hebrew “tov”) and the word “tov” is always connected with God’s favor or God’s will
- She could see that God had a plan for Moses so she hid him for 3 months (a demonstration of faith)
- When she could hide him no longer, she placed him in a wicker basket (“tevah” which means “ark”) and hid him where she knew he would be discovered by Pharaoh’s daughter
- She asks Moses’ sister to stand watch and keep Moses safe
- Vs. 3 it says she hid him in the “reeds” which is a foreshadow of how God will deliver Moses through the Red Sea (Sea of Reeds) later
- Pharaoh’s daughter finds him, has compassion on him and decides to adopt him... now realize the importance of this
- She is Pharaoh’s daughter... she knows the order her father gave... she knows this is a male Hebrew baby... she knows what she should do... but she has compassion on this baby
- If it was another Egyptian mother, she would had killed Moses... but the one person who could get away with breaking her dad’s order finds the Hebrew baby... that’s the favor of God
- She names him Moses (“drawn out”) because she drew him out of the water

- Again... If you know Genesis, you'll catch the reference to the flood narrative where Noah and his family are saved from the waters of judgment through an ark
- Moses is saved from the waters of judgement through an ark
- Miriam sees Pharaoh's daughter take Moses and she approaches her and asks her... should I get a wet nurse from the Hebrew women for you so that you through her can nurse this Hebrew baby?
- Pharaoh's daughter says to her... go maiden ("ha alma")
- Most Bibles translate this "young woman" but in reality it means "virgin"
- It is the same word used in Isaiah 7:14 where it says the "virgin will be with child"
- Miriam brings Moses' mother back to nurse Moses and Pharaoh's daughter asks her... will you nurse Moses for me and Jochebed raises Moses until he is no longer nursed by her
- Then she brings him back to Pharaoh's daughter to become her son
- Thus Moses was raised by his mom during the critical, formative years of his life and she instills in Moses his Hebrew identity

#### Exodus 2:11–15 (NKJV)

<sup>11</sup> Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. <sup>12</sup> So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. <sup>13</sup> And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" <sup>14</sup> Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!" <sup>15</sup> When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

- Although Moses was raised as the grandson of Pharaoh, he never forgot his Hebrew identity
- When Moses matured, meaning he is an adult, he saw the forced labor that was being imposed on the Hebrews by Pharaoh
- This bothers Moses and we see a glimpse of his moral character
- He witnesses an Egyptian beating a fellow Hebrew
- When he is alone he kills the Egyptian and buries him in the sand...

- The next day he comes across 2 Hebrew men fighting with each other and he gets involved... why are you hitting each other
- They respond by saying... are you going to kill us like the Egyptian?
- Moses realizes his crime was not hidden
- It is reported to Pharaoh who sets out to kill Moses and Moses flees

#### Exodus 2:16–22 (NKJV)

<sup>16</sup> Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. <sup>17</sup> Then the shepherds came and drove them away (the language implies this was a regular occurrence); but Moses stood up (literally he sees what is happening and rises up) and helped them (saved them), and watered their flock. <sup>18</sup> When they came to Reuel their father, he said, "How *is it that* you have come so soon today? (why did you return home so quickly) " <sup>19</sup> And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." <sup>20</sup> So he said to his daughters, "And where *is* he? Why *is it that* you have left the man? Call him, that he may eat bread." <sup>21</sup> Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. <sup>22</sup> And she bore *him* a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land."

- Moses is now an outcast in the land of Midian and he comes to a well
- Midian was the son of Abraham by Keturah and thus the Israelites and the Midianites were friendly to each other during the time of Moses
- Later, during the time of Judges, they would become hostile to each other
- Here's something to keep in mind... whenever you see a well mentioned in scripture a marriage is coming soon afterwards
- While in the land of Midian, he marries Zipporah and has a son named Gershom

#### Exodus 2:23–25 (NKJV)

<sup>23</sup> Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. <sup>24</sup> So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God acknowledged *them*.

- The word acknowledge in the Hebrew is “va yeda” or “God knew”
- It’s a term of intimacy and it means that as soon as God heard their groaning, He instantly knew what they were going through
- He knew their pain, their misery
- Notice... they weren’t even praying... they were groaning
- That’s how in tune God is with you... He knows and because He knows He acts on your behalf

### Exodus 3:1–10 (NKJV)

**3** Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. **2** And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. **3** Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.” **4** So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” **5** Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground.” **6** Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God. **7** And the LORD said: “I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. **8** So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. **9** Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. **10** Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.”

- Vs. 1 we learn that the father in law of Moses, the priest of Midian is Jethro
- But in Chapter 2:18 we are told the priest of Midian is Reuel
- So which is it? Actually, it’s both and we will learn later on that he actually has a third name

- We also learn that Moses led the flock he was tending to Horeb, the mountain of God
- Horeb means “waste” or “wilderness area” and Deuteronomy 1 tells us God spoke to the nation of Israel at Mount Horeb
- But Exodus 19 tells us God spoke to Israel at Mount Sinai
- So which is it? It’s both... there are two names for the same place... Mount Horeb and Mount Sinai are the same
- Vs. 2 the Angel of the LORD appears to Moses in a flame of fire from the center of a bush... but the bush is not consumed
- Fire always symbolizes judgment
- God commissions Moses to deliver the nation of Israel and lead them to the promised land, the land flowing with milk and honey

#### Exodus 3:11–12 (NKJV)

<sup>11</sup> But Moses said to God, “Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?” <sup>12</sup> So He said, “I will certainly be with you. And this *shall be* a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.”

- Notice... the sign to Moses that he was sent b God is when they return to Mount Sinai and Moses serves God on this mountain
- This happens in Exodus 19

#### Exodus 3:13–22 (NKJV)

<sup>13</sup> Then Moses said to God, “Indeed, *when* I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What *is* His name?’ what shall I say to them?” <sup>14</sup> And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ” <sup>15</sup> Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My memorial to all generations.’ ” <sup>16</sup> Go and gather the elders of Israel together, and say to them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, “I have surely visited you and *seen* what is done to you in Egypt; <sup>17</sup> and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land

flowing with milk and honey.” ’ 18 Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, ‘The LORD God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’ 19 But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. 20 So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. 21 And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. 22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put *them* on your sons and on your daughters. So you shall plunder the Egyptians.”

- God says to tell the children of Israel that I AM has sent me
- Remember, this is the name God used to identify Himself to Abraham, Issac and Jacob
- Thus the nation of Israel should recognize the name of God because God says... this is My name forever
- NOTE: When Jesus identified Himself to the Pharisees in John 8 He said before Abraham was I AM...
- They should have recognized their Messiah – but they didn’t
- And now Moses is being instructed by God to announce to Israel the salvation of God...
- God will strike Egypt with all My wonders and Pharaoh will let you go
- This is a picture of what happens when we are saved by grace
- God Himself will strike Egypt and deliver us from bondage in the same way Jesus defeated Satan on the cross and delivers us from bondage