



Seeing God's Grace Through Moms

Exodus 1:1-2:10

First in a 15-part series titled: *Divergent: What in the World Do We Do Now?*

Pastor Matt Friend – May 10, 2020

Preliminary Notes About the New Series:

What I want us to learn from the book of Exodus:

God goes with us and cares for us through times of transition, uncertainty, and confusion. He has always been and always will be the only constant--the only true "normal"--when his people emerge from seasons of plague, pandemic, and aimless wandering.

What the book of Exodus invites us to do:

Know God more, trust God more, love God more, and live for God more... seeing Jesus as our only hope for salvation, transformation, and restoration.

What we might feel:

Hopeful that God is doing what's best for us even when life doesn't make sense; awestruck that a holy God loves us in spite of us; thankful that the Bible relates to us in very practical ways; at peace knowing Jesus is the only true "constant" in life.

My Notes from Today's Sermon:

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Today's Big Idea:

There's nothing more beautiful than a mom who gives her children to God.

This Week's Book Recommendation:

[*Raising Grateful Kids in an Entitled How One Family Learned That Saying No Can Lead to Life's Biggest Yes*](#) by Kristen Welch



Historical framework for the Exodus Series

7 Notable Egyptian Pharaohs from the Eighteenth Dynasty

#1. Ahmosé I (c. 1550 BC) – Expelled foreign rulers (the “Hyksos”) from Egypt, founded Egypt’s eighteenth dynasty, united Upper and Lower Egypt, and began enslaving the Hebrews around the 300-year mark of their 400-year sojourn in Egypt, as recorded by Moses in Exodus 1:8-14. (Since the Hebrews were Semitic relatives of the *Hyksos*, it is believed Ahmosé I and his successors never trusted them.) He reorganized Egypt’s administration, reopened quarries, mines and trade routes, and launched massive construction projects that had not been undertaken since the Middle Kingdom. His building program culminated in the construction of the last pyramid (now in ruins) built by native Egyptian rulers. Ahmosé's reign laid a foundation for the New Kingdom under which Egyptian power reached its peak. His mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut, revealed in 1881.

#2. Amenhotep I (c. 1525 BC) – The son of Ahmosé I, he continued his father’s public works projects requiring thousands of Hebrew slaves. He is often considered the king who decreed the private/midwife infanticide of Exodus 1:15-21. He extended Egypt’s southern boundaries into Nubia (modern Sudan). His mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut, revealed in 1881.

#3. Thutmose I (c. 1505 BC) – Married to Ahmosé, who was (most likely) Amenhotep’s sister, he continued Amenhotep’s southern expansion into Nubia (Sudan) while simultaneously enlarging Egypt’s northern border into Syria. He is commonly thought to be the Pharaoh who initiated the final public genocide recorded in Exodus 1:22, with Moses likely born in his reign. He is equally famous for being Queen Hatshepsut’s dad and, mostly likely, Moses’ adopted grandfather. His mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut, revealed in 1881.

#4. Thutmose II (c. 1485 BC) – As the son of Thutmose I and a lesser-known wife, Mutnofret, he married his royal half-sister, Hatshepsut, Thutmose I’s prized daughter. He was a weak king who died under mysterious circumstances, likely from disease. On his deathbed, he named his son (of a concubine), Thutmose III, as successor. His mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut, revealed in 1881.

#5. Hatshepsut (c. 1480 BC) – As the the only surviving daughter of Thutmose I with his favorite wife, Ahmosé, Hatshepsut proclaimed herself Pharaoh after her husband’s (Thutmose II) death. She was the second historically-confirmed female pharaoh, the first being Sobekneferu three centuries earlier. Hatshepsut is commonly thought to be the princess who found Moses in the Nile and adopted him. (As listed above, she also became Thutmose III’s step-mom, creating a bitter rivalry between Moses and Thutmose III). She was a strong leader like her mother. In 1903, Howard Carter discovered her mummy in the Valley of the Kings.



#6. Thutmose III (c. 1460 BC) – As the son of Thutmose II and his lesser-known wife, Iset, he became the sole ruler of Egypt around age 30 when his stepmom, Hatshepsut, died. Having ruled from Ethiopia to the Euphrates, Thutmose III is considered to be one of Egypt’s greatest pharaohs. He raided Palestine and Syria 17 times, built a navy, accumulated great wealth, and engaged in vast building enterprises. He was likely king when Moses murdered the Egyptian and fled to Median (Exodus 2:11-15), with their long-time rivalry explaining why a pharaoh would care so much about a common crime that would seldom land on a king’s desk. Thutmose III’s mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut, revealed in 1881.

#7. Amenhotep II (c. 1440 BC) – The son of Thutmose III, he is commonly thought to be the ruler of the Egypt in 1446 BC who was confronted by Moses, experienced the plagues, and watched the Red Sea swallow a division of his army during the Hebrew Exodus. History remembers Amenhotep for his arrogance. In one inscription, he brags of the ability to shoot an arrow through a copper target one palm thick, and that he could row his ship faster and farther than two hundred members of the navy could row theirs... both highly unlikely. Though previously blamed on Thutmose III, historians now commonly agree that it was Amenhotep II who defaced Hatshepsut’s monuments, seeking to claim most of her accolades for himself. (This action is easily understood since they were not related, and if she was his arch nemesis Moses’ adopted mother.) A stela from his final years in office (Year 23, Day 1) highlights his intensified fear of the “magic” or “witchcraft” observed in foreign armies... a paranoia easily understood after observing the Exodus plagues and parting of the Red Sea. His mummy was discovered in 1898 by Victor Loret in the Valley of the Kings.

Why are the dates of the Pharaoh’s approximate and not conclusive?

First, at least two separate dating systems were used, one by Upper Egypt and one by Lower Egypt, especially in years when Egypt was divided. Added to the evolving dating systems later used by the Greeks and Romans, translation can be extremely difficult. Furthermore, dating systems often differed between dynasties, of which there were 30 in ancient Egypt. Finally, royal coregency added to the complexity. The tenure of Pharaoh’s often overlapped, especially within dynasties, with each king claiming the longest possible date for themselves.

How do we arrive at 1446 BC as the approximate date for the Hebrew Exodus?

First, the writer of 1 Kings 6:1 says the Exodus began 480 years prior to King Solomon’s fourth year. We know from history that Solomon’s fourth year was 966 BC. Additionally, in Judges 11:26, Jephthah states that it had been 300 years since the conquest of Canaan. (Only a 15th century Exodus would allow for such a time-lapse.) Finally, in Acts 13:16-22, Paul says that 450 years passed between the Exodus and the time of David (around 1000 BC).