

Exodus 002  
Redemption's Necessity  
Exodus 1:1-14  
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Dr. Andy Woods

Speaking of blood that had to be shed: the Passover lamb to redeem a people from bondage. Today begins our verse-by-verse teaching through the Book of Exodus, having completed Genesis. In our first sermon together, we did not do any verse-by-verse teaching, but we went through the background issues of the Book of Exodus. Hopefully that was helpful to you, orienting you to where we are moving.

Here is the big outline of the Book of Exodus. It has two parts: Exodus 1-18 is redemption; Exodus 19-40 is covenant, showing God's redeemed people how to live for Him now that they are redeemed.

Exodus Structure/Outline
<ul style="list-style-type: none"><li>■ Redemption (1–18)<ul style="list-style-type: none"><li>◆ Redemption (1:1–12:30)</li><li>◆ Liberation (12:31–15:21)</li><li>◆ Preservation (15:22–18:27)</li></ul></li><li>■ Mosaic Covenant (19–40)<ul style="list-style-type: none"><li>◆ Law (19–24)</li><li>◆ Tabernacle instructions (25–31)</li><li>◆ Apostasy (32–34)</li><li>◆ Tabernacle building (35–40)</li></ul></li></ul>

We are just inching into that first major section of the Book of Exodus: redemption. That section has a subpart to it, also called redemption. It goes from Exodus 1:1-12:30. These are the topics that we are going to be dealing with as we move through this book.

Today we begin Exodus 1. The first chapter of the Book of Exodus is a description of why we need redemption. We have entitled this message "Redemption's Necessity"—redemption, which is the purchase of a people from bondage through the blood of an innocent sacrifice. We cannot really understand why that redemption is necessary, until

we first understand the bondage that the Nation of Israel went under following the days of Joseph.

It is a lot like sharing the gospel today. You can tell people Jesus is your Redeemer, trust in Christ for salvation; but it is difficult to communicate that unless they first understand the bondage that they are in. Only when people understand the bondage of sin and the horrible price tag of sin does reaching out for the life preserver in the person of Jesus Christ make any sense. A person would never reach out for a life preserver unless they are told that they are drowning. The Bible tells us that we are drowning and we need Jesus. The Book of Exodus is telling the Nation of Israel, "You need redemption because you are in a state of bondage."

It would be like going to somebody and the doctor says to them, "Your health is fine, but just in case, I am going to perform some immediate surgery on you. Do you mind if I do that?" Of course, you would say, "Thanks, but no thanks." However, if the doctor tells you, "You have about a month to live, do you mind if I perform immediate and emergency surgery on you?" Suddenly the surgery looks very inviting.

That is largely what Exodus 1 is doing in our Bible. The Nation of Israel would have no need for redemption. We, as Adam's sinful loins, would have no need for redemption unless we understand the concept of bondage. Exodus 1 reveals the bondage that the Nation of Israel went into. They went into a time period called the Oppression.

#### Reason and Results of the Oppression (Exodus 1:1-22)

- I. Reason for the Oppression (1-10)
  - A. Fruitfulness (1-7)
  - B. Fear (8-10)

You can divide this chapter as follows: the reasons for the oppression (Exodus 1:1-10); and the results of the oppression (Exodus 1:11-22). Let us look at the reasons for the oppression. Two things led to the oppression by their Egyptian overlords. One was their fruitfulness, and the second was the fear that the leadership of the nation of Egypt fell under when they saw the multiplication of the Hebrews.

Notice, if you will, fruitfulness. Exodus 1:1 says,

*"Now these are the names of the sons of Israel who came out of Egypt with Jacob; they came each one with his household."*

This is dialing back to Genesis 46, where the Nation of Israel finally made a decision at Joseph's invitation, to uproot from Canaan, where they had been dwelling; and they traveled to Egypt. There are a lot of details given there in Genesis 46 describing it. We can anchor the date down. We think this happened in 1876 BC. Last time I went through some of the ways we can derive these dates, so we will not go into that again; but if you are interested in that, you could consult last week's sermon and see where we get this date of 1876.

As you go down through Exodus 1:2-4, you get a description of the various tribes that relocated from Canaan to Egypt. It says,

*"Reuben, Simeon, Levi and Judah;  
Issachar, Zebulun and Benjamin;  
Dan, Naphtali, Gad and Asher."* (Exodus 1:2-4)

Here comes Jacob's Dozen—twelve sons, along with Jacob. These twelve sons are a big deal, because they would be the progenitors, if you will, of the Twelve Tribes of Israel. They relocated from Canaan into the land of Egypt, and as they did that, they were directly within God's plan.

Then you go down to Exodus 1:5 and it says,

*"All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt."* (Exodus 1:5)

They are not going to stay 70 for very long; they are going to get really big. Notice that those that came, and the Bible is very clear: all were from the loins of Jacob. There are a lot of things that are being said today about the Nation of Israel that simply are not true. One of the games that is being played is that the Jews in the land today are not really Jews. Therefore they do not deserve the honor and the respect you would give to God's special nation. I am here to tell you that the Jews that came back from Canaan were all Jews, because it says there they *"all...came from the loins of Jacob."*

You will find that same language later on in biblical history, when they came back from the Babylonian captivity into their own land, they were all Jewish. I would argue today that the exact same thing is happening. Those that are recycling into the promised land, those that are residing there, are actual Jews that can trace their ancestry back to the physical descendants of Abraham, Isaac, and Jacob.

At one of our pastor's conferences at Chafer Seminary (you can probably find this lecture on the Dean Bible Ministries website), a lecturer explained to us genetically, he was an expert in the field, that it is very clear that the Jews in the land today are really Jews. They are not some usurping people group. That is why it is very significant that, as Moses writes this, he says those that made this transition from Canaan to Egypt were *"from the loins of Jacob."* That is what a Jew is, by the way; to be a Jew, you have to be a physical descendant of Abraham, Isaac, and Jacob.

That is who these folks were; that is who the folks that returned from the captivity were. Much later in biblical history, and this worldwide regathering of the Jews into their promised land, that is who they are as well. It is not a matter of debate anymore—it is scientifically provable.

All the things that you hear on social media about the people over there are not really Jews is nothing but propaganda. They are recycling something called the Khazar theory, which I do not have time to go into in this particular sermon; but I find it very interesting that when the Bible says God regathered the Jews into their land, He means what He says and says what He means. Amen.

You will notice that when they made this transition from Canaan to Egypt, they were 70 in number. There are some people, they literally sit around all day and try to find a contradiction in the Bible. They do not do this with Shakespeare I notice because Shakespeare does not make a moral claim on people's lives—the Bible does. They literally sit around all day and try to find some kind of internal inconsistency in the Bible.

The reason they treat the Bible with a special set of gloves is because they are trying to prove that the Bible is not true. "Therefore, I do not have to do what it says." It is that simple. This is why the Bible is the most attacked book in the history of mankind. ABC, CBS, NBC—they do not run Dan Rather Easter specials against Suetonius, but they run them constantly against Jesus Christ, trying to get people to dismiss Jesus from their minds. Jesus is very unique; He makes a moral claim on the lives of people.

One of the contradictions that you will see is: this says 70 came from Canaan to Egypt. Another passage (Genesis 46:26) says 66 made the journey. Then when Stephen preaches on the day of Pentecost (Acts 7:14), he puts the number at 75. The atheist and the agnostic get really excited at this point. "Hooray! We found a problem with the Bible." It is just one of those issues that really is not an issue. There is no 'there', there, as we like to say.

The 66 number, which you will find in Genesis 46:26, excludes Jacob, Joseph, and his two sons born to Joseph in Egypt, who would be Manasseh and Ephraim. The very next verse (Genesis 46:27) jumps the number up to 70, because that includes Jacob, Joseph, and the two sons born to Joseph in Egypt, Manasseh and Ephraim.

What is the deal with the 75? Why does Steven in Acts 7:14 say that there were 75 that made this journey? Steven's number adds to the number 70 Joseph's three sons and two great grandsons. He had a son and a grandson via Manasseh, and two sons and a grandson from Ephraim; that is another five. So, that is why Steven says 75. It is not rocket science; it is not time for some kind of atheist celebration; it is just learning how to reconcile things in the Bible, which people think are problematic and contradictory and are not problematic at all.

If you are into this kind of thing, I recommend the book by Gleason Archer, a great scholar and Harvard graduate who is now with the Lord, entitled "Bible Difficulties." The late scholar Norman Geisler wrote a book called "The Big Book of Bible Difficulties" where he took Gleason Archer's work, and updated it. I just bring that to your attention, and there is a lot of verbiage I could have given you on that, which I will not; but you see the big picture.

It goes on in Exodus 1:5 and says,

*"All the persons who came were from the loins of Jacob were seventy in number, but Joseph was already in Egypt." (Exodus 1:5)*

Now why was Joseph already in Egypt? He was already in Egypt because that was God's plan. That is the tool that God used, Joseph's betrayal by his brothers, as Joseph's brothers betrayed Joseph and sold him as a slave down into Egypt to get him there ahead of time. God always knew that He was going to take this tiny nation that He had established, and remove them from one location to another. The instrument that God used was Joseph.

As we are going to see in the Book of Exodus, God has a different plan because these people are going to go into bondage. What we are going to read about in the first 18 chapters of the Book of Exodus is how God released them from bondage. When God does a work, typically what He does is He selects an instrument. The instruments that God selects to work through are not perfect, so He has to mold and shape their character a particular way. Only when that molding and shaping is accomplished is God ready to use a Joseph, or a Moses, or a Daniel, or in Isaiah or Jeremiah as His vehicle to accomplish His ultimate goal. In this case, it is redemption. In Joseph's case, it was relocation so that the redemption could occur.

I share that with you, because you might find yourself today in a place where God is shaping and molding your character. Sometimes when you are in that place, it gets discouraging because the the molding and the shaping is not always easy' it is not always fun; but if that is happening in your life, we should do what James 1:2-4 tells us:

*"Consider it all joy, my brethren, when you encounter various trials..."*

He goes on and describes how these trials shape our character. The fact that God is shaping your character a particular way through things that are not always pleasant, is indicative of the fact that He wants to use you. That is a completely different way of looking at trials.

Typically, when I hit a trial, I just start complaining, not understanding that the shaping and the molding of the character is necessary because God has something really big for me and really big for you down the line. It is a different way of looking at suffering.

Go down to Exodus 1:6, and it says,

*"Joseph died, and all his brothers and all that generation."*

We have already been exposed to the death of Joseph, which happened at the end of the Book of Genesis (Genesis 50:26):

*"So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt."*

This is reiterating history that has already transpired in the Book of Genesis; but look what God starts to do as the relocated nation is now residing in Egypt, the land of Rameses, Goshen, as we have studied.

Exodus 1:7 says,

*"But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them."*

Now, why is it that the Nation of Israel, this "Battlestar Galactica" "ragtag, fugitive fleet," this little tiny group of 66, 70, or 75, depending on how you do the count, suddenly starts multiplying. The biblical text really does not show you the significance and intensity of their multiplication. That is why I want to give you this quote from Charles Ryrie in the Ryrie Study Bible. He says this about Exodus 1:7:

"The census at Sinai (Num. 1) showed 603,000 Males 20 years and older. If they represented about 1/4 of the total population, then the Israelites numbered some 2,000,000 people. An annual growth rate of 5 percent would increase the population from 100 to 2,000,000 in only 215 years (see Gen. 46:27; Ex. 12:41)."<sup>1</sup>

This is rapid multiplication that you see taking place here. Why is God doing the multiplication? Because He said He would. Remember, back in the Book of Genesis, three terms were used in God's promises when He said He would multiply the nation. The first term He used with the patriarchs is, "Your descendants will be as the dust of the earth" (Genesis 13:16). The second phrase He used as He was speaking to Abraham, the patriarchs, "Your descendants will be as the sand which is on the seashore." The third image that He used to describe this multiplication is in Genesis 15:5. He says, "Your descendants are going to be as innumerable as the stars."

This is what God said to Abraham in Genesis 15:5:

*"And He took him outside and said, 'Now look toward the heavens, and count the stars, if you are able to count them.' And He said to him, 'So shall your descendants be.'"*

It is interesting to look at the philosophers of ancient times. They all thought they could number the stars. Yet we know with the advent of the Hubble telescope and all of these things that we have today, that there are so many stars in our solar system, galaxy, universe, if you are going to try to number them, give it up because they cannot be numbered.

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<sup>1</sup> Charles Ryrie, *Ryrie Study Bible*, page 69.

That is why God, tongue in cheek, says, "All right, Abraham, go outside, count the stars if you are able." Because God knows something about our universe and our world since He spoke it into existence. He put Abraham through this little teaching tutorial to reemphasize the promise that his descendants were going to multiply to be like the stars of heaven, the dust of the earth, and the sand of the seashore.

Ryrie gives the number about how big that nation became through the census at Mount Sinai. The thing that I would love to communicate is this: when God says He is going to do something, believe it, because He will. He means what He says; He says what He means; and His character is such that He cannot lie.

Are there some things God cannot do? Yes. He cannot lie. The philosophers say, "Can God make a rock so big He cannot lift it?" No, because God is always sovereign over His own creation. There are some things God cannot do, and one of the things He cannot do. It is not just that He will not do; it is that He cannot do. He cannot lie because His character is upright.

Numbers 23:19 says, *"God is not a man, that He should lie."*

Titus 1:2 says, *"...God, who cannot lie."*

Hebrews 6:18 says, *"...it is impossible for God to lie."*

God says, "I am going to take this 'ragtag fugitive fleet' and I am going to multiply them." That is what you see happening here in the Book of Exodus. In fact, this group is growing so fast that it gets the attention of the Egyptian leadership; they become threatened by this. The fruitfulness leads to fear.

Notice, if you will, Exodus 1:8—famous words:

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

Wow! What a verse that is. What is this even talking about? Who is this new king? There are a lot of kings you can study from Egyptian chronology that predated Moses. Moses has not been born yet. Charles Ryrie says,

*"The new king could possibly be Ahmose I (ca. 1570-1546), who expelled the Hyksos rulers from Egypt, or more likely Amenhotep I (ca. 1546-1525) or Thutmose I (ca. 1525-1512)."*

My bet is on Thutmose I; that is who this new king is, this Pharaoh, that did not know Joseph.

What in the world is happening here? Following the flood, the world through Noah's three sons was divided into three populations. The only people on the ark were Noah

and Mrs. Noah, and Ham, Shem, and Japheth with their respective wives. Peter tells us twice, both in 1 Peter and 2 Peter, that there were only eight people on the ark. When the flood waters receded, the whole world was repopulated through those three sons and their respective wives.



You see where the Hamites went? They went into Egypt. Then you have Japheth. That is really the origin of Europe and the North American continent. Then there from Shem you get a similar sounding name, the Semites, the Semitic people groups of the earth. The Nation of Israel came from that Semitic line; the Egyptians came from the Hamite line.

Arnold Fruchtenbaum writes this:

"The Hyksos Period, during which Joseph's story unfolds, was the two-hundred-year period from 1750 until 1550 B.C. The Hyksos were Semitic rulers"<sup>2</sup>—

The Hyksos got into Egypt and they took control. They were not Hamites, they were Semites.

"The Hyksos were Semitic rulers that conquered Egypt and ruled during the sixteenth and seventeenth dynasties. Thus, the Pharaoh at the time of Joseph was Semitic. This explains how a Semite such as Joseph could rise to second highest position in Egypt, which had a Hamitic population."<sup>3</sup>

<sup>2</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, 570.

<sup>3</sup> Ibid.



You read through the Book of Genesis and you wonder why Pharaoh is so open to Joseph. You would think that Pharaoh is a Hamite and Joseph is a Semite, and so why open the door to him? There was a unique time period in Egypt's history where a group called the Hyksos had gained control. By the time the Joseph story happens, Joseph was a Semite and a Semite via the Hyksos was on the throne of Egypt. In other words, God had the right man in the right place at just the right time.

Do you think God is a God of timing and perfect timing? God knew exactly what He was doing. He knew that the Hyksos would be in control, and they would be more sympathetic to a Semite like Joseph than your run-of-the-mill Hamite.

Eugene Merrill, a great Old Testament scholar, writes as follows:

"On the collapse of the Twelfth Dynasty, Egypt entered the chaotic era of the Semitic Hyksos rule, especially in the delta region of Israel's habitation, until new native Egyptian rebels rose up to overthrow the Hyksos and expel them from the land..."<sup>4</sup>

This is the pharaoh that knew not Joseph, a pharaoh that did not know Joseph towards the end of his life. He does not get the red carpet treatment anymore because the Hyksos were overthrown. Now you have a Hamite in power. The Hamites and the Shemites did not get along with each other.

"...The 'new king' who did not know Joseph (that is, whose sympathies were no longer with the Hebrew people) was probably Ahmose, founder of the New Kingdom (around 1570 B.C.). Having just expelled the Hyksos, he put the Hebrews into slave labor because he viewed them as pro-Hyksos agents who could do harm to his government. Other pharaohs followed this policy and even intensified the persecution, going so far as to institute infanticide against all Hebrew male children."<sup>5</sup>

That is the background, I believe, behind this statement in Exodus 1:8:

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

"Joseph, no more red carpet treatment, because now you have a Hamite in power when you used to have a fellow Semite in power."

If you ever wonder if God is in control of nations and leadership and governments, I am here to tell you that He is totally in control of all of that. He had the right guy on the Egyptian throne for the Joseph story, and now He has the right guy on the throne for the Moses story. Praise the Lord!

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<sup>4</sup> Eugene Merrill, *Nelson's Old Testament Survey* 43-44.

<sup>5</sup> Ibid.

God is sovereign. He knows exactly what He is doing. Therefore, when one party gets control of the White House, I do not have to sit there and bite my nails and be afraid, get hysterical, get on social media, and rant and rave, because I know that God is in control of history. God puts the right people in place for what He wants to do, and He had the right guy in place for the Joseph story. Now He has the right guy in place for the Moses story.

I can sit back and enjoy the ride, right? Believe me, I am in favor of voting and all of that stuff, but at some point we have to trust the Lord. So, just relax. It might be a situation where the flight attendant gets on the microphone and says, "We are about to enter turbulence. Keep your seatbelt fastened." We might have that kind of thing in our country and our nation, and I can just relax and put on my seat belt. I am not a rebel, but I am not gripped with hysteria, fear, and anxiety because I know that there is a God that makes sovereign decisions, and He knows exactly what He is doing for different epochs or eras of history.

This explains this Pharaoh who arose that did not know Joseph. Then you go down to Exodus 1:9, and what you start to learn is success, in this case, the multiplication of the Hebrews, gets the attention of this latter Pharaoh. It says in Exodus 1:9:

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

One of the things to be aware of as a Christian is the moment you experience success, depending on how that is defined, you can expect the fiery darts of the wicked one. Many, many examples of this are in the Bible.

From Peter to Paul				
Reference	Center	Person	Place	Outreach
Acts 1–12	Jerusalem	Peter	Jerusalem, Judea, Samaria	Jewish
Acts 13–28	Antioch	Paul	Uttermost parts	Gentiles

Here is a parallel between Peter and Paul in the Book of Acts. Look at the third one down. Why was Peter persecuted? He was persecuted because he was effective. Acts 5:17 says,

*"But the high priest rose up along with his associates (that is the sect of the Sadducees), and they were filled with jealousy."*

Notice that word "jealousy." Peter and his preaching were gaining massive conversions in the Book of Acts, and that is the moment that the Sanhedrin decided to clamp down on him. Acts 13:45, referring to Paul, says,

*"But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul..."*

Peter and Paul became targets because they were effective. The Nation of Israel, in the same way, is now becoming a target from the Egyptian powers that be, because God was fulfilling His promises to them. They were multiplying as long as they were this little "ragtag, fugitive fleet" of 66, 70, or 75 (however you do the count). No one cared about them. But once they became influential through multiplication, then they were targeted.

You see the same reality happening in Daniel's life. It says in Daniel 6:3-4:

*"Then this Daniel began distinguishing himself among the commissioners and the satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom. Then the commissioners and the satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find no ground for accusation or evidence of corruption, inasmuch as he was faithful, and no negligence or corruption was found in him."*

Why did Daniel get targeted to the point where people started rummaging through his closet and his life to see if they could find a skeleton in the closet? Nobody cared until he began to distinguish himself in the hierarchy there in Babylon, and also in Persia.

The application is that you may have had some success of recent. Maybe your business has grown to a number that you did not anticipate; maybe a higher budget, a higher salary, or some kind of victory; maybe your ministry has emerged to the point where people are starting to take notice of it. If that happens—when that happens—as the military likes to say, "Watch your six." Watch your back, because that is the moment you become an obstacle and you become targeted. It just goes with the territory; you cannot escape this or get out of it.

All of God's people go through this. Jealousy is a very real thing, and a very real negative emotion that people will use to lash out and vent against you. It is just nothing more than jealousy. They will not tell you they are jealous; they will try to come up with some other reason; but it happens, and Satan knows you are a threat.

When I played basketball, we played with a guy who was very, very good. He actually got an invitation to try out for the Denver Nuggets, which is pretty good for an NCAA Division Three player. The rest of us were not so good. Every single team we played, we played was a box in one, meaning we were going to assign one guy to defend the really good guy and the rest of them, we could just form a box, a zone defense around

him. Every single opponent ran this box in one. Why did they do that? Because he was a threat; he was a threat offensively. We had to shut this guy down.

That is how it works in the spiritual world. The moment you become a threat is the moment you can expect hell itself, in some cases, to start to gang up on you. That is what is happening here through this new pharaoh, as he is threatened by the rapid multiplication of the Hebrew nation, something that God said He would do. God said He would multiply them, and that is what is happening.

Exodus 1:10 says,

*"Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land."*

"We do not want the Hyksos coming back. We, the Hamites, are in control now, and these people, the Hyksos like these people. If there is another Hyksos threat, they are going to fight with the Hyksos against us Hamites." Dare I say it? The leader of Egypt looked at the Hebrew population as if they were domestic terrorists. "They are a problem within our empire, so we have to deal with them accordingly." This becomes the reason for the oppression that we are about to read about. Number one, there is fruitfulness; number two, there is fear on the part of the adversaries.

- II. Results of the Oppression (11-22)
  - A. Pharaoh's building decree (11-14)
  - B. Pharaoh's bloody decree (15-22)

Then you go down to Exodus 1:11-22, and you read about the results of the oppression. What happens? First of all, the Pharaoh issues a building decree (Exodus 1:11-14), and then he issues a bloody decree (Exodus 1:15-22).

Notice, if you will, Exodus 1:11:

*"So they appointed taskmasters over them to afflict them with hard labor."*

Why is this happening? Because God said it would happen. God told Abraham all the way back in Genesis 15:13-16, "The day of your enslavement will come." This is what God said to Abraham as He was giving to Abraham the Abrahamic Covenant.

*"God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years'" (Genesis 15:13).*

You are seeing the beginning of the enslavement and oppression here.

*"Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete" (Genesis 15:16).*

In other words, they will return from Egypt back to Canaan in the Exodus events. God is allowing this 400 years of enslavement to occur, which we are reading about here, so that His word will be fulfilled: that the inhabitants of Canaan, who are wicked to the core, are given a window of grace. Most of those people were about to be executed in the days of Joshua. God told Joshua to do that, but before God sends judgment, He gives a window of grace.

"I am giving the Amorites in the land of Canaan 400 years to get their act together, and if they do not get their act together and they continue with these detestable practices, then My nation coming out of Egypt, ultimately under the leadership of Joshua, will go into Canaan and will slay the inhabitants of Canaan." God is a God of love. "I am giving you 400 years to repent."

As our nation piles up sin after sin against God, do we all understand that we are living in a sinful nation? There are things happening in our country today that to me, 20 years ago, when I was coming of age in high school, would be unfathomable: to take a child in the school system outside of parental oversight, parental control, parental knowledge, and to put that child under someone that says, "You are a little boy, but you are really a little girl."

By the way, in the state of Colorado, if you are a parent dealing with that kind of child—the child's a little boy but wants to be a girl—and the parents say, "You are not a little girl, you are really a little boy. Get your head clear." That is called misgendering; that is called dead-naming. In the state of Colorado, they just passed a law and you can be criminally prosecuted simply by trying to talk them out of that transgender mentality. That kind of thing is—I do not even know how to describe that. That is wicked; that is evil; that is vile. That kind of policy is against every teaching in the Bible that I can find. Yet that is what is happening.

Where is the judgment of God? Oh, believe me, folks, the judgment of God is coming, but right now, the United States of America has been given a grace window to get our act together so that maybe somehow, some way, we can avert the judgment of God.

That is what God is doing as He is allowing these 400 years of bondage to transpire. What you are reading about now is this period that God said would happen, this period of enslavement prior to the Exodus, because you cannot have an Exodus unless you are a slave. God is sovereignly allowing the right king to be on the throne to accomplish His ultimate purpose.

Satan is working in history to destroy the Nation of Israel, through which His Messianic blessings will come. All the way back in Genesis 3:15 it was announced to our forebears that there is coming one from the seed of the woman, Eve, an individual Seed, who will take the head of the serpent, or Satan, and crush it. Satan was on notice at that point.

As we go through the Scripture, we learn that the very special instrument that God is going to use to bring this Messiah to the earth will be the Nation of Israel. So, Satan works in history to crush the Nation of Israel so that the Messianic hope will never be realized. This explains why Cain murdered Abel in Genesis 4.

It explains the whole sons of God and daughters of men issue in Genesis 6, where Satan is trying to corrupt the pre-flood gene pool by having this sexual experiment between fallen angels and human women. The Messiah must be fully God and fully man. Satan says, "I will just create a race of people that are not fully human." They are the Nephilim.

This is why God brought the flood, to put an end to this genetic experiment, and to preserve Noah and his family in the ark. That is what it means when it says Noah was "perfect in his generations" (Genesis 6:9, KJV). It is not necessarily speaking of his morality, but that his genetics were intact. Through him and ultimately his son Shem, the Messiah would be born.

As we continue in the Bible, we learn that God is going to form the Nation of Israel and bring the Messiah to the world through the Nation of Israel. What Satan is doing right here in Exodus 1 is trying to blot out the nation. He will do the same thing in 2 Chronicles 22-23 with Joash. God will protect little Joash from the rampage of Athaliah, a wicked, usurping queen, because Joash was the last Davidic descendant on the earth at that time.

This explains why Haman persecuted Israel in the Book of Esther. He drew lots to determine the exact day when Israel would be eradicated. This explains why Antiochus Epiphanes persecuted the Nation of Israel, in the Intertestamental Period, by desecrating their temple. And it explains why Herod developed an attack, if you will, on the male infants in Bethlehem. It is just the same story, different day, all the way through the Scripture; and you are seeing it come into full bloom here as the Nation of Israel comes under very harsh slavery conditions.

By the way, do you see slavery here? Because it is there. It is right there in Exodus 1:11:

*"So they appointed taskmasters over them to afflict them with hard labor."*

That is slavery. Joseph was sold as a slave into Egypt. Do not get the idea that slavery is some modern invention. It is not. It is as old as humanity itself, and yet we have voices like former Senator Tim Kaine, who makes these outrageous statements on the Senate floor:

"Democrat Senator Kaine claims United States 'Created' Slavery and 'Didn't Inherit Slavery from Anybody.'"<sup>6</sup>

What a nonsensical, ridiculous statement! The United States of America is certainly not a perfect country, certainly we inherited slavery; but I will tell you one thing about the United States of America: we actually did something to eradicate it in our nation. Travel to some Middle Eastern country where Islam is alive and well, and you will see slavery practiced even to this very day. Yet, our youth, through something called Critical Race Theory, are taught that America, although not a perfect nation, is somehow the cause of every evil on planet Earth, that we actually invented slavery. I say to myself, "Well, Tim, I do not believe that because I have Exodus 1 in my Bible."

Look at the second part of Exodus 1:11:

*"...And they built for Pharaoh storage cities, Pithom and Raamses."*

This is where people do not like the early date of Exodus that we teach, the 1446 date. They say that this better corresponds with the Raamses in Egypt much later on, around 1304-1237 BC. They use this verse to justify it. "It says Raamses, does it not? Raamses does not come around till later. All of you people arguing that the Exodus is in 1446 are misunderstanding the Scripture."

The city of Raamses, Exodus 1:11, we are told, must refer to Raamses II of the 13th century, 1304-1237. However, here is how to answer this. They will not give you this answer on the History Channel; they will not give you this answer on "Mysteries of the Bible." What they will do is bring in a scholar from Harvard to give you one side of the story, and they will not bring on somebody that can give you the other side of the story.

What does the Book of Proverbs say? One man sounds right until another comes and cross-examines him (Proverbs 18:17). Here is, as Paul Harvey calls it, "the other side of the story" on this Raamses issue.

The name Raamses was used as early as Genesis 47:11. It says,

*"So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered."*

I do not have to look at Exodus 1:11 and say, "That is some late Raamses because the name Raamses was already in play towards the end of Joseph's ministry.

We go down to Exodus 1:12 and it says,

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<sup>6</sup> <https://www.nationalreview.com/news/dem-sen-kaine-claims-united-states-created-slavery-and-didnt-inherit-slavery-from-anybody/>

*"But the more they afflicted them, the more they multiplied and the more they spread out..."*

I have got news for the devil: you cannot stop God's plan. You may have inspired and stimulated these Egyptian rulers to shut down the fruitfulness of the Nation of Israel, but God said they would multiply, and the devil himself cannot stop it. This is a wonderful thing about the promises of God: Satan himself cannot derail the promises of God.

When God tells you (because you have put your faith in the Messiah), you are on a fast track to glory (Romans 8), you might go through your life experiencing one form of opposition after another, but the truth of the matter is, Satan and the world system and the sin nature can throw the kitchen sink at you, but they cannot stop what God is ultimately going to accomplish in your life.

The more Egypt clamped down on these multiplying Hebrews, the more they spread. Then you look at the end of Exodus 1:12 and it says, *"...so that they were in dread of the sons of Israel."*

That was what was emitted back in Exodus 1:10, where it was said,

*"Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land."*

Satan tries to stop it and God's plan continues to move forward.

We are going to wrap up here with Exodus 1:13-14. Here comes the slavery.

*"The Egyptians compelled the sons of Israel to labor rigorously, and they made their lives bitter with hard labor in mortar and bricks and at all the kinds of labor in the field, all their labors which they rigorously imposed upon them."*

Not only do they make them slaves, but they absolutely turned up the pressure every chance they got and made their lives miserable. Look at some of the language here: "compelled," "labor rigorously," "hard labor," "rigorously imposed on them." One of the things that is interesting about this is Egypt, as we will see, is a type of sin. Just as God is going to bring the Nation of Israel out of Egyptian bondage, the typology is of Jesus, our Passover lamb, who brings us out of the bondage of sin and the slave market of sin.

I am here to tell you folks that sin always appears so inviting on the front end, but the end of sin, rebellion against God, is horrific. What did Satan say to Eve in Genesis 3:6?

*"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she*



*took from its fruit and ate; and she gave also to her husband with her, and he ate."*

The tree and violating the command of God, where God says, "Do not eat from the tree of knowledge," seems so passé; it seemed like such a restriction on her freedom. So, when the temptation was dangled in front of her, it was all about the momentary pleasure of sin. There is no talk here in Genesis 3 by Satan of what is going to happen when you do this death, although they were warned about that.

I am speaking of how Satan promotes sin: death, consequences, nature itself will grow. In fact, the consequences are going to be so bad that God is going to have to send His own Son to our world and die a horrific death, and rise from the dead to fix the problem. None of that is explained by Satan on the front end; it is only the enjoyment that you are going to get out of this particular sin. That is how sin works.

Hebrews 11:25 says this of Moses:

*"choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin."*

Yes, you heard it from me first: sin is fun; sin is enjoyable. There is a window of personal satisfaction, whether it is pleasure, power, or whatever, that can come into your life. When you rebel against God, that will happen. Satan, when he tempts you to sin, wants you to focus on that, but he is not telling you the price tag; he is not talking about the consequences any more than he reiterated the consequences with Eve; he is not talking about payday someday.

This is very rigorous, what the Nation of Israel in Egypt, a type of sin, is experiencing. They are experiencing the pain associated with this type of sin.

Romans 6:23 says,

*"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."*

What is a wage? It is a price tag. If this is a type of sin, then this is an explanation as to how bad sin is. It never ends well.

Here is a little saying that has always stuck with me. I am not sure who said it originally, but it is floating around out there. It says,

"Sin will take you further than you want to go; it will keep you longer than you want to stay; and it will cost you more than you want to pay."

I see this typology that is exhibited here in Exodus 1 as a warning for us. Do not go back to sin. Do not go back to a life of sin. Do not go back to offering your body as

instruments of sin; offer those instead to God. You have the power to do that (Romans 6). Avoid these horrific consequences.

Today we have looked at the oppression that is coming up in the life of Israel: why they went into this oppression; and why God is going to have to do such a tremendous work to get them out of this bondage. God has not only worked to get Israel out of bondage, He has worked to get you out of bondage; and He has worked to get me out of bondage. His offer to us is "let freedom ring"—freedom in Christ. That happens in a person's life when they fulfill a single condition, which is to trust in what the Savior has done for us 2,000 years ago.

I am confident that there are people within the sound of my voice, maybe not necessarily in the building, perhaps in the building, maybe watching online, maybe listening or watching archives after the fact that have never placed their faith in the Messiah. When Jesus died on the cross, He was thinking about you.

God has no grandchildren. You cannot live off the faith of somebody else such as your parents; you personally have to exercise faith in the Messiah, which means trust. You come under conviction, and you place your personal faith, or your trust, exclusively in Him to fix this bondage that you are in, which is your major dilemma.

Wouldn't it be great to be a newborn child of God today, being free from sin and its awful consequences?