

# Unlocking The Mystery & Treasure Of Our Inheritance

## #22 A New Pharaoh - God Where Are You?

Time = Period Of Creation To The New Heaven and Earth

Time Past = From Creation & Garden Of Eden Until The Cross

Subset of Time Past = Creation To Moses - Times Of Ignorance & Without Law

Antediluvian Age = Fall To The Flood = ~1650 Years

Dispensation = Moral or Probationary Test Of Man

Study The Bible By Dispensations = Divides TIME into 7 unequal periods of man's history

In each dispensation, man has a responsibility or test from God. Man fails the test.

God sends judgment. Then God establishes a different covenant and a new responsibility.

Dispensation of Innocence was followed by Conscience and Human Government.

These 3 dispensations covered about 2000 years.

Dispensation of Promise [430 years] began in Gen. 12:1-7 with the call of Abram and the birth of the nation of Israel. Man's responsibility was to dwell in Canaan. Scripture tells us of man's failure as he dwelt in Egypt. [Gen. 12:10; 46:6]. The judgment of God was Egyptian Bondage.

### How Long Was The Israelites' Bondage In Egypt?

The Dispensation Of Promise began with the call of Abram in Gen. 12:1-7.

It ends with the arrival at Mt. Sinai. This is a period of 430 Years!

Dilemma: Some say, "But according to Scripture the Israelites were slaves in Egypt for 400 years."

Question: How could they be slaves in Egypt for 400 years if the entire dispensation is only 430 years? Go to Scripture!

Gen. 15:13 Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for 400 Years."

Acts 7:6 And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them 400 YEARS.

Ex. 12:40-41 Now the SOJOURNING of the Children Of Israel, who dwelt in Egypt, was 430 YEARS. At the end of 430 years, even the selfsame day, all the hosts of the Lord went out from the land of Egypt.

Septuagint: Ex. 12:40-41 Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan AND in the land of Egypt was 430 years.

1. We typically think of Jacob, his 12 sons, and their descendants as nation of Israel.

a. Remember though, the promise was not made to Jacob, but to Abraham.

b. What Moses is subtly pointing out is that the nation of Israel did not start with Jacob, but with Abraham. [Genesis 12:2 reveals the nation of Israel began with Abraham.]

c. Therefore, this passage is including Isaac and Abraham in the nation of Israel.

d. Also, Abraham first lived in Egypt 430 years prior to the Exodus.

Simply put, the nation was named after Jacob/Israel, but it started with Abraham.

Gal. 3:16-17 Now the promises were made to Abraham and to his seed [his offspring, his heir]. He [God] does not say, "And to seeds [descendants, heirs]," referring to many, but referring to one, "And to your Seed," who is Christ. This is what I mean: the Law, Which Began 430 Years After The Covenant, does not annul the covenant previously ratified by God, so as to abolish the promise and make it void.

1. Time period between Abraham's call & The LAW = 430 years [Gal. 3:16-17]
2. Jacob and his family moved to Egypt, during the famine, 215 years after God's promise to Abraham. [215 years pass before the Israelites go to Egypt]
3. Descendants of Jacob were in Egypt for 215 years before the Exodus of the Israelites from Egypt.
4. When Joseph dies, there are 144 years left until the Exodus.
5. There are 64 years from Joseph's death until Moses is born.
6. Moses at 3 months old is adopted by Pharaoh's daughter.
7. There are 80 years until Moses becomes the Deliverer of the Israelites.
8. Other important historical consideration: Josephus, in *Antiquities Of The Jews*, wrote that the Israelites "left Egypt in the month of Xanthicus, on the 15<sup>th</sup> day of the lunar month; 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed in Egypt."
9. Dr. Floyd Nolen Jones also concludes in his *The Chronology of the Old Testament* that not only was Abraham a member of the nation of Israel, but that the 400 years of sojourning and affliction started with Isaac's weaning at five years old when Ishmael mocked him.
10. This point about Isaac's weaning and Ishmael's mocking 30 years after the promise is also concluded by James Ussher in his *The Annals of the World*:  
Based on these verses (Gal. 4:29, Gen 15:13, Acts 7:6), we conclude this persecution started at when Isaac was 5 years old and Abraham made this feast. [30 years after Abraham left Haran]

Note: 1. Exodus 1-18 are devoted to the story of the deliverance of Israel out of Egypt, which is the house of bondage.

2. Chapters 1-6 are devoted to showing us the trials and tribulations, the hardship that Israel was indeed facing in Egypt.

3. God is so committed to growing us in grace, He will spare no effort and He will spare us no hardship necessary to His task and goal.

Recall: Israel had been very comfortable in Egypt. They had enjoyed a period of influence and prosperity in the times of Joseph. They could have easily forgotten God.

Consider: God in His providence chose to put them through hardships for His glory and for their good. He is committed to their growth and grace.

There are times when God is present, but He is, at least from our perspective, silent. The period of time depicted in Exodus 1 is such a time. It appears God is silent.

## Exodus 1:1-7 Linking the Past To The Present

Now [AND] these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Exodus resumes Genesis' account of God's sovereignty and His good providence in the lives of the patriarchs. Moses goes out of his way to connect these books.

1. The Hebrew text begins with "and."

2. The genealogy in Exodus 1:1-6 connects us with Jacob.

3. Verse 7 fills in a large gap covering the period from Joseph's death to the Exodus. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

a. God is making a people for Himself though their origins are small. The sons of Israel and their families numbered 70 when they arrived in Egypt. When they leave, they do so as a great nation. By the time of the Exodus, there were more than 600,000 men [20 years & up], plus women and children. [~2 million] All descended from the original family of Jacob.

b. This connects us with Adam's and Eve's command to be fruitful and multiply.

c. It connects us with Noah and the reconstitution of the world after the Flood.

Noah is given the ordinance to be fruitful and multiply.

Ex. 1:1-7 God will accomplish His purpose to fulfill the promise He made to Abraham. God unfolds His plan in various ways, in various times, with various people, but it's one plan. His covenant of grace, His plan of salvation is the same in all ages, even though He, in His purposes, uses different people in different times and different means.

Note: Verses 8-22 focus on things God was doing during this period of persecution.

God, appearing to be silent, is at work providentially, bringing His purposes to pass or preparing history for another of His dramatic interventions into the affairs of men.

## A New Dynasty Arrives In Egypt

Ex. 1:8 "Now a new king arose over Egypt who did not know Joseph, and he said to his people,

1. All the prerogatives of Israel are tied up with the ruling power in Egypt knowing Joseph and what Joseph had done on Egypt's behalf.

2. The new dynasty has no desire to perpetuate the favors previously given to Israel.

Consider: Do not put my trust in men or circumstances because they change.

Ex. 1:9-10 The new dynasty is concerned about Israel's strength and numbers.

Behold the people of the sons of Israel are more and mightier than we.

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

### Key Point #1:

- a. Pharaoh's first words to implement his plan. "Come, Let Us."
  - b. That phrase has been used 1 time prior in Genesis 11:4 = builders of tower of Babel
  - c. Both instances, people are building cities of bricks and mortar to make a name for themselves
- Recall: Gen. 12 - God said to Abraham, "I will make a name for you. I will make your name great."

### Key Point #2 Pharaoh's determination to deal wisely = shrewdly or craftily.

- a. Gen. 3:1 - Serpent was the most crafty of the animals of the field.
- b. The Pharaoh and the crafty serpent are compared. Note: The real cause of the conflict: Gen. 3:15 enmity between the people of God and the children of Satan

### Key Point #3 Pharaoh has his own agenda. Keep Israel under control.

He wants to avoid Israel's departure. Needs the labor resources they provide.

### Key Point #4 Pharaoh is trying to secure his power, make his name great and exalt his nation.

Isa. 46:10 My counsel shall stand, and I will do all my pleasure:

Note: God often uses people as HIS INSTRUMENTS, even though they are unaware.

Everything Pharaoh feared came to pass in spite of his diligent efforts to prevent it.

### Phase 1 Of The New Pharaoh's Plan To Keep A Check On Israel

Ex. 1:11-14 So they appointed taskmasters over them to afflict them with hard labor.

And they built for Pharaoh storage cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. And 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 kinds of labor in the field, all their labors which they rigorously imposed on them."

Pharaoh's Plan: 1. Enslave the Israelites and tighten his control over them.

2. Appoint taskmasters - people who managed forced laborers

a. Taskmaster = a negative meaning. I Kings 12: Adoram, the taskmaster appointed by Rehoboam, was so hated he was murdered by his own people.

b. The curse of God in Gen. 3 included hard toil. Notice emphasized phrases in verses 11-14: burdens, hard labor, afflictions, rigorous labor, rigorously imposed on them

3. Their slave labor would be utilized to strengthen the nation economically and militarily.

4. The fields were worked by them. Josephus claims Israelite manpower was used to dig canals.

The Egyptian response to the continued phenomenal numerical growth was to increase the workload and intensify the harassment and cruelty imposed on them by the taskmasters. [1:14] It is apparent these tactics did not work which led to an even more evil plot directed against the Israelites.

### Phase 2 Of The New Pharaoh's Plan To Keep A Check On Israel

Ex. 1:15-16 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: <sup>16</sup> And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

1. Concern turns to panic. The birth rate must be dramatically changed.
2. Pharaoh's demands are incredible. Plan of a desperate man
  - a. Abominable act of violence against the innocent.
  - b. Pharaoh passes on the responsibility to the midwives to terminate the life of the boys.
  - e. If this plan succeeds, it would wipe out the Hebrew people.

Gen. 3:15 and Gen. 12:1-3 God's prophecies would not permit this to happen.

He uses 2 Jewish midwives to outwit Pharaoh.

Ex. 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

1. This infuriated the Pharaoh, who summoned the midwives and demanded an explanation.

Ex. 1:19 And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

1. The affliction of the Israelites points to a boon to child-bearing rather than a hindrance.

Note: Phase 2 was not working.

### A Final Futile Effort

Ex. 1:22 Every boy that is born you must throw into the river, but let every girl live.

What Pharaoh had attempted to do in an underhanded fashion, he now demanded openly.

Purpose: Destroy the boy babies; enslave the girls.

Wipe out Israel as a distinct nation in one generation.

### Exodus 1 From Different Perspectives:

1. From a human perspective, things in Egypt have gone from bad to worse for the Israelites. A journey which began with a royal welcome by decree became slavery and deteriorated to a plot to kill the Hebrew boy babies and enslave the girls.

Pharaoh and the Egyptians were willing to sacrifice the Israelites for their own self-interest.

2. Israelites - Where is the God of our fathers?

3. Hebrew midwives - They didn't understand all the events, but they feared God and refused to obey the orders of Pharaoh when they were contrary to the will of God.

Note: For their fear of God, the midwives were rewarded in 2 ways.

1. They feared God. He gave them families of their own.

2. What were the names of 2 of the midwives? Shiphrah and Puah.

What was the name of the pharaoh mentioned in this chapter???? Only speculation!

3. It appears the omission of the Pharaoh's name is deliberate while 2 midwives are named.

- a. Gracious gift - They were known and remembered by God. Feared, trusted & obeyed Him

Prov. 10:7 The memory of the righteous will be a blessing, but the name of the wicked will rot.

Consider: God does not care about my position or prestige in this life.

He cares if I fear Him, trust Him and obey Him. He knows my name.

4. Supernatural - Hand of Satan, seeking to thwart the purposes of God by using the rulers of this world to his own ends.

5. Divine - God was achieving His purposes and promises largely unnoticed by any.

- a. The affliction and bondage God revealed to Abraham was fulfilled in Exodus 1.

b. Through the bondage and adversity of these 430 years, a number of purposes were being providentially fulfilled.

(1) Israel was spared from absorption by the Canaanites through intermarriage by being sent to Egypt, whose prejudice precluded the kind of intermingling which was common in Canaan.

(2) Judgment on the Canaanites was delayed until her sins were filled to the brim (Gen. 15:14-16).

(3) The light of God's salvation was taken to the Egyptians by the Israelites.

The multitude of those who left Egypt included some who were Egyptians.

(4) Israel was enabled to grow from a handful of people (70 men) to a great multitude.

(5) God was preparing Israel physically for the rigors required in the wilderness and militarily for the warfare with the Canaanites. Also, God was preparing for the economic needs of the nation with a forced savings plan that put necessary capital in the hands of the Israelites when they left Egypt [Gen. 15:14; Exod. 12:35-36].

Note: God chose to describe this period in sketchy terms. It seems His emphasis is on the good intended which God was bringing out of the evil of Pharaoh, Egypt and Satan. [Gen. 50:20]

Question: How would today's media report this event? Probably more space would be devoted to Israel's afflictions. We would have gruesome pictures of sweaty Israelites stumbling along in the slimy mud pits. We would read "human interest" stories all focusing on the plight of these people and the cruelty of the Egyptians.

This is NOT the focus of Exodus 1.

The emphasis is on the faithfulness of God to His purposes, His promises and His people.

1. In spite of Egypt's efforts, God's people miraculously grew in number and in strength.

2. God was preparing His people for deliverance and Egypt for judgment.

3. God's purposes were sure and God blessed those who feared Him.

4. He dealt briefly with human grief and focused on God's grace and faithfulness.

Consider: How do I edit the circumstances of my life?

The WORRIER edits out all the good things, all the positive possibilities and highlights every detail of possible pain and disaster.

The GRUMBLER edits out all the blessings of God and focuses on the painful and unpleasant things.

FAITH edits life's circumstance by recognizing all the evils of this life, but doesn't emphasize them. Faith CHOOSES to focus upon the purposes, promises and power of God.

Faith CHOOSES to look for His hand at work, preserving His people and preparing them for eternity.

Times of Darkness: We all experience times when nothing seems to make sense.

You find yourself plunged into dark, dark despair. You're perplexed. All of your little formulas and outlines and everything you've counted on before will not work. What is God doing?

Some of the old theologians call this despair "a dark night of the soul." You wonder if God died.

None of your conference, seminar or Bible study notes make sense. Has God forsaken me?

Isa. 50:10 Who is among you who [reverently] fears the Lord, who obeys the voice of His Servant, yet who walks in darkness *and* deep trouble and has no shining splendor [in his heart]? Let him rely on, trust in, and be confident in the name of the Lord, and let him lean upon and be supported by his God.

1. Darkness is not unusual in the life of those who fear God and obey Him.

a. Biography of many saints: tell about their dark night of the soul when they were so perplexed and in such despair they wondered if God had forsaken them.

b. Job 19:8 He has set darkness upon my paths. Job asked, why oh God? Job never understood.

c. Habakkuk, a great prophet who loved God, was in such darkness, he said, "Oh God, how long am I going to have to ask you and you don't answer me?"

d. John the Baptist prepared the way for the Lord and announced: "Behold the Lamb of God." Yet when he was put in a dark, dismal, damp prison, he plunged into such darkness, perplexity, despair, that he sent some of his disciples to go ask Jesus if he was truly the Messiah.

2. Darkness in your life doesn't necessarily mean there is sin in your life.

a. Isaiah is talking about someone who fears the Lord and is obeying the voice of God. Yet he has no light and walks in darkness. It is not unusual or unfruitful. There's a purpose in it.

b. The Fruit Of The Spirit Ripens In The Darkness. God is working in your life. We say the stars come out at night. They're there all the time, but you don't see them until it gets dark.

Some things you will see better in the light after you've been in the darkness.

The darkness can sharpen your spiritual eyesight. Sometimes God lets us sit in darkness so when the light comes again we can appreciate the variegated colors of God's grace.

3. Darkness is not unending.

Weeping may endure for a night, but joy cometh in the morning.

The same sun that sets is the sun that rises again.

Note: Darkness is not unusual, it is not unfruitful, and it is not unending.

The Procedures In Darkness - What To Do When The Lights Go Out

1. Look To The Lord. "Who is among you that feareth the Lord, that obeyed the voice of his servant, that walketh in darkness and hath no light?" "Let Him Trust In The Name Of The Lord." Why is not your question. Why is God's question. How am I to react?

Consider: The test of your character is how you behave in the dark.

Warren Wiersbe: We don't live by explanation, we live by promises.

Thomas Watson, an old Puritan: "Where reason cannot wade, faith must win.

a. The highest pinnacle of faith is to Claim God's Promise And Stand On It.

b. Faith comes when you don't see your way clearly: when you don't understand, it doesn't make sense. You finally come to the place as Job: "though he slay me yet will I trust him."

Don't look to any experience, to any explanation.

Note: What is the sign that you're looking to the Lord? You obey. You keep on serving God.

"Don't come to God with your hands filled with the brass of your emotions. Come to him with both hands filled with the incense of His worth. When you're in darkness and you have no light, let him trust in the name of the Lord." [Rogers]

2. Lean On The Lord. "Let him trust in the name of the Lord and stay upon his God."

a. Stay is the root of the word for staff. Psalm 23, thy rod and thy staff, they comfort me. My staff is the ONE to lean on to give me comfort in a dark valley.

Key Point #1 God puts you in darkness that you might learn to lean.

God's purpose is not to give you a reason. God is bringing you to himself for a relationship.

He may take everything else away from you so the only thing that you'll have is Him.

You'll never know that Jesus is enough until Jesus is all you have.

Key Point #2 Jesus is there in the darkness standing somewhere in the shadows.

You will come to know Him, understand Him and trust Him not from philosophy, not from some outline, formula or principle.

Consider: Have you come to a place where God can trust you with a dark hour of the soul?

3. Leave It With The Lord - Isa. 50:11 Behold, all you [enemies of your own selves] who attempt to kindle your own fires [and work out your own plans], who surround and gird yourselves with momentary sparks, darts, and firebrands that you set aflame!—walk by the light of your self-made fire and of the sparks that you have kindled [for yourself, if you will]!

But this shall you have from My hand: you shall lie down in grief *and* in torment.

a. When some find themselves in darkness, their motto is LET'S DO something even if it's wrong. Right? They launch out in the strength and the energy of the flesh not waiting upon God. With callous and profane hands, they take control.

Without the leadership of the Holy Spirit, they blow the whole thing and light their own fire.

b. Wrong Action: The darkness is ordained of God. Darkness is the absence of light and it never chases the light away. The light always chases the darkness away.

### Lighting Your Own Fire

1. Man made light is always deceptive. It's like looking at a sun dial with a flashlight to see the time. Many walk in the spark of the fire they kindled. Then they latch on to a worldly philosophy or idea, a strategy that's not of God because they're in darkness. Difficulties Await!

Example: Abraham, a man of faith who loved, feared and obeyed God. When God promised Abraham a son, Abraham was in the light. Then God put Abraham in darkness. Much time passed. Abraham couldn't understand. Why doesn't God do something? Abraham was plunged into darkness and despair.

God was testing and proving Abraham. God was working on his own timetable. In the meantime, Abraham devises a plan. He "lights his own fire." He produces Ishmael with his handmaiden, Hagar.

To this day the sons of Abraham are lying down in sorrow because of the works of his flesh.

Rather than looking to the Lord, leaning on the Lord and leaving it with Him, he lit his own fire and made himself to lie down in sorrow.

Moses: God chose Moses to deliver His people from the land of bondage. Moses couldn't understand why God was so slow and took things into his own hands. He lit his own fire. He killed an Egyptian. Moses, who was meant to be the deliverer ended up a murderer and spent forty years in a back side of the desert, every night lying down in sorrow because he couldn't leave things with God. He had to take it into his own hands, to try to make it happen before God.

Simon Peter: Jesus was going to the cross, suffer, die, be buried, and raised again the third day. In the garden of Gethsemane, it appears the tide has turned. Peter doesn't understand everything. Peter pulls out his sword, cuts off the ear of the high priest, trying to light his own fire. What a mess he made!



Table 1: Timeline showing dates from God's promise to Abraham to the Exodus from Egypt.

Patriarch: Age	Event	Passage	Years from Promise	Years to Exodus
Abraham: 75	God makes the promise to Abraham and he leaves Haran.	<i>Genesis 12:1-4</i>	0	430
Abraham: 75-85	God tells Abraham his descendants "will be sojourners in a land that is not theirs and will be servants there and they will be afflicted for 400 years."	<i>Genesis 15:13; Acts 7:6</i>	0-10	420-430
Abraham: 85	Abraham has lived in Canaan for 10 years and takes Hagar as his wife and she conceives Ishmael.	<i>Genesis 16:3-4</i>	10	420
Abraham: 86	Ishmael is born.	<i>Genesis 16:15-16</i>	11	419
Abraham: 100 Ishmael: 14	Isaac is born.	<i>Genesis 21:5</i>	25	405
Abraham: 105 Isaac: 5 Ishmael: 19	Isaac is weaned and Ishmael mocks/persecutes Isaac.	<i>Genesis 21:8-9; Galatians 4:29</i>	30	400
Abraham: 140 Isaac: 40	Isaac marries Rebekah.	<i>Genesis 24:1-67; 25:20</i>	65	365
Abraham: 160 Isaac: 60	Esau and Jacob are born.	<i>Genesis 25:26</i>	85	345
Abraham: 175 Isaac: 75 Jacob: 15	Abraham dies.	<i>Genesis 25:7</i>	100	330
Isaac: 151 Jacob: 91	Joseph is born.		176	254

Isaac: 168 Jacob: 108 Joseph: 17	Joseph is sold by his brothers and taken to Egypt.	<i>Genesis 37</i>	193	237
Isaac: 180 Jacob: 120 Joseph: 29	Isaac dies.	<i>Genesis 35:28-29</i>	205	225
Jacob: 121 Joseph: 30	Joseph is made second in command by Pharaoh.	<i>Genesis 41:46</i>	206	224
Jacob: 130 Joseph: 39	Joseph reveals himself to his brothers two years into the famine with five years left. Jacob meets Pharaoh.	<i>Genesis 45:4-6</i> <i>Genesis 47:9</i>	215	215
Jacob: 147 Joseph: 56	Jacob dies.	<i>Genesis 47:28-49:33</i>	232	198
Joseph: 110	Joseph dies.	<i>Genesis 50:26</i>	286	144
	Only 64 years pass from the time Joseph dies to when Moses is born.	<i>Exodus 6:16-20</i>		
Moses: 3 months	Moses is placed in a basket and adopted by Pharaoh's daughter.	Exodus 2	350	80
Moses: 80	Moses and Aaron speak to Pharaoh beginning the exodus From Egypt	<i>Exodus 7:7;</i> <i>12:40-41;</i> <i>Galatians 3:16-17</i>	430	0