

God Makes Right Our Plight

Exodus 1

Family Discussion – As we realize we have no separate children’s service and we want to encourage families to watch together, I’ve designed this sermon to have stopping points with questions for family discussion. Parents, please feel free to stop or pause the video when the discussion slide appears between points, and ask the questions you seem pertinent and age appropriate for your children. We hope this will be a helpful aid in worshipping together.

About Exodus

- **Title: Exodus**

- The Hebrew title *Shemot* means “names of” which is the first part of the first verse of Exodus
- *Exodus* – from the Septuagint (the Greek OT used in Jesus’ time) names the book the first event – exiting Egypt
 - *Exodus* means “departure,” “exit,” “leaving”
- Life got rough for the Jews in Egypt, so God took them out

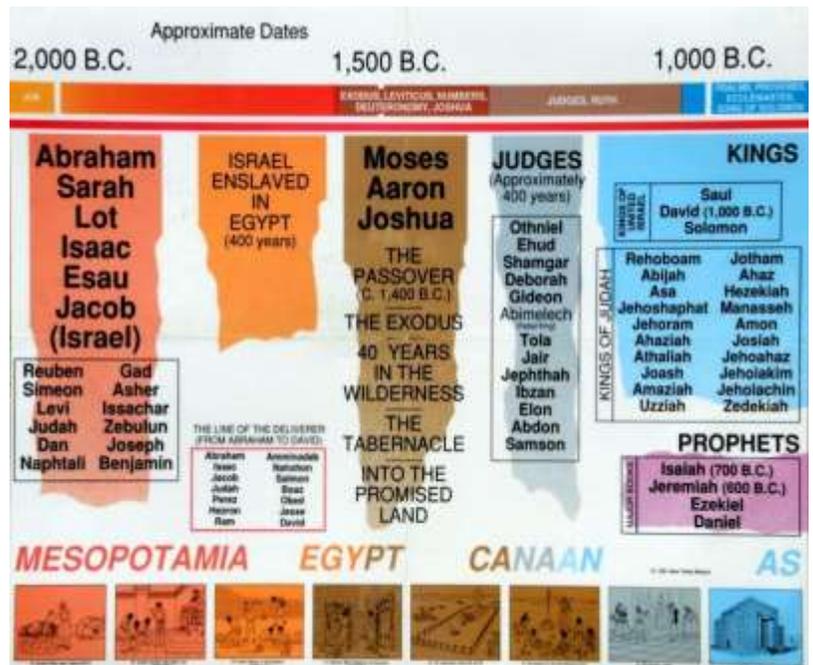


- **Author – Moses**

- Moses is not explicitly stated as the author of Exodus, but is recognized by Scripture (Josh 1:7; Dan 9:11-13; Lk 16:29; Jn 7:19; Acts 26:22; Rom 10:19), Israel and Jesus to be the author of the Pentateuch
 - Jesus:
 - Mt 19:8 (commentary on divorce cites Moses)
 - Lk 24:27 (beginning with Moses and all the prophets...)
 - John 5:46-47 (Moses wrote of Me)
 - Peter:
 - Acts 3:22 (Peter: "Moses said"...quotes Deuteronomy)
 - Pentateuch:
 - Exodus 17:14 (Moses told to write what God said in a book)
 - Ex 24:4 (Moses wrote down all the words of the Lord)
 - Numbers 33:1-2 (Moses recorded...)
 - Rest of OT:
 - Joshua 1:7-8 (book of the law connected w/ Moses)
 - Joshua 8:31 (book "of the law of Moses")
 - Ezra 6:18 ("as it is written in the book of Moses")
 - Nehemiah 13:1 (read from the book of Moses)
 - Daniel 9:11-13 (refers to the law of Moses)
- Mosaic authorship was not challenged until the 18th century

- **Time – Between 1445 – 1405 BC** (during Wilderness Wandering)

1 Kings 6:1 In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord. (ESV)



- Eugene Merrill writes: “The first is the statement of 1 Kings 6:1 that the exodus preceded the founding of Solomon’s temple by 480 years. Granting for now that Solomon began to build in 966, simple mathematics suggests that the exodus took place in 1446.” (Kingdom Of Priests, p. 83)
- Moses was born 1526 in the year of Amenhotep I’s death. Moses was 80 at the beginning of the exodus (Ex 7:7). Moses was 120 at death (Dt 34:7) – 1406.

- **Purpose:**
 - To show God’s faithfulness by delivering His promised nation from slavery to the Promised Land
 - To prefigure Christ with the Passover Lamb
 - To show how God overcomes sin to bring people to His presence
- **Theme:** Redemption and Deliverance
 - Deliverance from Egypt (led by the deliverer, Moses – a type of Christ)
 - Provision of Passover Lamb (a type of Christ)

Introduction:

God Makes Right Our Plight

- Covid has been a trial for our world, country and individual families.
- It is exposing the flaws in politics, economy and our personal lives.
- Our sinful attitudes and emotions can become more pronounced as we’re Sheltered In Place and losing patience.
- Sickness and death has sparked fear as well.
- **Yet during our plight, our God makes right!**

Proposition: An artist may paint the background of the sky, mountains and rivers before focusing on the main subject of the painting. In Exodus 1, Moses paints the background of the situation he was born for. **There are 4 difficult realities we face in which we need God’s deliverance.**

1. When Transitioned, God Blesses (1-7)

¹These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan and Naphtali, Gad and Asher. ⁵All the descendants of Jacob were seventy persons; Joseph was already in Egypt. ⁶Then Joseph died, and all his brothers and all that generation. ⁷But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

- No one likes change
- We love our comfort zone
- It was wonderful when Joseph rose to the ranks of 2nd in command to Pharaoh
- He forgave his brothers who sold him to slavery and brought his father, Jacob, and his brothers to live with him in the sweet neighborhood of Goshen in Egypt
- Dad's there. My brothers are reunited and the family friction is now fine.
- Don't you wish it stayed that way?
- But it doesn't. Jacob would die. Joseph would die. The nice Pharaoh would die. And so would the favor and protection of the government pass on too.

- Ie/ Don't you wish you could freeze your family at that optimal age between diapers and college tuition? But they grow up, don't they.
- Ie/ Don't you wish no one in your family has to die? But they do.
- Joseph died – so did his brothers – so did his generation.
- BUT ... the people of Israel were **fruitful** and **fertile**

- Daisy and I would sometimes enjoy our family at specific times that we would remark wouldn't it be neat if we can freeze their ages right now?
- But then we wouldn't get the blessing of their next stage in life.
- Time moves on, people age, children grow up, loved ones pass on.
- But in every step of the journey, God is there!

Family Discussion:

- If you could freeze your family's ages, when would you do that? Why? Why not?
- Optional: How can we see God's blessings when loved ones pass away?

2. When Forgotten, God Remembers (8-10)

⁸Now there arose a new king over Egypt, **who did not know Joseph**. ⁹And he said to his people, "Behold, the people of Israel are too many and too mighty for us. ¹⁰Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."

- Israel now becomes politically enslaved

- The Pharaoh who favored Israel because of Joseph was 400 years ago
 - Warren Wiersbe: "The Seventeenth Dynasty, the Hyksos, were foreigners and 'strangers' in the land as were the Jews, so they were probably sympathetic with Israel, but the Eighteenth Dynasty was Egyptian, and their rulers expelled foreigners from the land. This may have been the dynasty that began the persecution of the

people of Israel." (*Be Delivered* (Exodus): Finding Freedom by Following God, The BE Series Commentary, pp. 18-19. David C Cook. Kindle Edition)

- Philip Comfort: "The pharaohs of the eighteenth dynasty were a new breed of Egyptian leaders. They were military dictators who were intent on building and empire. The pharaohs of the Old Kingdom (3000-2400 BC) and the Middle Kingdom (1950-1750 BC) seem to have been more aloof from the people and the daily affairs of the realm. Not so with these New Kingdom (1550-1325 BC) pharaohs. They were much more men of the world, and they were determined to extend their imperial borders as far up the Canaanite coast and as far down the Nile valley as necessary to forestall the invaders they believed had been responsible for the fall of the first two kingdoms." (*Cornerstone Bible Commentary: Genesis & Exodus*, Tyndale, 2008, p. 288)
- 2 million people later, Israel has now become a threat
- So the government sought to quell the power of a potentially threatening nation.
- They were afraid of 3 things: multiplying population, joining enemies in a fight and escape from the land
- ie/ In a time of unemployment, we feel the work force, our company and the government has forgotten us.
- ie/ Not meeting in at church, we could feel forgotten.

Family Discussion:

- Has this Covid Crisis made you feel more forgotten?
- How do you feel about not getting to see your teachers and class mates in person for a while? How can God bless us during this time?

3. When Oppressed, God Frees (11-14)

¹¹Therefore they set taskmasters over them to **afflict them with heavy burdens**. They built for Pharaoh store cities, Pithom and Raamses. ¹²But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. ¹³So they ruthlessly made the people of Israel work as slaves ¹⁴and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

- Israel became enslaved and Pharaoh increased their burdens
- There are 45.8 million slaves in the world today according to <https://www.notforsalecampaign.org>
- Pharaoh sought to demoralize them.
- He wanted to Hebrews to be so tired that they would not reproduce.
- Gene Getz: "Theoretically, hard work was supposed to cut down the birthrate. But not so for the Israelites. The harder they worked, the more children they produced." (*Moses: Moments of Glory ... Feet Of Clay*, G/L Publications, 1976, p. 12)
- ¹²**But the more they were oppressed, the more they multiplied and the more they spread abroad.**

- **V. 12 Egyptians were in dread of the people of Israel – they were terrified and hated Israel**
- People who express prejudice usually are dealing with a fear they don't know how to overcome – so they cover it up with hateful responses, actions and words
- Ie/ Bullies at school are really afraid of being vulnerable – so they put up emotional walls and spew out intimidations
- Ie/ Queen bees at school
- Ie/ Nazis felt defeated after WWI and sought to blame someone else for their economic struggles – so they took it out on the Jewish people
- Ie/ The Ku Klux Klan hid behind their masks because they knew they were doing wrong

Discussion:

- What are some of the modern practices of enslavement and oppression that we see today?
- How could God bring deliverance through the Gospel?

4. When Persecuted, God Delivers (15-22)

¹⁵Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶“When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” ¹⁷But the **midwives feared God** and did not do as the king of Egypt commanded them, but let the male children live. ¹⁸So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” ¹⁹The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” ²⁰So God dealt well with the midwives. And the people multiplied and grew very strong. ²¹And because the midwives feared God, he gave them families. ²²Then Pharaoh commanded all his people, “Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.”

- The Pharaoh wanted to restrict the population of the Hebrews by slaughtering males
- Shiphrah and Puah served as midwives
- “birthstool” – either a stone the baby would be born on or a basin the baby is washed in – perhaps implying the baby would be drowned
- Ie/ Planned Parenthood clinic was a property our church looked at when we considered purchasing a new property. The stirrups on chairs and jars of formaldehyde just gave the sense of death.
- The Pharaoh was willing to commit genocide or more specifically, infanticide, to reduce the population. He would kill babies to improve the life situation of the Egyptians.
- Ie/ I read in a forum someone who said “If you’re prolife, don’t have an abortion.” In other words, if you’re prolife, keep it to yourself.
- But who will stand for the unborn?
- Black Lives Matter is an effort to bring attention the value of lives silenced by prejudice and oppression.
- Unborn Lives Matter must stand up for those who can’t speak for themselves.
- If you believe that life begins in the womb, every baby – born or unborn – is a creation of God in His image.

- **An Unformed Baby Is Known, Created And Protected By God** (Ps 139:13-16)

Psalm 139:13-16 For You formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well. My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.

- **God Has A Relationship With A Prenatal Person** (Ps 22:9-10)

Psalm 22:9-10 But You are He who took Me out of the womb; You made Me trust while on My mother's breasts. I was cast upon You from birth. From My mother's womb You have been My God.

- **A Happy Fetus Is A Real Fetus** (Lk 1:40-44)

Luke 1:40-44 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, **the babe leaped in my womb for joy.**

- **God Has A Plan For Each Person In The Womb** (Gen 25:23-24; Jer 1:5)

Genesis 25:23-24 And the Lord said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." So when her days were fulfilled for her to give birth, indeed there were twins in her womb.

- **When life is casually cast away, what greatness could have been missed – like Moses?**

1. There's a preacher and wife who are very, very poor. They already have 14 kids. Now she finds out she's pregnant with the 15th. They're living in tremendous poverty. Considering their poverty and the excessive world population, would you consider recommending she get an abortion?
2. The father is sick with sniffles, the mother has TB. They have 4 children. 1st is blind, 2nd is dead, 3rd is deaf, 4th has TB. She finds she's pregnant again. Given the extreme situation, would you consider recommending abortion?
3. A white man raped a 13 year old black girl and she got pregnant. If you were her parents, would you consider recommending abortion?
4. A teenage girl is pregnant. She's not married. Her fiancé is not the father of the baby, and he's very upset. Would you consider recommending abortion?

- If you said “Yes” to the first case, you have just killed John Wesley, one of the great evangelists in the 19th century.
 - If you said “Yes” to the second case, you have killed Ludwig von Beethoven.
 - If you said “Yes” to the third case, you have killed Ethel Waters, the great black gospel singer.
 - If you said “Yes” to the fourth case, you have declared the murder of Jesus Christ. (Matthew 1:18-23).
- Shiphrah and Puah “feared God” (v. 17).
 - They stood up against the order of Pharaoh.
 - It’s been said that they lied – but we don’t have the full manuscript of what they said.
 - They did state that the Hebrew women were vigorous.
 - Perhaps they gave a partial truth.
 - Maybe the midwives were there to help or not.
 - But they feared God before they feared Pharaoh and God blessed them.
 - It was in this time of the murder of babies that Moses would be born.
- There are times we must defy Government
 - There are those in China who will continue to worship underground when the country prohibits following the Word and promoting the Gospel.
 - There are some who think it’s now during this time of Covid? There’s significant debate about that.
 - I believe, at this point, this is not a battle between Caesar vs. Christ, but Covid vs. humanity.
 - If we can do what we can with the hairdressers, restaurants and small business owners to limit the spread of this yet uncured disease, then we follow the heart of Paul: **1 Corinthians 9:19** For though I am free from all men, I have made myself a servant to all, that I might win the more.
 - Churches are meeting outside, singing with facemasks.
 - I also have pastor friends who have opened their churches and got tremendously sick with Covid.
 - Each church has difficult decisions to make and we pray for each one to please the Lord in their unique circumstances.
 - There is a time we will have to defy the government to preach the Gospel, stand up for human rights and oppose issues like slavery, abortion and prejudice.

Discussion:

- What has been a very difficult situation that you’ve gone through? How did God help you through it? How did you obey God through that tough time?

Conclusion:

- Man sins which results in suffering, oppression and neglect.
- God redeems which relieves and removes the stinging effect of sin.
- God sent a deliverer, Moses, to free his people from a sinful nation. God also sent a Deliverer, Jesus, to free his people from their own sins. Is Christ your Deliverer?

Appendix: Phishing Phor Pharaoh – Who was the Pharaoh Moses dealt with?

Eighteenth and Nineteenth Dynasties of Egypt

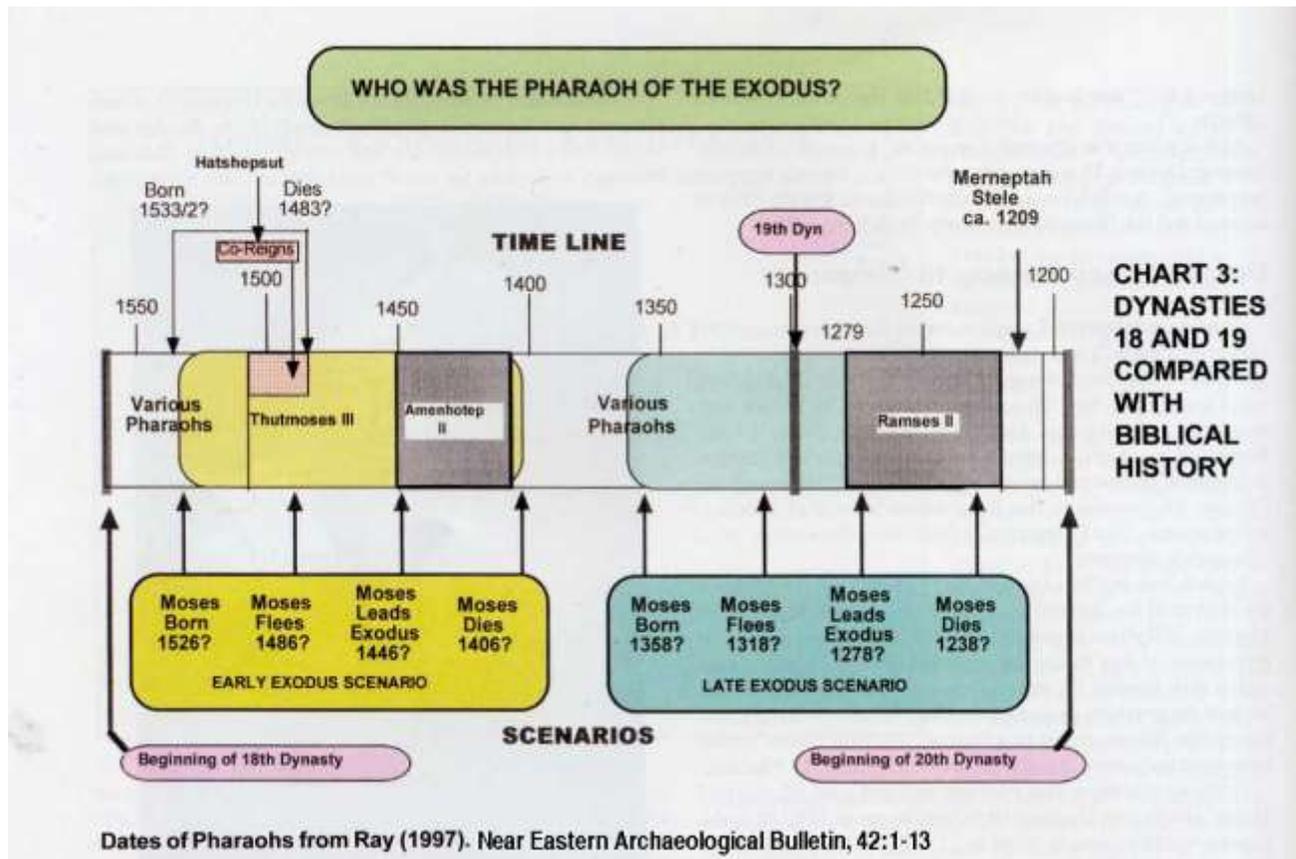
Pharaoh	Eighteenth Dynasty
Amosis	1570–1546
Amenhotep I	1546–1526
Thutmose I	1526–1512
Thutmose II	1512–1504
Hatshepsut	1503–1483
Thutmose III	1504–1450
Amenhotep II	1450–1425
Thutmose IV	1425–1417
Amenhotep III	1417–1379
Amenhotep IV (Ikhnaton)	1379–1362
Smenkhkare	1364–1361
Tutankhamon	1361–1352
Ay	1352–1348
Horemheb	1348–1320
Nineteenth Dynasty	
Rameses I	1320–1318
Seti I	1318–1304
Rameses II	1304–1236
Merneptah	1236–1223

(Eugene H. Merrill, *Kingdom Of Priests: A History Of Old Testament Israel*, 2nd edition, Baker Academic, 2008, pp. 75-76)

So who was the Pharaoh of Egypt who scuffled with Moses? NO - it wasn't Yul Brynner! That's another "King and I" ;)

Identifying the Pharaoh is quite simple if you believe the Bible and compare it to Egyptian history.





A. Reasons For A 1446 Exodus

1. **1 Kings 6:1** In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord. (ESV)
 - Eugene Merrill writes: "The first is the statement of 1 Kings 6:1 that the exodus preceded the founding of Solomon's temple by 480 years. Granting for now that Solomon began to build in 966, simple mathematics suggests that the exodus took place in 1446." (Kingdom Of Priests, p. 83)
2. **Jephthah** (Judg 11:15-27) cites that the Ammonites have no basis to be hostile with Israel since it had been 300 years since Israel defeated them at Sihon which occurred 40 years after the Exodus. Jephthah defeated the Ammonites at 1100 BC putting about 340 years since the Exodus (1440's BC).

3. **The Merneptah Stele** is a record of the Pharaoh Merneptah's (son of Rameses II) military conquests in the 13th century. The stele dates about 1230 B.C. and was found in Thebes, Egypt in the late 1800's. This is one of the earliest non-biblical records of Israel being a significant nation that was defeated by Merneptah. Thus the nation of Israel was already well established which supports an early date for the Exodus, not a late 13th century date.

- John J. Davis points out: "Merneptah took the throne approximately 1234 B.C. and shortly thereafter conducted campaigns in Palestine which were generally successful. In this victory stela he claims to have encountered the people of Israel and to have defeated them. This information implies that Israel was already in Palestine and to some degree had expanded its land holdings toward the west." (Moses And The Gods Of Egypt, Baker, 1971, p. 32) The brief mention of Israel on the stela states: "Israel is laid waste, its seed is not."



4. **The excavations of Jericho** by John Garstang point to the city's destruction at about 1400 BC. If the Exodus was c. 1446-1406, then Joshua's conquest of Jericho would match the archaeological findings.
5. **Acts 13:18-20** describes 450 years from Canaan through the Judges to Samuel. If Samuel dates around 1000 B.C., then 450 + 1000 takes us to the mid-1400's.

Acts 13:18-20 18 And for about forty years he put up with them in the wilderness. 19 And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. 20 All this took about 450 years. And after that he gave them judges until Samuel the prophet.

Thus Moses was born 1526 in the year of Amenhotep I's death. Moses was 80 at exodus (Ex 7:7). Moses was 120 at death (Dt 34:7) – 1406.

Amenhotep I's successor, **Thutmose I** (1526-1512) was not of royal blood, but had married the king's sister. Thutmose I probably decreed the infanticide which forced Jochebed to send her baby Moses up the river.

Thutmose II (1512-1504) married his half-sister Hatshepsut but died mysteriously. He appointed his son, Thutmose III (1504-1450), as Pharaoh when he was a minor and would have been younger than Moses. **Thutmose III was probably the Pharaoh of the Egyptian Moses.** He was son of Thutmose II and a concubine and had married his half sister (born to Thutmose II and Hatshepsut).

Hatshepsut was the daughter of Thutmose I, wife of Thutmose II, mother-in-law to Thutmose III. That qualified her to be a powerful co-regent with the brashness to raise a Hebrew child despite Pharaoh's order for the death of Hebrew baby boys. Hatshepsut was probably the pharaoh's daughter who rescued Moses. The time frame for Moses and Hatshepsut's age fit well.



- Eugene Merrill comments: "The general picture of Hatshepsut leads to the possibility that this bold queen was the pharaoh's daughter who rescued Moses. Only she, of all known women of the period, possessed the presumption and independence to violate an ordinance of the king, and under his very nose at that. Although the birth date of this daughter of Thutmose I is unknown, she was probably several years older than her husband, Thutmose II, who died in 1504 while in his late twenties. She may have been in her early teens by 1526, Moses's birth date, and therefore able to effect his deliverance." (*Kingdom of Priests*, p. 76)
- Allen P. Ross: "This powerful man Thutmoses III became a great rival of Hatshepsut; when he reigned in his own right he killed off her court (1462 B.C.) and tried to rid the country of any memory of her. He died in 1450 B.C. In this time we would find a natural backdrop for the flight of Moses out of Egypt. Moses would have returned from the desert when he heard that the king had died." ("Exodus," www.christianleadershipcenter.org/exod.intro.pdf/)
- Douglas Petrovich: "If Hatshepsut is identified with the biblical Moses' adoptive mother, attempts to erase her memory from Egyptian records may have come from efforts of Amenhotep II because of her part in rescuing Moses when he was a baby and becoming his adoptive mother." ("Amenhotep II And The Historicity Of The Exodus-Pharaoh," *The Masters Seminary Journal*, Vol. 17/1, Spring 2006, pp. 81-110)



Thutmose III would be younger than Moses and may have seen his older rival as a threat since Hatshepsut had no natural born son. This may have made the situation tense and be the reason why Moses had to flee after killing the taskmaster. History shows Thutmose III had a contentious relationship with his half-sister and mother-in-law. Hatshepsut's name was erased by Thutmose III in many of the ancient writings – perhaps because he never liked her relationship with Moses, as one of the reasons he disliked her (besides being his mother-in-law).

B. Contention For A 1200 B.C. Exodus

- Liberal critics contend that Rameses II (1304-1236) was Moses' pharaoh, but that is far too late in time
- The earliest mention of Israel in Canaan, aside from the Bible, is the Merneptah Stele (c. 1219 B.C.)
- There is a lack of evidence, outside of the Bible, that Israel was in Canaan between 1400-1200 B.C.. Yet, outside of the 1200 B.C. reference, there is another silence about Israel in Canaan from 1200 – 1000 B.C. in non-biblical evidence. Two more centuries of prolonged silence about Israel (1400-1200) would not be much of an issue.

- Another critical claim is that Raamses, the city built by Israel (Ex 1:11) is thought to be the city Pi-Ramesses which had its hey-day between 1270-1100 B.C. and was named after Ramses II (c. 1290-1223). But no one knows for sure if Pi-Ramesses is the same city as Raamses.

I always look at how an author dates the Exodus (1400's or 1200's) to determine whether a commentary is generally conservative or liberal. The conservative date (1400's) takes the biblical record literally. The liberal date discards biblical accuracy. The strength of the liberal contention lies mainly on connecting Rameses II with the city. But there are several explanations for that and the biblical and extra-biblical arguments for the early date is strong.

Gleason Archer suggests that the city of Rameses was prior to Moses' birth: "As the narrative is related in the Hebrew text, this forced labor at Raamses (previously thought to be Tanis or Zoan, but, more likely shown to be Qantir, 12 miles south of Tanis) took place before the birth of Moses (which is not mentioned until the next chapter). But if the exodus took place around 1290 (as most modern scholars suppose), and if Moses was eighty at that time, his birth took place in 1370, or a good sixty years before a Nineteenth Dynasty Rameses ever sat on the throne of Egypt. Therefore it could not have been at a city named after Rameses II (1299–1232 b.c.) that the Israelites worked (prior to the birth of Moses). Furthermore, it is doubtful whether the city of Tanis (or Zoan or Avaris, as it is variously called) could have been built during the Eighteenth Dynasty." (*Survey of Old Testament Introduction, 3rd ed.*, Moody Press, 1998, p. 231).

Eugene Merrill suggests that the city was named after the Ramessides of the 19th Dynasty (*Historical Survey of the Old Testament*, p. 107). It is also possible that editors renamed the city in to update the city's reference for later readers (like editing a 1960 document that had "Brewer Island" updated as "Foster City" so readers in 2010 had a sense of identification).

C. **The Pharaoh of Moses confronted at the Exodus was most likely Amenhotep II**

- Amenhotep II (1450-1425) succeeded his father
- While most 18th Dynasty kings reigned in Thebes (far South), Amenhotep II ruled in Memphis (close to Goshen where the Jews were)
- Amenhotep's eldest son did not succeed him, but Thutmose IV, his younger son did. His eldest son was probably the son of the plague of the first born (Exod 4:22-23; 12:29).
- Petrovich: "If this Amenhotep was the exodus pharaoh, biblical data about the perishing of his army in the Red Sea should not be understood as an account of his death. His second Asiatic campaign very possibly came as an effort to recoup his reputation as a great warrior and recover Egypt's slave-base after the loss of two million Israelite slaves through the exodus. The record of 3,600 Apiru on the booty list for his second Asiatic campaign appears to be a small number of the escaped Hebrews whom he recaptured and brought back to Egypt." (p. 81)



I hope this is fair about Pharaoh.