

EXODUS 1:1-14 (BITTERNESS AND BONDAGE IN THE LAND OF EGYPT)

Introduction: As we enter into Exodus, we should look back and see the contrast between what is coming and where we have been. The book of Genesis showed us a snapshot of creation. Exodus will show us a snapshot of redemption. In the book of Genesis, we traveled through approximately 2370 years of human history. Exodus will take us through about 80.

In Genesis we saw three separate dispensations - Innocence, Conscience, and Government. In Exodus, the fourth dispensation will be introduced - Law. This one dispensation will remain through the next 42 books of the Bible. Only at the end of each gospel will the next dispensation, that of Grace, be introduced.

Genesis began with a single line of people, carefully selected to lead to a single united family called Israel. Exodus will begin with Israel and they will continue to be the focus of God's redemptive plans all the way through the Bible. Even during the church age, Israel is still considered a part of God's plans, though temporarily taken out of the highlights and placed on the sidelines.

In Genesis, we have the beginnings of all things which come from the eternal Father. In the garden there was freedom and fraternity between God and man. In Exodus we begin with oppression and bondage leading to deliverance, picturing the work of the Son, the Deliverer of His people.

Genesis focused on many great individuals as God used them to picture portions of future history. In Exodus, God will almost exclusively use Moses for this purpose. We could go on for hours discussing what is coming in the book, but we will be looking into it in detail until we finish it, and so there's no need to go too deep.

Let it suffice to say that because this is a part of God's word, it should be handled carefully, researched completely, and cherished with delight. God chose the details of the book of Exodus to reveal to us the coming Redeemer, Jesus. If we keep reminding ourselves of that, we should find it an absolute delight to our senses.

Text Verse: "Israel also came into Egypt,
And Jacob dwelt in the land of Ham.
24 He increased His people greatly,
And made them stronger than their enemies.
25 He turned their heart to hate His people,
To deal craftily with His servants." Psalm 105:23-25

God directed Israel to go to Egypt and to Egypt he went. There they prospered and grew into a vast multitude. But, they remained united as a people and they did not assimilate into Egypt. This caused tension between them and the ruler of Egypt. And so they were brought into bondage and servitude to the Egyptians.

At the same time, their bondage was not undeserved. The people of Israel failed to honor the Lord and so He was not unjust in allowing them to suffer for a time. God is never unfair nor does He cause misery or trial to occur without a reason. This is a lesson we should continually remind ourselves as we face our own trials.

The good news though is that if we have called on Christ, then a time is coming when all of these things will be behind us. We are the redeemed of the Lord and so He will never leave us nor forsake us. This is a constant theme of God's superior word 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. The Sons of Israel (verses 1-5)

1 Now these are the names of the children of Israel who came to Egypt;

Like many of the other books in the Old Testament, the book of Exodus actually begins with the word "and." The words are v'elleh shemot bene yisrael - "And these are the name of the children of Israel." This word "and" begins 13 of the books of the Old Testament and it shows that the writers instinctively felt that they were writing words that belonged to a greater book with a unified message.

The first five books of the Bible, known as the Torah or the Pentateuch, are all ascribed to Moses and so the "and" may seem less unusual, and yet it is a completely separate book from Genesis and so the "and" at the beginning really is no less notable.

This reason we know this is an entirely separate and distinct book from Genesis is because the first verse begins with the exact same words as Genesis 46:8. This was immediately followed with a list of all of the family who went to Egypt with Jacob. Now, a recapitulation of that is going to be made. This then is given to show a definite starting point for an entirely new narrative.

Like at other times, the Hebrew name of the book comes from the first words. And so it is called v'elleh shemot or simply shemot - "names." The name we use in English, "Exodus," is from the Greek which means "going out." The going out of Egypt by the Israelites is one of the great highlights of the book and so it was given that name.

Here in the first verse, we can deduce that the book is going to center on the nation of Israel just as Genesis ended with them as well. God's funnel of chosen

people finally settled on this one family and it is through them that redemptive history will continue for the next 1570 +/- years, until the coming of the Messiah.

Genesis ended with the death of Joseph. He was born right around the year 2260 Anno Mundi. He lived 110 years and so his death came at approximately 2370AM. After the death of Joseph, not another word about the time which the Israelites remained in Egypt was given until now, sometime around the birth of Moses.

This was a period of about 64 years and so it is somewhere around the year 2434AM, but the date isn't specific. However, the dating of the Bible will become specific again at key points during the book.

1 (con't) each man and his household came with Jacob:

The listing of Jacob and his descendants included 70 names who went to Egypt. However, this was not all who went to Egypt with him. The verse here says, ish ubetow - "man and his household." This word for "household" includes everyone under the authority of the house - wives, children, grandchildren, servants, etc. It is an all-inclusive statement and was used this way in Genesis 14:14 -

"Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan." Genesis 14:14

Abraham's household included many people, possibly in the thousands. If he had 318 fighting men, plus women, children, old people, etc., the final number was very large. Isaac inherited this and built upon it. Jacob had a large company even prior to inheriting Isaac's household. And then the family would have continued to grow in number after that time.

In all, there were certainly many, many thousands of people who went to Egypt with Jacob. Though not literal descendants of Jacob, they are included under the umbrella of Israel and it easily explains the immense number of people who will depart at the Exodus, a number recorded at 603,550 men who are 20 and older. In all, the number will probably be well above 1.5 million people.

This is important to remember for several reasons. The time Israel is actually in Egypt is only 215 total years. If it were only the 70 recorded, it would seem incredulous to have such a large number going out. And many dismiss the record entirely because of this.

Secondly, it shows that the people of Israel, united at Mount Sinai, included a vast number of people who were not actually of natural descent. In fact, the vast majority of them probably aren't. And yet, they will all be counted within the numbers of individual tribes and a part of the collective whole. We will see this validated in several ways during the next few books of the Bible.

2 Reuben, Simeon, Levi, and Judah;

These four names begin the list of the sons of Israel who traveled to Egypt with him. The sons here are listed in birth order and are all sons of Leah who was Jacob's first wife. In 1 Chronicles 5:1, 2 we read this -

"Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; 2 yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph's."

The birthright, instead of going to Reuben, was given to Joseph. However, from Judah will come the Ruler, the Messiah.

3 Issachar, Zebulun, and Benjamin;

These next three are still in birth order by Jacob's wives Leah and Rachel. Issachar and Zebulun were born to Leah, and Benjamin was born to Rachel. Joseph is left out because he was already in Egypt at the time and is excluded from the list of those who travelled with Jacob.

4 Dan, Naphtali, Gad, and Asher.

These four sons were born to the maidservants - Bilhah and Zilpah. The first two were born to Rachel's maidservant Bilhah, and the second two were born to Leah's maidservant Zilpah. And so there is an intentional order and harmony to the listing of these names. First, those born to the legitimate wives, in order by Leah and then Rachel, and then those born to the maidservants, in order of birth.

Only the males are listed here in Exodus, but at the counting in Genesis, two women were named, Dinah and Serah. Despite them being named in Genesis, Jacob could have, and certainly did have, many other daughters. However, only these two were counted at that time because only they were relevant to the account.

The family name travels through the male and so unless there is an additional reason for mentioning a female, they are simply not listed. This doesn't diminish the role of women, but it keeps the records straight according to the line of descent.

5 All those who were descendants of Jacob were seventy persons

It might seem arbitrary or unnecessary to begin the book with something that has already been said at the end of Genesis, but it isn't. This listing of seventy persons was given with purpose. There is nothing random or illogical about it. Rather, it was given to again show us a snapshot of redemptive history.

The importance of the number 70 is to reveal that Israel is God's instrument for His redemptive works among humanity leading up to the Messiah. All of humanity is derived from the 70 names which are listed in the Table of Nations recorded in Genesis 10.

Those 70 names in Genesis 10, which correspond to everyone on earth, are to be given the oracles of God through the 70 names recorded in this listing which comprises the covenant people of Israel. This is alluded to in Deuteronomy 32:8, which says -

"When the Most High divided their inheritance to the nations,
When He separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the children of Israel." Deuteronomy 32:8

Seven is the number of spiritual perfection. It is the sum of 3, the divine number, and 4, the number for creation. Ten is the number for completeness. Thus, in those who are noted as Jacob's descendants and who have gone to Egypt, God's divine plans (3) are being worked out in His created world (4) in their fullness (10) through these 70 people.

The list in Genesis wasn't an arbitrary list of names and numbers. Rather it was a prophetic plan and symbolic structure of what God would do in the history of

man's redemption. We are being reminded of this now at the beginning of Exodus, the book which will introduce the fourth dispensation of God's redemptive plans.

God bestowed grace on Adam after the fall, and kept a select line of people through the years until Noah, who again received grace in the eyes of the Lord. After the flood, God gave an overall structure of redemption as laid out in the Bible in the account of Noah. This is an outline of humanity in the seventy named people-groups in the Table of Nations.

Following that, He called Abraham and made a covenant of grace to the world, declaring him righteous by faith. Through the chosen line of Abraham's seed, He has refined what He will do in the future, giving us pictures of everything that is coming. This now continues in the second book of the Bible. This is one of the reasons for this recapitulation of the list now.

Another reason for reminding us of the number is to show that even though they started out small, there will be an immense change in the numbers. This will cause a sequence of events which will demonstrate God's sovereignty, His ability to keep His promises, and the continuance of His redemptive plan for the people of the world. What seems arbitrary isn't.

5 (con't) (for Joseph was in Egypt already).

This explains why Joseph's name was left out of the record of the sons of Israel which were given in these first few verses.

Remember the days of old here in the new
Consider the generations long since past
Ask your father and he will tell you
Your elders, and they will explain how the plan was cast

When the Most High gave the nations their inheritance
When he divided all mankind as His word does tell
He set up boundaries for the peoples, not by chance
But according to the number of the sons of Israel

For the Lord's portion is His people, you see
Jacob his allotted inheritance throughout redemptive history

II. The Fruitfulness of Israel (verses 6 & 7)

6 And Joseph died, all his brothers, and all that generation.

Of the twelve sons of Israel, Joseph's death is the only one with any full record in the Bible. The rest of them are merely mentioned in this cumulative statement here. We do know that from Exodus 6:16 that Levi lived to be 137 years old. That was 27 years longer than Joseph, but he was also a little bit older than him.

Regardless of this though, they were all dead by the time of the events we see here. And so, during this period of about 64 years, nothing else is recorded. Of the many weddings, births, family vacations, heartaches, joys, and other memorable times of the individual lives, God's word remains silent.

His word is here to tell us details about history, not a complete detail of history. When the two line up, He uses them for His purposes. When they don't, time eventually swallows up even the memories of what was once the news of the day.

7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

Despite the deaths of the early generation that travelled to Egypt, the growth of Israel was immense. One could ask how this was possible if the statement from Genesis 46 was true. There it said this -

"So it shall be, when Pharaoh calls you and says, 'What is your occupation?' 34 that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians." Genesis 46:33, 34

If the Egyptians deplored the Hebrews because they were shepherds, and if they were kept in Goshen, separately from the multitudes, then how could they multiply in this way? Again, this takes us back to the number of people who would have travelled with Jacob. Only seventy were mentioned, but that was for a reason.

Within each son's household would have been a large number of people. They would have married and intermarried. The vast number of people who would have grown from them in that 215-year period from Jacob's arrival to the Exodus, along with the mixed multitude who left with them, could easily reach the numbers the Bible mentions.

Just because it is a period of only 64 years from the death of Joseph until the time of the birth of Moses, it is a full 215-year period from Jacob's arrival until the Exodus, which occurs when Moses is about 80 years old. During all this time, the Israelites multiplied.

And so the Bible gives us this verse to confirm this. The NKJV doesn't really give the sense of how they are described. Young's Literal Translation reads it in this manner -

"...and the sons of Israel have been fruitful, and they teem, and multiply, and are very very mighty, and the land is filled with them." YLT

*They were fruitful. In Hebrew, paru, meaning that they brought forth children like a tree brings forth fruit. *They teemed - in Hebrew, yishretsu. This word gives the idea of teeming like fish, which is the sense that it is given in Genesis 1:20 when God said that the waters should abound with living creatures.

*They multiplied - in Hebrew yirbu. This is a separate term, not an adverb as so many translations make it. *And they grew exceedingly mighty. In Hebrew v'yaatsmu bimod meod. It is a way of saying that their numbers were truly astounding as indicated by the double superlative bimod meod.

With the Lord's favor and His blessing great things occur

Even the weak can say "I am strong"

He is the Rock where our footing will be sure

In Him is safety and nothing goes wrong

As the people of Israel grew into a great multitude

So God will increase you when your trust in Him is sound

So keep your faith and remember your gratitude

When He blesses you with blessings which astound

He is great and has done all great things for us

He is our God, our Lord, our precious Jesus

III. Bitter Lives and Hard Bondage (verses 8-14)

8 Now there arose a new king over Egypt, who did not know Joseph.

Albert Barnes notes that -

"The expressions in this verse are special and emphatic. 'A new king' is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in the natural order of descent and inheritance. He 'arose up over Egypt,' occupying the land, as it would seem, on different terms from the king whose place he took, either by usurpation or conquest."

It needs to be remembered from Genesis, that Joseph pictured Christ and Pharaoh pictured God's rule from heaven. The 430-year period from Abraham until the Exodus is divided into two equal parts of 215 years each. This time in Egypt is then reflective of the tribulation in the book of Revelation which is also divided into two equal parts.

If this is a "new king" who doesn't know Joseph, then his dynasty is a picture of the coming anti-Christ. The pattern is given so that we can see in Israel's

redemption other pictures of history. We can see our own redemption from sin and being brought into the kingdom of Christ. But we can also see the end times where Christ will deliver Israel from the anti-Christ.

Who this king of Egypt is can't be known for certain and scholars argue over the dating and the person. But if his name were important, it would have been given. It wasn't and so it really doesn't matter. What does matter is who he pictures and how he treats God's chosen people, Israel.

For him to not know Joseph in such a short period isn't at all unusual either. First, we don't remember the great works of our past leaders even a generation later. Some ignore the great leaders within a few years after they're gone.

Secondly, if he came in by conquest, then he would not be aware of the history of the previous rulers. This is not at all an improbable verse and it reflects what could be said about the anti-Christ quite well. A description of the coming anti-Christ from the book of Daniel reflects this idea perfectly -

"Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. 37 He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all." Daniel 11:36, 37

9 And he said to his people,

The term "his people" is being used in an antithetical manner to the term "the children of Israel." The king's people doesn't necessarily mean all of Egypt, but

rather those who are aligned with him. As we will see, there will be people in Egypt who support Israel and are favorable to them.

We see this in our own government where the leader may despise a portion of the people and yet the general populace may not feel the same way about them.

9 (con't) "Look, the people of the children of Israel are more and mightier than we;

The adjectives of this verse, "more" and "mightier", are given as a parallel to the terms "multiply" and "mighty" in verse 7. First the Bible notes their great multiplication and then the new king of the land acknowledges it.

Whether his statement is true in the absolute sense or not, it is certainly true that Israel had flourished in an exceedingly great way. This is true in both numbers of people and in livestock and wealth as well. This was seen already being the case many years earlier while Joseph was still alive. In Genesis 47:27, it said -

"So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly."

God had promised Abraham that he would bless him and He did. This blessing passed on to Isaac and then to Jacob. From Jacob, that same blessing rested upon the entire family who came from him. There is no doubt that the wealth and power of Israel was great in the land by the time of this new king.

10 come, let us deal shrewdly with them,

The word "shrewdly" is khakam. Literally it means "wisely." There was a problem which the king perceived as dangerous and it would require wisdom to handle it. What does one do with a group of people who are great in number, living on the borders of the land, and not allied with you?

The Israelites had retained their own identity and had not become a part of the greater Egyptian culture and now it seemed as though they were a threat to the empire. It is a scene which has been repeated countless times throughout Israel's history. They are a people set apart and who inevitably find themselves to be considered a threat to the nation in which they dwell.

10 (con't) 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."

Because they were between Canaan and Egypt, and because that is where the threat of invaders into Egypt was the most prevalent, it was more than a small concern that an invading army might benefit from the presence of Israel. If they hadn't mingled with the Egyptians, then there may have been a reason he didn't understand.

He may think that they were allied with people who already were opposed to him. If this were so, not only would they join them in any battle, but they may also retreat with them when they left. Again, this is the same mindset that has been seen throughout Israel's history as people have interacted with them.

This is a people who are content where they live and in the surroundings they find themselves. In general they are productive members of the society, but their

productivity benefits them and their people to the point that both loathing and jealousy result.

11 Therefore they set taskmasters over them to afflict them with their burdens.

Because of Pharaoh's fears of the Israelites, he set taskmasters over them. The word taskmasters comes from two words, sa-re missim. A comparable translation would be "chief of tributes." These taskmasters then would extract tribute from the people in labor, but most probably also in heavy collections that we might call taxes.

Like any oppressive government, they would steal both the people's wealth and their health. In the case of the Israelites, they were afflicted with heavy burdens using a Hebrew word, siblah, which is only found six times in the Old Testament and all six are in the first six chapters of Exodus.

It comes from another word which indicates a heavy load. It is as if the burden is being highlighted as a more unusual affliction than any suffered elsewhere in their history. It is unique to the time of Israel's bondage in Egypt.

11 (con't) And they built for Pharaoh supply cities, Pithom and Raamses.

Some translations call these "treasure cities." But "supply cities" is certainly a better choice. In 1 Kings 9, Solomon built cities using the same Hebrew word which are described this way -

"And Solomon built Gezer, Lower Beth Horon, 18 Baalath, and Tadmor in the wilderness, in the land of Judah, 19 all the storage cities that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon

desired to build in Jerusalem, in Lebanon, and in all the land of his dominion." 1 Kings 9:17-19

These cities, built with the effort of the Israelites, were in the general area of Goshen and would have been filled with supplies for any warfare that would be conducted there. The name Pithom means "House of Atum." Atum is the sun-god, and thus "House of the Sun." Raamses means "Child of the Sun"

12 But the more they afflicted them, the more they multiplied and grew.

This is how it works in the world. The more depressed and downtrodden a group becomes, the more they multiply. The more affluent and at ease a culture is, the less they multiply. The very affliction that was levied upon the Israelites is what caused them to multiply even more.

The word from which "grew" comes is sometimes translated as "spread out." They simply expanded in all directions. The same word was used in Genesis 30 to describe the increase of Laban's wealth after the arrival of Jacob. There it says -

"You know how I have served you and how your livestock has been with me. 30 For what you had before I came was little, and it has increased to a great amount; the Lord has blessed you since my coming." Genesis 30:29, 30

12 (con't) And they were in dread of the children of Israel.

The word "dread" is appropriate. One scholar, Kalisch, says that "They had a horror of the children of Israel." It is an attitude which has been repeated again and again in history against Israel. It is the same attitude which is seen in the

world today and which will result in the coming tribulation period which is being pictured by the very verses which we are looking at.

13 So the Egyptians made the children of Israel serve with rigor.

The word for "rigor" is a rare and unusual word - bepharek. It's used just six times in the Old Testament and it is always used in connection with being unusually harsh to someone as they work under another.

The Aramaic root of the word indicates to break in pieces or to crush. This was the harshness of the taskmaster who ruled over the Israelites. One might ask though, "Why would God allow His own people to suffer in this way." The answer, though not palatable to most, is that they had forgotten the Lord their God. Two passages from elsewhere in the Old Testament confirm this -

“Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! Joshua 24:14

“Say to them, ‘Thus says the Lord God: “On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, ‘I am the Lord your God.’ 6 On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, ‘flowing with milk and honey,’ the glory of all lands. 7 Then I said to them, ‘Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am the Lord your God.’ 8 But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Ezekiel 20:5-8

In their move to Egypt, they may not have assimilated with the people, but they did assimilate into their pagan practices. If that doesn't represent Israel of today, I'm not sure what does. Though they are a united and uniform group, their allegiances to one another do not necessarily follow through to Lord.

Again, the picture we are seeing here is a picture of the tribulation period. The people of Israel will suffer greatly until the time they call on the Lord as they should.

14 And they made their lives bitter with hard bondage—in mortar, in brick,

In their desire to subjugate Israel, the hard service they demanded of them was the making of bricks and then using brick and mortar to build the store cities and whatever other edifices they mandated. The last time that these words, mortar and brick, were used in the Bible was at the building of the Tower of Babel.

Interestingly, they were also both used in the same verse, Genesis 11:3, just as they are here in Exodus 1:14. At the Tower of Babel, they were used to oppose God by defying His mandate to spread out and fill the earth. Instead, they attempted to unite and build a tower to heaven; a picture of works-based salvation.

They were also working in disbelief of His promise to never flood the world again by building a tower taller than the flood waters. It was an attempt by man to have control over creation; a perfect picture of those who profess to "global warming" and our need to solve the world's flood problems, which actually don't exist.

In this account, they are using the brick and mortar to oppose God by harming His chosen people and it is an attempt to thus thwart His purposes in the plan of redemption. If they can destroy the people of God, then God's promises and His

plans will have failed. This is also then a picture of the coming tribulation and the one world government and religion - Mystery Babylon.

It will be a complete opposition to God, just as both testaments of the Bible bear out. In both instances however, God's plans will prevail because He is God.

The word for "brick" is *levenah*. It is used to indicate a brick which is made by man for man. It is temporary and without true substance. In contrast to this is stone or rock which is made by God and which indicates permanence and that which doesn't yield. In both of these accounts, there is a contrast.

There is the using of bricks to work against God (Babel), and then there is the using of bricks to work against God's people (Egypt). They contrast, and yet they confirm the thought that man's efforts are futile against the works and plans of God. The Bible is showing us this.

14 (con't) and in all manner of service in the field.

Not only were the people subjected to the physical labors of brick work, but "to all manner of service in the field." The Israelite's started out as shepherds, but they also moved into agriculture. Deuteronomy 11:10 shows us that. But this is probably not the full extent of their work.

They were probably used to dig canals for irrigation. And so the mud they dug would have been used for the clay which made the brick and mortar. In all, the work would have been tedious, tiring, and oppressive in the heat of Egypt's boiling sun. The life of the Israelites could surely have been described as misery.

***14 (fin) All their service in which they made them serve was with rigor.**

Again the term for rigor, bepharek, is used. The taskmaster would have been cruel and relentless. Like the treatment of the slaves of the south in America, the Israelites would have been beaten at will and treated as mere animals of burden. Again, it has to be remembered that the Lord's people suffered because they had forsaken the Lord. Ezekiel makes this clear.

His people are not immune from His punishments when they are needed for correction, but God will never leave nor forsake those He has called. Despite all of their rejections, both in Egypt and many times afterward throughout their history, God has promised to keep and save Israel.

He told them in advance of all the horrors that would come upon them and He implied that they would be exiled twice as well. But He also showed them, in advance, when they would be returned and what He would do for them after they did. If nothing else, God's faithfulness to unfaithful Israel should show us that His promises to us are true as well.

In Christ Jesus, we have the surest foundation of all. We have the greatest hope and the most wonderful future ahead of us. Whatever things we're suffering through now may be our own fault or they may merely be His grace by allowing us to be in a valley before He takes us again to a high mountaintop.

So don't be overly frustrated. Israel got through their hardships and you will as well. But this assumes that you belong to God. This can only be true if you have called on Jesus Christ as Lord. If you have, then you are God's child through adoption. If not, you are still God's enemy because of sin. Let me explain to you how you can be free from sin and be reckoned as a child of God...

Closing Verse: Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
11 For My own sake, for My own sake, I will do it;
For how should My name be profaned?
And I will not give My glory to another. Isaiah 48:10, 11

Next Week: Exodus 1:15-22 (Obeying God Rather Than Men) (2nd 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.

Bitterness and Bondage in the Land of Egypt

Now these are the names of the children of Israel
Who came to Egypt; each man and his household
Came with Jacob, as the Bible does tell

Reuben, Simeon, Levi, and Judah too
Issachar, Zebulun, and Benjamin
Dan, Naphtali, Gad, and Asher are who
The sons who are descended from him

All those who were descendants of Jacob we see
Were seventy persons (for Joseph was in Egypt already)

And Joseph died, all his brothers

And all that generation

All the fathers and mothers

But the children of Israel were fruitful

And increased abundantly, like ground properly tilled

And multiplied and grew exceedingly mighty

And the land with them was filled

Now there over Egypt a new king arose

Who did not know Joseph, and to his people he said

“Look how the people of the children of Israel quickly grows

They are more and mightier than we, look how they have bred

Come, let us deal shrewdly with them, alright?

Lest they multiply, and it happen, in the event of war

That they also join our enemies and against us fight

And so go up out of the land, and we have them no more

Therefore they set taskmasters over them

With their burdens to them afflict

And they built for Pharaoh supply cities

Pithom and Raamses, they were demanding and strict

But the more they afflicted them, it is true
As the word to us does tell
The more they multiplied and grew
And they were in dread of the children of Israel

So the Egyptians made the children of Israel
Serve with rigor, such painful toil
And they made their lives bitter
With hard bondage, there on Egypt's soil

In mortar, in brick they worked we observe
And in all manner of service in the field
All their service in which they made them serve
Was with rigor, in order to make Israel yield

Israel suffered through long years of pain and toil
But eventually God sent them a deliverer
Because God is ever faithful and loyal
To His promises, they are certain and sure

And God has sent a Deliverer to us as well
He has brought us out of our life of sin-earned chains
By sending His Son to deliver us from the grasp of hell
And to be granted a heavenly seat where Jesus reigns

Such is the marvelous workings of God!

So let us praise Him all our days as in this life we trod

Hallelujah and Amen...