

## **EXODUS 1:15-22 (OBEYING GOD RATHER THAN MEN)**

Introduction: Chapter 1 of Exodus has four major parts to it. The first part is the recapitulation of the names of those who went down to Egypt with Israel and a note that there they had multiplied abundantly. This was seen in verses 1-7. It was an introductory section and a transition from Genesis to Exodus.

After this there are three sections which deal with measures to control and subjugate Israel. The first of them is the transition from Joseph who was the previous person to picture Christ. There, it begins with, "Now there arose a new king over Egypt, who did not know Joseph." The last of the three is a transition to the story of Moses, the next person who will picture Christ.

In these three sections dealing with controlling Israel, the first is verses 8-14. It is seven verses which describe the fear of the new Pharaoh at the vast number of the sons of Israel and the way that he treated them in order to subjugate them in hopes of reducing their numbers. It is the first measure of control.

The next section also comprises seven verses, from 15-21. Instead of dealing with the sons of Israel, it deals with the Hebrew's midwives and the children they delivered. It is the second measure of control.

The final portion is verse 22 which deals with the expected treatment of the children born to Israel and is addressed to all the people of Egypt. It is the third measure of control.

The first and second sets, which are each seven verses long, have some nifty patterns. In the first, the term "Israel" is used three times. In the next, the term "Hebrew" is used three times instead of Israel. In the first, God is not mentioned, but in the second, God is mentioned three times.

And in the first, it merely notes there is a new king over Egypt, but in the second it calls him the king of Egypt three times. In each of the three sets of judgment, the term "Pharaoh" is mentioned once. In all of these sets then, there is intentional structure that I had never noticed before.

Our eight verses today center on the final two sets of measures used to control the Israelites. Of these two, the first comprises most of what we will look at. The last is only one verse and is a lead-in to chapter 2 and the life of Moses, the man of God.

In the first seven verses, there are some interesting contrasts. There is the command of Pharaoh which is in contrast to the fear of God in the midwives. There is a contrast in what they are told to do - they are to kill the males but spare the females. There is a contrast made between the Hebrew women and the Egyptian women.

There is the hope of reducing Israel's numbers, and there is the contrasting statement that they multiplied and grew very mighty. There is also a contrast in the lives of the two midwives. It is implied that they started with no households, and it is explicitly stated that they were granted households because of their obedience to God.

Like I said, there is intentional order and structure in this first chapter. In the end, these patterns show logic, order, and harmony. They show intent and purpose and are certainly not random. You might ask of what importance this is, but it is patterns such as these which help show us why the Lord does certain things in the course of history.

By seeing these patterns of the Bible, we can see and be reminded that He is always in control. But even without the patterns, the story is one which is

intended to direct us towards the unfolding events of time and the promised redemption of Israel that was spoken to Abraham about 400 years earlier.

In addition, it shows a pattern which reveals the steadily degenerating morals of a society which is not unlike how our own society has progressed in recent years. Without exercising our conscience towards God, there can only be ungodliness.

Without the fear of the Lord, there will only be enmity towards the people of the Lord. And without respect for human life in all of its aspects, there is the certain truth that the lives of those around us will become of less and less value until only self-centeredness remains.

Text Verse: "He has shown you, O man, what is good;

And what does the Lord require of you

But to do justly,

To love mercy,

And to walk humbly with your God?" Micah 6:8

The Lord redeemed Israel and gave them His laws to guide them. They were laws which didn't merely require mechanical obedience, but they were laws which required a heart for Him. In the end, they failed to adhere to this aspect of their instruction.

Eventually, there was religion without relationship, and a culture of God without caring for God. Because of this they were judged for their failures. Even without the Law of Moses, there is a conscience granted to each person so that we should instinctively know right from wrong.

Being obedient to our conscience isn't sufficient to save us, but it shows us that God is a moral Being and that we are obligated to Him because He has bestowed upon us His moral nature.

The midwives to the Hebrews had a conscience, but they also had commands that were given to them by Pharaoh which were in direct conflict with their conscience and with the law given to Noah many generations earlier. How would they respond when faced with this moral dilemma?

Each of us will, from time to time, also face moral dilemmas. How we handle them, especially as Christians, defines who we are as individuals. What course of action should we take, and why?

These are things that are explained to us in God's superior word for our learning and our growth. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. Shiphrah and Puah (verses 15 & 16)**

#### **15 Then the king of Egypt spoke to the Hebrew midwives,**

Our verses today start off with an immediate problem and one which divides scholars right down the middle. Does the Hebrew say that the king of Egypt spoke to the Hebrew midwives, or to the midwives of the Hebrews? Most translations assume they are Hebrew midwives, but the translation could be either.

Flavius Josephus, the great compiler of Jewish history, says they were Egyptians.

**15 (con't) of whom the name of one was Shiphrah and the name of the other Puah;**

The names of the women don't help with the first problem as much as one might think. Many scholars find their names to be Hebrew, but others find Arabic roots for them. Each name is mentioned only once in the Bible and no other person has an identical name. There is a third possibility that no one else mentions, but which makes sense. That is that one is an Egyptian and one is a Hebrew.

Whatever is correct, there were certainly many midwives both in Egypt and among the Hebrew people, and yet only these two are mentioned, and they are mentioned by name. The reason for mentioning their names is not given and only in the context of the events of chapter 2 does it make any sense at all as to why their names are even provided.

But once we arrive there, we will come to understand exactly why they are mentioned at all and exactly why their specific names are given. But for now, if for no other reason than because they feared God and worked to save His people, they have been remembered in His word.

The name Shiphrah comes from the word shaphar, which means to be pleasing. The derived feminine noun is shiphra which means fairness. And so her name is translated as Beauty.

The name Puah is believed by some to come from the word yapa, which means to shine or be beautiful and so the name is given to be either Splendid or Light. However, it may also come from another word, pa'ah, found in Isaiah 42:12 which says -

"I have held My peace a long time,  
I have been still and restrained Myself.  
Now I will cry like a woman in labor,  
I will pant and gasp at once." Isaiah 42:14

Because of this, her name would mean "one who cries out." What is more likely is that the name Puah is a pun on both words. Together they give us an insight into the person of Moses and his nativity story. We're being told something through the names along with the moral lessons which the Bible is showing us through the story itself.

As only these two midwives are mentioned, it could be that they were the chief of the midwives. They may have actually reported directly to Pharaoh concerning the number of births and other statistical information that any working society would collect.

Because of this, believing that one is an Egyptian, over all the births in Egypt, and the other is a Hebrew, over all those born to the Hebrews, takes on an interesting possibility. None of the three options for this are given in the Bible, but the logic of this is convincing to me.

**16 and he said, "When you do the duties of a midwife for the Hebrew women,**

Here the Hebrews are singled out. The orders from Pharaoh are in regards to one group of people and none other. It calls to mind the German holocaust, the Russian pogroms, and other times in history when the Jews have been singled out. At times, like during the holocaust, many other groups were targeted as well, but the emphasis has been on the extermination of God's people.

Satan's reason for this prior to Christ was to thwart God's plans leading to His ultimate redemption of the people of the world as was promised right at the beginning, just after the fall. If the Hebrews were destroyed, then there would be no line for Christ to have come through.

Satan's reason for this since Christ is to thwart God's plans for His return to Israel. If Israel is destroyed, then Jesus' words that He spoke to them will have failed. There would then be no millennial reign of Christ among His people and thus God's word would be a failure. However, God has continuously used these attempts to actually realize His purposes.

### **16 (con't) and see them on the birthstools,**

This is a curious set of words. It reads ur-re-iten al ha'abenayim - literally, it means "and see on them on the stones." Because it is so unusual, some translations, like Young's, drop a letter which changes the word from stones to children. And so it will read -

"When ye cause the Hebrew women to bear, and have looked on the children..."

However, this requires changing the wording as it is written. The only other time that this term, "the stones," is used in this way in the Bible is in Jeremiah 18:3 -

"Then I went down to the potter's house, and there he was, making something at the wheel." (literally, on the stones)

In Jeremiah, it indicates two horizontal stones which are attached to a vertical pole, just the way modern potter's wheels are made. There are differing views on what "the stones" here mean. Some think it is merely a way of identifying a type of chair made specifically for giving birth; hence birthstools.

Others think that the stones formed a type of bathtub that would receive the child and wash it at the same time. It's a very curious term, but it is not so impossible as to require changing what has been written.

**16 (con't) if it is a son, then you shall kill him; but if it is a daughter, then she shall live.”**

Throughout the Bible, it is the male father who defines heritage and inclusion into the chosen people. In Leviticus 24:10, a person is charged with blasphemy and he is identified as the son of an Israelite woman and an Egyptian man.

In 1 Kings 7:14, a person is hired for temple work by Solomon and he is identified as the son of a widow from Naphtali whose father was a man of Tyre. They are singled out in this regard to show that they are not included in the males' genealogy. They could be assimilated into Israel, but their ancestry would be so noted.

By killing off the males, the intent was that the culture would diminish twice as fast. There would be no men to continue the line and the women would be forced to marry outside of the society and thus end their ties to the Hebrew culture.

If the hard bondage that was levied upon the men didn't work, it was hoped that this avenue would. Satan would work through human agency in an attempt to destroy the people of God. As Matthew Henry says this about these words -

"The enmity that is in the seed of the serpent, against the Seed of the woman, makes men forget all pity."



Do not keep silent, O God!  
Please, do not hold Your peace,  
And do not be still, O God!  
Let Your hand of protection never cease

For behold, Your enemies make a tumult  
And those who hate You have lifted up their head  
They have taken crafty counsel against Your people  
Be not silent, O God, take away our dread

They have consulted together against Your sheltered ones  
They have said, "Come, and let us cut them off from being a nation  
That the name of Israel may be remembered no more  
Lord, let our name not end with this generation

## **II. Obeying God Rather Than Men (verses 17-19)**

### **17 But the midwives feared God,**

Of the 20 versions of the Bible I look at for sermons, none of them translate these words as they are written. And of the many commentaries I read, none of them explained what is lacking. The title in Hebrew is ha'elohim - And thus it would say "But the midwives feared 'the' God." A definite article is in front of "God."

This makes a big difference. There were many "gods" in Egypt and even Pharaoh was considered a god, but there is one true God. The term ha'elohim is given for a

reason. In Genesis 9:1, God spoke to Noah. At that time, it was understood that there was only one God for all people because only Noah and his family were alive on the earth. Thus, there were no false gods known to man.

When speaking to Noah, God gave him these words of instruction -

“Whoever sheds man’s blood,  
By man his blood shall be shed;  
For in the image of God  
He made man.  
7 And as for you, be fruitful and multiply;  
Bring forth abundantly in the earth  
And multiply in it.” Genesis 9:6, 7

The time of this account in Exodus is around the year 2434AM. It is only a bit more than 750 years after the flood and there is still a knowledge of the true God and of His words to Noah. This is what is implied in the term "the God."

It is a gigantic tragedy that translators fail to accurately put forth the words of Scripture as they have been given. Without this one word "the" in front of God, a polytheist could pick up the Bible and come to a wrong conclusion concerning the word elohim.

In this, translators assume that everyone reading the Bible knows what they are thinking. But that is a bad assumption, especially when folks like the Mormons believe in many gods and that they will someday be their own little god in charge of their own little universe.

These two women were women of faith, properly directed faith, towards the unseen God who spoke to their forefather Noah and gave them a warning concerning murder.

**17 (con't) and did not do as the king of Egypt commanded them, but saved the male children alive.**

Francine Klagsbrun, the Jewish author, notes that this act here "may be the first known incident of civil disobedience in history." In order to save the Hebrew children alive, these two women willingly disobeyed the edict of the king. This precept, that following God's laws first at the expense of man's laws which are contrary to His laws, follows throughout the Bible.

Civil disobedience is mandatory when an edict would violate the higher rule and authority of God. In the book of Acts, the high priest who is the supposed representative for God in Israel, gave a command to the apostles which was contrary to the truth of God. The exchange is recorded as follows -

"Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

29 But Peter and the other apostles answered and said: "We ought to obey God rather than men." Acts 5:28, 29

And so it is to be with us. When we are faced with a choice such as this, we must be disobedient to the government if what they ask us to do would cause us to violate our allegiance to God. These two midwives understood this and they set an early example which is not only correct, but which was recorded as worthy of blessing by the God whom they honored.

In their civil disobedience, they upheld the higher authority of God, spoken many centuries earlier to their forefather Noah.

**18 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?”**

The verse shows the obvious nature of their disobedience. The reports coming back to the king would have included the live childbirths along with all of the other statistical information of his kingdom. And it was probably the midwives that provided it.

It's unlikely that Pharaoh went to Goshen to look around, and it is unlikely that anyone would have made a report about live births if it wasn't their job. Instead, the information probably came to him right from these two women. The old expression, "It's better to ask forgiveness rather than permission" parallels this.

Eventually, if the king found out of all of the live births through someone else, they would have a poorer argument concerning the matter. But if it were their reports, the confusion of the king would be awaiting their response for a clear defense, something they would be prepared for in advance. And they were...

**19 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.”**

This report by the midwives has no need to be disbelieved, either by Pharaoh then or by us now. Throughout cultures where the women work hard, they tend to bear children with much less effort than those who don't.

Eskimo women in past times worked right up until the time of childbirth and then would get back to work in a short amount of time. As the people were living under hard bondage and unusually difficult working conditions, the women would have carried many responsibilities the men were kept from.

In all, they would have been just like any other group in such circumstances. And this is certainly so because if it weren't, then Pharaoh would have had a many avenues open to him to find out if it were false. In their words, they are turning the hard bondage back on Pharaoh and using it as an excuse. Adam Clarke, speaking as if one of the midwives, says it this way -

"The very oppression under which, through thy cruelty, the Israelites groan, their God has turned to their advantage; they are not only fruitful, but they bring forth with comparatively no trouble; we have scarcely any employment among them."  
Clarke

Despite the actions of Shiphrah and Puah, believe it or not, some scholars still chide them for lying. Without thinking this through, they have come to the conclusion that their lying is not justifiable. The Geneva Bible's comment on this verse says -

"Their disobedience in this was lawful, but their deception is evil." Geneva

Either way, whether they told the truth, or whether they didn't, that is a bad analysis. The law of God at that time for all people was the preservation of life. The Ten Commandments had not yet been instituted and therefore, they were fulfilling the higher calling apart from the law. Their actions are justified and they are noted as such.

We ought to obey God rather than men

Certainly this is our highest duty to uphold

Gods favor is the sweetest reward, I say again  
His favor is worth more than the most precious gold

What can man do to me, I ask?  
In whom shall I place my fear?  
Being faithful and true to God is my solemn task  
All the days that the Lord keeps me here

To Christ I will be faithful as long as I live  
As I await that final heavenly call  
When in that day to me eternal rewards He shall give  
Because in this life Jesus has been my All in all

### **III. That Which Has Been Will Be (verses 20-22)**

#### **20 Therefore God dealt well with the midwives,**

With bold determination, even in the face of probable danger and possibly death, the actions of these two women speak for themselves as evidenced by God's treatment of them. He was pleased with their actions and the Bible notes that for their faithfulness, He dealt well with them.

Interestingly in this verse, the term elohim, not ha'elohim is used. They feared "the" God and God (who is "the" God) responded with favor. Because it is understood that this favor is from "the" God, there was no need for the definite article.

## **20 (con't) and the people multiplied and grew very mighty.**

In verse 7, it said, "But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them." The same words, multiplied and grew very mighty" are repeated to show that the effect of both of Pharaoh's attempts to diminish the people of Israel were instead turned around to increase them.

This type of irony is seen numerous times in the Bible. When Joseph's brothers meant him harm, God turned it around for good. In the book of Esther, when Haman tried to destroy God's people, we're told that the wicked plot he devised against the Jews was returned on his own head.

In the greatest of such moments, the people of Israel plotted to kill the Lord. But in His case, the old saying, "You can't keep a good man down" rang true. What they did by taking His life led to the greatest multiplication of life in human history. The spiritually dead have been quickened into such a great multitude that the apostle John says it can't be numbered.

The use of such descriptive terms shows the magnificence of God's accomplishments in contradistinction to the futility of the plans and schemes of man.

## **21 And so it was, because the midwives feared God, that He provided households for them.**

Again in this verse, the translation is lacking. It says once again ha'elohim - because the midwives feared "the" God. Again, He is set in contradistinction to the false gods of Egypt and those of Pharaoh. What was implicit and understood in the previous verse allowed for no definite article.

But in this verse, we are being shown an explicit distinction between the gods of Egypt and the true God. Thus there is a need once again for the definite article. Pharaoh himself was considered a living god and so the article makes the verse more poignant. The words of the 56th Psalm are prefigured in the actions of these two women -

"In God I have put my trust;

I will not be afraid.

What can man do to me?" Psalm 56:11

In their fear of the true God, we are told that He looked with favor upon them and that "He provided households for them." In the Hebrew, the word "them" is masculine, not feminine. And so some people claim that it is referring to the people of Israel and not the midwives, but the term "households" is a proverbial expression. It means that they married and became mothers in Israel.

This is similar to what is seen at the end of the book of Ruth where the people blessed the union between Boaz and Ruth. There after Boaz accepted the right to marry Ruth, it said -

"The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. 12 May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman." Ruth 4:11, 12

In this section of Ruth, the masculine word is speaking of the whole household. Through their fear of the true God, they were built up into a house of their own. Though they aren't ever mentioned again in Scripture outside of this passage, they are included among the faithful none-the-less.



**\*22 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."**

The Geneva Bible says this, "When tyrants cannot prevail by deceit, they burst into open rage."

Let none of us deem that this is either an untrue verse because of its horrible considerations, nor should we even for a moment think that this is either unusual in our own nation, or something that is unlikely to occur in our own lifetime. In fact, it is the anticipation of a large portion of our own society today.

In the logical progression of wickedness which permeates the world in which we live, we see an edict which mirrors the thought process of our own leadership in America. First, Pharaoh tried to work the people into a decrease in numbers.

When the women were over-taxed, he figured they would abort their babies. It didn't happen. Instead, they multiplied. And so the next logical course of action was partial-birth abortion. Kill them as they are being born. Something desired by the left in the United States and a procedure often argued for by them as necessary.

When the midwives realized the immensely grotesque nature of this, they upheld the law of God and refused to be a part of it. And so now Pharaoh demands that any male child born alive is to be taken to the river and cast in as if it were a rotten tomato or a spoiled piece of beef.

In recorded hearings on the issue of terminating lives of babies outside of the womb, our current president, while still a senator in Illinois, can be heard calling these babies "fetuses" and that they had not yet reached the age of viability. In

other words, they are not worthy of constitutional protection. These are right on You Tube and can be listened to anytime you wish.

His voting record on this issue shows three separate occasions where he voted to keep infanticide legal. Since the passing of Obamacare, his supporters can be seen on a video published on You Tube signing petitions to make it legal to kill children up to 3 years old in order to "relieve the burden to deal with the children themselves" or to "help keep the population down."

One of the signers was actually holding his own child while signing the petition which was intended to "support infanticide for small children." Although this is a sermon concerning Pharaoh's actions towards Israel, the passage itself is an indictment on the sheer depravity and wickedness of those who are willing to attack God's image bearers because of their hatred of God.

This is Pharaoh, and the memory of his wicked actions are recorded to remind us of our own obligations concerning the sanctity of human life. In order to destroy an entire population of people and end a culture which was given to bring restoration between God and man, Pharaoh demanded the lives of the males and the destruction of the female's inheritance among their people.

Having seen this, before we finish, I want to show you an interesting parallel which is found in Numbers. This exodus account is just before the coming of Moses. In Numbers, just before Moses' death, an account occurs which is almost parallel to what we have seen today. Let me read it to you -

And the Lord spoke to Moses, saying: 2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people."

3 So Moses spoke to the people, saying, "Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the Lord on

Midian. 4 A thousand from each tribe of all the tribes of Israel you shall send to the war.”

5 So there were recruited from the divisions of Israel one thousand from each tribe, twelve thousand armed for war. 6 Then Moses sent them to the war, one thousand from each tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the holy articles and the signal trumpets in his hand. 7 And they warred against the Midianites, just as the Lord commanded Moses, and they killed all the males. 8 They killed the kings of Midian with the rest of those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. Balaam the son of Beor they also killed with the sword.

9 And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods. 10 They also burned with fire all the cities where they dwelt, and all their forts. 11 And they took all the spoil and all the booty—of man and beast.

12 Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, across from Jericho. 13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp. 14 But Moses was angry with the officers of the army, with the captains over thousands and captains over hundreds, who had come from the battle.

15 And Moses said to them: “Have you kept all the women alive? 16 Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord. 17 Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately. 18 But keep alive for yourselves all the young girls who have not known a man intimately. Numbers 31:1-18

After giving this instruction, the Bible records that there were 32,000 women who had not known a man intimately. What does this mean? Assuming there were an equal number of boys as there were girls, Israel exterminated at least 32,000 boys and all of the grown women. In all, probably more than 100,000 people died that day.

An entire population was destroyed in this manner and the virgin women were assimilated into Israel. One must question why this was acceptable and yet the same wasn't concerning Pharaoh's actions toward Israel. The answer comes down to a simple precept, obedience to God. The two midwives understood this. They served "the" God. Midian however was ripe for judgment for having rejected Him.

In our nation, we are following the same path and we are set for the same judgment. The deaths of more than 50,000,000 innocent lives will not go unpunished by this same God who watches over the affairs of men. It is a lesson that must not go unheeded, lest we perish.

On this seemingly depressing note, we will close for today, but in reality, there is nothing depressing about God's word, nor His love for us. It is we who turn our backs on Him, as He continually reaches out His hands in love to us. Even in our lies, our abortions, or drunkenness, or our drug addictions, He is willing to forgive all and forget all if we will simply turn to Him.

And so not knowing whether you have actually called on the Lord or not, I'd like you to allow me a moment to tell you how you can come to know Him by sharing with you the good news of Jesus Christ...

Closing Verse: Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again." 1 Kings 18:37

Next Week: Exodus 2:1-10 (This is One of the Hebrew's Children) (3rd Exodus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him, and He will do marvelous things for you and through you.

Obeying God Rather Than Men

Then the king of Egypt spoke

To the Hebrew midwives, words of shame

Of whom the name of one was Shiphrah

And of the other, Puah was her name

And he said, "When you do the duties of a midwife

For the Hebrew women, as I instruct you

And see them on the birthstools

There is something I want you to do

If it is a son, then you shall kill him, no mercy give

But if it is a daughter, then she shall be allowed to live

But the midwives feared God and took a stand

And did not do what he said to them

As the king of Egypt did command

But saved alive the male children

So the king of Egypt called  
For the midwives and said to them  
“Why have you done this thing  
And saved alive the male children?

And the midwives to Pharaoh said  
“Because the Hebrew women as we say  
Are not like the Egyptian women, but instead  
They are lively and give birth right away

Before the midwives come to them  
And so they have already had their children

Therefore God dealt well with the midwives, it is true  
And the people multiplied and very mightily grew

And so it was, because the midwives feared God  
That He provided households for them  
A reward for the faithful walk in which they trod

So Pharaoh commanded all his people, saying  
“Every son who is born you shall into the river cast  
And every daughter you shall save alive  
And we will be free of these Hebrews at last

Such is the nature of man's enmity with God  
How we fight against his plans and purposes for us!  
On a wicked path we would gladly trod  
And turn our backs to His Gift of love, His own Son Jesus

But until our last breath, He continues to call  
Because of His great and undying love for us  
And in one act He can in us reverse the fall  
Just by receiving that great Gift of love, His own Son Jesus

Thank You for patiently waiting, even for me, O Lord  
Thank You for patiently waiting for each one of us  
Until the day when someone showed us in Your word  
About the most marvelous Gift of love, Your own Son Jesus

Praises to You for this our matchless King!  
For all eternity our souls to You will sing

Hallelujah and Amen...