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If you have questions during the week, please drop us an e-mail at [jimsuttle@calvarychapel.com](mailto:jimsuttle@calvarychapel.com) or [philquintana@calvarychapel.com](mailto:philquintana@calvarychapel.com)



## Thru the Scriptures 2006-08



Nile Valley, with Pyramid in Distance

**Exodus 1-6**  
 Feb 16<sup>th</sup> – Feb 22<sup>nd</sup>, 2006

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

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by Ray C. Stedman	

## **Exodus—Theme of Redemption**

Through the book of Exodus, we see a visual picture of how God saves...how He redeems people to Himself. May it be so in your life as you study this book!

### **Other Helpful links**

Gleanings in Exodus by Arthur Pink

[http://www.pbministries.org/books/pink/Gleanings\\_Exodus/exodus.htm](http://www.pbministries.org/books/pink/Gleanings_Exodus/exodus.htm)

# Daily Bible Study

Thursday, February 16, 2006



*Passage for today:* **Exodus 1**

## Quick Notes

Moses' parents and the Jewish midwives are not the only ones in Bible history who had the courage to put God's will ahead of man's law.

Daniel and his friends (Dan. 1), the three Hebrew men (Dan. 3), and the apostles (Acts 4:19–20; 5:29) are other examples. Their aim was not to oppose a bad law but to uphold the glory and truth of God.

## Questions to Ponder

As you consider the state of Israel in this chapter, how is the nation doing? Why?

As God is preparing them to leave Egypt, what would be the purpose for allowing the circumstances of this chapter?

Why did the Hebrew midwives ignore the Pharaoh's commands?

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# Daily Bible Study

Friday, February 17, 2006



*Passage for today:* **Exodus 2**

## Quick Notes

- Moses' parents, Amram and Jochebed (Exod. 6:20), knew that the times were difficult, but they had faith to get married and have a family (Acts 7:20; Heb. 11:23).
- Aaron and Miriam were already in the home when Moses was born.

## Questions to Ponder

Read Acts 7:23-29. With those insights, what was Moses thinking when he killed the Egyptian? What does this show us about what God had already been working in Moses heart? What does he do wrong here?

Read Hebrews 11:23-27. What does this show you about what was happening in Moses heart?

As Moses flees to Midian, what do you think Moses would have been thinking? Why?

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# Daily Bible Study

Saturday, February 16, 2006



*Passage for today:* **Exodus 3-4**

## Quick Notes

## Questions to Ponder

As you look at God's calling of Moses—how would you characterize his response to God's call? Is there any difference to how he behaved 40 years earlier when he had a sense of that call? (Acts 7:25)

Can you think of any others in the Bible that had a similar response to God's call? What lessons are there in this for you?

Who initiates this calling in Moses life? Lessons?

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# Daily Bible Study

Sunday, February 19, 2006



*Passage for today:* **Exodus 3**

## Quick Notes

God revealed His name, Yahweh or Jehovah which means —“I AM” In this Name—God shows His self existence, His unchanging and ever present nature and so much more. Jesus added to this name in the Gospel of John where we find the seven great I AM statements (6:35; 8:12; 10:9 and 11; 11:25; 14:6; and 15:1-5). When this covenant Name appears in your Bibles, it will show up at LORD—all capital letters.

## Questions to Ponder

How does God reveal Himself to Moses and to us in this chapter? How is this an important understanding for us?  
What is Moses 1st objection to God’s call? Was this a good understanding by Moses? How does God handle this? Lessons?  
What is Moses 2nd objection? How is this key for Moses and for us?  
What does God reveal about His Name?

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# Daily Bible Study

Monday, February 20, 2006



*Passage for today:* **Exodus 4**

## Quick Notes

Moses had either neglected or refused to circumcise his son Gershom (Gen. 17:14), and as a result God “confronted Moses and was about to kill him” (4:24). How could Moses lead Israel if his own family was not dedicated to God? (See 1 Tim. 3:5.)

## Questions to Ponder

What is Moses 3rd objection to God’s call? How does God answer and deal with this? How can this answer help us?  
 What is Moses 4th objection to God’s call? How does God answer this fear and issue? What does God’s response mean to us?  
 What is Moses 5th objection? How does God respond to this.  
 In many ways, the first 4 objections to God’s call were good and even right, but the 5th one becomes bad—why? Lessons?

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# Daily Bible Study

Tuesday, February 21, 2006



*Passage for today:* **Exodus 5**

## Quick Notes

God had promised success but Moses had failed. Even the Jews didn't believe him! Madame Guyon spoke of these kinds of difficulties: "In the commencement of the spiritual life, our hardest task is to bear with our neighbor; in its progress, with ourselves; and in its end, with God."

## Questions to Ponder

How did Pharaoh respond to Moses plea's for his people?

Did what God was telling Moses he was to do seem to be making good progress? Why or why not?

How did Moses feel about this initial response?

Was any of this a surprise to God? Had God told Moses any of this before? Lessons?

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# Daily Bible Study

Wednesday, February 22, 2006



*Passage for today:* **Exodus 6**

## Quick Notes

But God gave Moses the assurance that He needed (6:1–8) and told him to return to his job and stay with it. God doesn't solve every problem immediately, nor does He follow your schedule. When you think you have failed, even when you have obeyed God's will, ponder Isaiah 55:8–9 and Jeremiah 29:11.

## Questions to Ponder

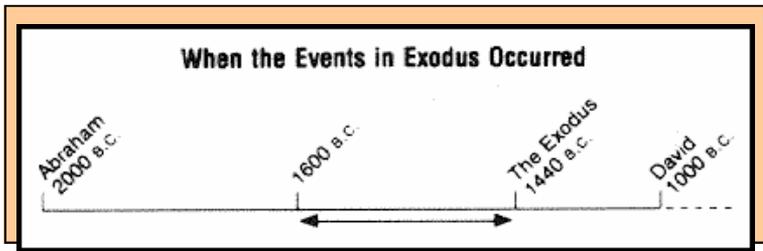
How is Moses feeling as this chapter begins? (5:22-23)  
How does God comfort Moses in this chapter, what issues and things does God show and explain to Moses? How can this help us?  
God explains some of the reason that the difficulties exist and will occur—what explanation does He give? Lessons for us?



**Author: Moses**—Together with the rest of the Pentateuch (Genesis—Deuteronomy), Exodus is ascribed by Scripture to Moses. Portions of Exodus specifically name Moses as the author (17:14; 24:3, 4; 34:27), and writers throughout the Old and New Testaments unite in recognizing his authorship (Mal. 4:4; John 1:45; Rom. 10:5). Furthermore, Jesus himself recognizes Moses as the human author of the book (Mark 7:10; 12:26; Luke 20:37; John 5:46, 47; 7:19–23).



**Time:** The gap between Genesis and Exodus of about 300 years. Between Jacob’s migration to Egypt and the Exodus, there were 430 years. In that time, Israel grows from a “nation” of 70 to 600,000 men, or about 3,000,000 people.



**Theme: Redemption** . Exodus literally means “going out.” This book describes God’s “saving” Israel out of Egypt and is a foreshadow of how He would save His people out of the world.

**The book of Exodus is easily divided**

**Liberation** (1–18). This section describes God’s deliverance of His people from bondage. The Exodus is a picture of the redemption we have through faith in Jesus Christ, the Lamb of God (John 1:29; 1 Cor. 5:7; 1 Pet. 1:18–21).

**Separation** (19–24). God and Israel entered into covenant relationship at Sinai. God gave them His law that they might be separated from the other nations and devoted wholly to Him. The emphasis is on the holiness of God.

**Habitation** (25–40). God had walked with His people in Genesis, but now He wanted to dwell with them. The emphasis is on the house of God and the priests who ministered there. The book of Hebrews in the New Testament explains how the tabernacle ministry foreshadowed the work of Jesus Christ and His present ministry in heaven as High Priest. Today, God’s people are His temple (1 Cor. 6:19–20; Eph. 2:20–22).

## Welcome to the Book of Exodus

Often people assume God's most profound works are His creative works, yet God's most spectacular accomplishments are His redemptive works. It takes no love to create, but it takes an intense love to redeem, or retrieve - especially, when what you're willing to retrieve what rebelled against you.

There are just a few chapters in the Bible devoted to the creation, but the whole book is about redemption. This is the Bible's primary theme. It's the story of how God "buys back" mankind from the slavery of sin.

This theme of redemption is the theme of Exodus.

The word "Exodus" is from two Greek words "Ek" or "out of" , and "Hodos" or "the road, the way". Exodus is the road out of bondage . It was true for the Israelites as they were brought out of their Egyptian bondage. But the picture in this book is far greater, for it illustrates the spiritual bondage we've all encountered.

Egypt is always a type of the world in the Bible, and it pictures how God has saved us out of the world to bring us to Him.

If you feel trapped. If sin has a hold on you. If you're looking for a way out... "Exodus" means "the way out". This is the book for you!

## Persecution

*“Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew.” Ex 1:11*

This is what happens whenever God’s people are persecuted... they multiply! In the book of Acts when the Church is attacked it grows. Persecuting the Church is like pouring gas on a fire – the flame will burn brighter.

Under persecution, true believers intensify their commitment, and streamline their service. Those who are just playing...don’t want to play anymore.

In times of ease faith can get flabby. But under mounting persecution the Church becomes pure and powerful.

As we look around the world today...we can see that this is true. Where the church is persecuted in China and in India...it is powerful. Where the church has it “easy”...it is not so powerful...like here in the US.

Makes us wonder what we really need to pray for here in the US...

This should make our response to trials and troubles a different response that the complaining that we tend to do. James says it this way:

*My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. (Jas 1:2-4)*

The NLT says it this way:

*Dear brothers and sisters, whenever trouble comes your way, let it be an opportunity for joy. For when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be strong in character and ready for anything. (Jas 1:2-4)*

Trials...they are not necessarily a bad thing...something to think about....

## Godly Parents

Hebrews 11:23 tells us, *“By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command.”*

Imagine, hiding a baby for three months. This took incredible faith! What if Moses wakes up hungry in the night, and decides to let everyone know it? What if he gets colic? Or lets out a loud burp? Or what if dad sticks him with a safety pin – what if dad gets stuck with a safety pin? What happens later to the Red Sea was no more a miracle than hiding this baby for three months.

To be Godly parents it still takes the same faith today. You will be revisiting the “rulers of this world” - you will be standing against what they are aiming to do—which is in a spiritual reality—the destruction of your kids. To do this, again—you will have to at times go against the flow...and then, it will take great faith—faith that God is and will honor your efforts, and protect your kids.

Josephus tells us Moses’ parents, Amram and Jochebed were motivated by a dream. In the dream God told Amram of his child’s destiny. Perhaps, this is why we read in Hebrews 11:23, “By faith Moses... was hidden.”

Moses was providentially fished from the Nile by the Pharaoh’s daughter. This could’ve been Queen Hapshepsut, a famous personality in Egyptian history. She was politically powerful, and for a time actually ruled Egypt. We also know she was barren, and lacked an heir to the throne. It could be she looked to Moses to be that heir.

## Making of Moses

Moses' murder of the Egyptian taskmaster is a classic example of a man who wanted to serve God, but wanted to do it in his own flesh and efforts.

Moses has a lot to learn. He's spent 40 years in the schools of Egypt. Now God enrolls him for 40 years in the school of brokenness. Remember, Genesis 46:34 tells us Egyptians despised shepherds, and now God makes the former Prince of Egypt a shepherd in Midian.

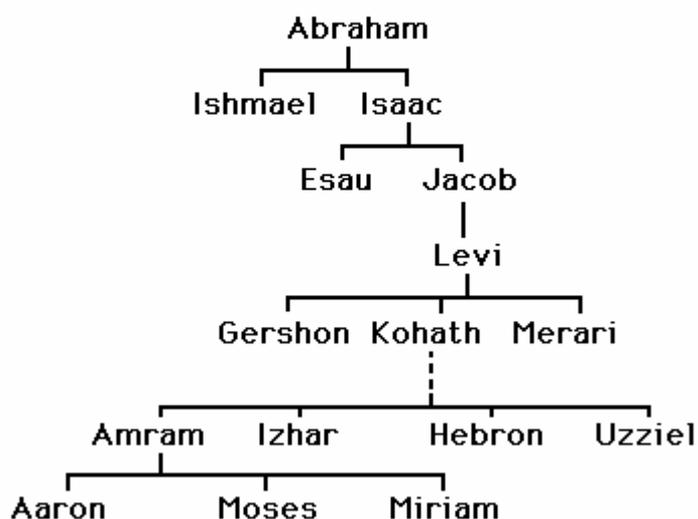
Moses has to be broken before he can be used. He has to learn to trust God, not his own strength..

DL Moody summarizes Moses' life, "Moses spent

- 40 years in Pharaoh's court thinking he was a somebody;
- 40 years in the desert learning he was a nobody; and
- 40 years showing what God can do with a somebody who discovers he is a nobody."

God always uses what's broken – what's little – what's defeated. And Moses was all the above. In Egypt Moses was full of himself. In Midian he came to the end of himself. Now on the mountain he meets God, and leaves filled with the glory of God. But notice you don't become full of God while you're full of yourself. Moses is filled with the glory of God only after he comes to the end of himself.

## Moses' Ancestry from Abraham



# WHO MADE MAN'S MOUTH?

(Exodus 4:10-12)

John Piper

But Moses said to Yahweh: "Please Lord, I am not a man of words, neither formerly nor since you've been speaking to your servant, because my mouth and my tongue are clumsy." And Yahweh said to him: "Who made man's mouth? Who makes him dumb or deaf or seeing or blind? Is it not I the Lord? Now, go! And I will be with your mouth and will teach you what you shall speak."

My main goal this morning is that you and I might feel more trust in God for the use of our mouths in this church, in our neighborhoods, in our places of work, and in our recreation. More faith in the God who made the mouth that we might dare to use it in all our weakness for his glory and the deliverance of his people from bondage - both his people in the church and those waiting to be saved through our mouths.

Let me try to show the need I sense for this message from two illustrations. I remember when I used to sit in the pew and what I used to go through when I saw a visitor. See if this problem is still not with us. Here is my sequence of thought. First thought: "O thank you Lord for bringing those new people! Wouldn't it be great to make them feel so at home here that they became a part of our church and found their faith built up here and if they ministered to us as well." Second thought: "I should get to them and welcome them and find out their names and something about them?" Third thought: "But what if they don't appreciate it? What if they want to keep a low profile and just sneak in and out. I might turn them off. Or what if I try to start a conversation and find we don't have anything in common and then there's that awkward silence? Or maybe they are just relatives of someone passing through and will only be here today. Or what if they are members and I just haven't seen them before. I'll look like a fool." Fourth thought: "O there's Clarence Ohman and Olive Nelson and Deloris Erickson. They're closer than I am. Lord, help them: put it in their hearts to greet the people warmly so they know we care."

"God, we don't want to be like that. Why are we like that?" I think we can find out from this text. But first here's the second illustration why we need this message. I think I am typical when I find that I am not very good at starting or carrying on conversations with my neighbors in Elliot Park. Yet it seems to me that we Christians ought not to contribute to the fragmentation and isolation of our society by living in the midst of virtual strangers. I think we need very much to work on three things: 1) Initiating creative ways to be together now and then with our neighbors; 2) When there is a spontaneous opportunity to chat, don't avoid them but pursue conversation; 3) Dare to blow their minds with something besides the weather, the dome, the tree disease, or the new rehab project. We must venture to speak of Jesus. But we are not very good at it. We feel very much like Moses many times. Why? I think we can find the answer to why we draw back from speaking to each other and to unbelievers when we look carefully at why Moses drew back from going to the Jewish elders and to Pharaoh.

In Exodus 3:8 God states his purpose to Moses: "I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey." According to Exodus 2:24, God's resolve to deliver Israel was based on his covenant: "God heard their groaning and God remembered his covenant with Abraham, with Isaac and with Jacob." And in 3:6 when God identifies himself to Moses at the bush he says, "I am the God of Abraham, the God of Isaac and the God of Jacob." Moses is supposed to understand that what is at stake in the deliverance of Israel is not just the people's happiness but God's word, his oath to the fathers. This is what lies behind the assertion in verse 8: "I have come down to deliver them."  
"It will be my battle, my victory, and my glory!"

"But I have a gift for you, Moses: I am going to give you a part in my deliverance -- the lead role under me. And don't worry: Remember verse 8, 'I have come down to deliver them.'" Moses learned this lesson by the time it was all over. In Exodus 15 on the far side of the Red Sea, he sings with the people: "I will sing to the Lord for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The Lord is my strength and my song, and he has become my salvation. This is my God and I will praise him, my father's God and I will exalt him. The Lord is a man of war; the Lord is his name."

But it took a while for Moses to learn the lesson. In 3:11 he said to God, "Who am I that I should go to Pharaoh and bring the sons of Israel out of Egypt?"

"God, in comparison to Pharaoh, the king of Egypt, I am nothing. Can a pansy say to an oak tree: 'Lie down, oak, and let some sun in here on this pansy patch!'"

God pauses perhaps to give Moses a chance to change his mind. But, if we read between the lines we hear God say, "You're right, Moses. I didn't choose you because you were an oak. One of my rules of thumb is not to call many wise or powerful or genteel people. I like to use what is foolish in the world to shame the wise and what's weak in the world to shame the strong. So you are absolutely right; you're a pansy and Pharaoh is an oak. But why should that stop you from going down there to lead out my people? Don't you remember, 'I have come down to deliver them'" (v. 8). So God says in verse 12 what he always says to people who are poor in spirit and meek and admit that they are pansies. He says, "I will be with you."

"I will fell that oak and throw it in the Red Sea. And my little pansy patch will walk right through the ocean on dry land."

Moses was red-faced. He had tried something that millions have tried since: in the guise of humility he used his own insignificance to excuse himself from a task that God was urging him to do. God's answer to that maneuver is always the same: "RIGHT, you are small and weak. But WRONG, that is no excuse to cop out." Why? "Because I will be with you, I will help you, I will strengthen you and will uphold you with my victorious right hand. I love to do big things through small people! How else will my name be glorified in all the earth!"

In verse 13 Moses shows he is on the right track, at least temporarily: "Okay, when I go down there to the people what name for you shall I use?" That's right, Moses. Everything hangs on who God is. Who is this God that says he will deliver the people? That's right, Moses: not "Who am I?" but "Who is God? Now you are on the right track."

And God said to Moses (verse 14), "'I am who I am.' And he said, 'Say this to the people of Israel, I am has sent me to you.'" The words "I am who I am" at the very least mean, "Nobody determines my character; there is nobody shaping me or making me what I am. I am not in the process of becoming, I simply am -- without beginning, without end and never fickle, never manipulated. That's what it means to be God. Tell the Israelites to be confident: when the God who simply is from all eternity resolves to do a thing, he will do it! 'I am' has sent you."

Then with that ringing in his ears, Moses hears again what God resolves to do. Verse 17: "I promise I will bring you up out of the affliction of Egypt." Then in verse 18: "The people of Israel will harken to your voice." Then in verse 21: "I will give this people favor in the sight of the Egyptians and when you go you shall not go empty."

But while God is rehearsing for Moses how it's going to go, Moses begins to shake in his sandals: "O my stars, he really means it. He's going to send me down there; he's got the whole thing planned. There is no telling what those crazy elders will do. They don't know me from Adam."

So, chapter 4, verse 1: "Moses answered, 'But look, they will not believe me or listen to my voice, for they will say, The Lord did not appear to you.'"

What a lesson there is here! I don't mean Moses' stubbornness. Everyone of us knows about that firsthand if we're honest. I mean God's patience: "The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love." His ways are not our ways nor his thoughts our thoughts. You know what I would probably have said if I were God? I would have said: "Weren't you listening? I said in verse 18: 'They will hearken to your voice.' And now you say, 'They will not believe me or listen to my voice.' Are you calling me a liar?" He was, you know, whether he intended to or not. He was acting as if God would not keep his word. All unbelief says God is a liar or a bumbler. And disobedience, which comes from unbelief, is a vote of no confidence in the Almighty.

But what does God do? He does not even scold him. Instead, he gives him a firsthand demonstration of how he is going to work

miracles through Moses to verify his word (Exodus 4:3-9). "In other words Moses, again your excuse is oriented on your inability to persuade. And again, my answer is the same: So you don't have much credibility in Egypt. I am the one who is going to decide who believes you and who doesn't. And I have said, 'They will hearken to your voice.'"

Then Moses gives one last excuse why he should not go speak to Israel and Pharaoh (or in our case, why we should not speak to the visitors at church and the unbeliever at work). Moses says in Exodus 4:10, "Please, Lord, I am not a man of words, neither formerly nor since thou hast spoken to thy servant, but my mouth and my tongue are heavy." Sound familiar? Aren't we all described here - at least some of the time? "God, some people's tongues are light and free. Mine feels like lead in my mouth and if I move it, it gets all tangled. God, do you remember when I proposed to Zipporah? I practiced that proposal for three weeks to the sheep, and got all chokey and wobbly-kneed every time. That's the way it's always been with me. I never scored as high as Miriam did on the verbal skills tests."

So Moses' assumption was, God should only pick people with special natural abilities to deliver his word. But there are several flaws in that assumption and Moses is aware of at least one of them. We can see it in verse 10. Moses knows that God can take a person with no eloquence and then give it to him, changing him into an eloquent, persuasive speaker. So look what he says in verse 10: "I am not a man of words either heretofore or since thou hast spoken to me. Not only is my whole past a history of timidity and verbal incompetence, but the whole time we have been talking, nothing has changed. I don't feel any more like a man of words now than when you met me at the burning bush. If you want me to be your spokesman, you must make me eloquent. You must prove to me ahead of time that my mouth will not freeze on me. We've rehearsed the rod-into-snake trick and the leprous hand trick. Now let's rehearse my lines. Prove to me that my mouth will really say what you want it to."

And then in his great patience, and to make perfectly clear that he does not demand blind faith, God answers Moses with a reason that ends all Moses' objections (v. 11): "Then the Lord said to him,

'Who made man's mouth? Who makes him dumb or deaf or seeing or blind? Is it not I the Lord?'"

The first thing this verse means is this: Moses, the God you have been talking to, who has made you all these promises of success, who wills to grant you a share in his glorious deliverance -- this God is the creator of the world, the inventor of the human body, mind, and emotions. He thought it all up out of nothing and designed it. But that's not all. The most amazing, the most devastating, the most reassuring thing comes next: not only did God create the first man, but he also goes on creating every single person just as he sees fit -- whether dumb, or deaf, or seeing, or blind.

The Bible always holds two things together that some theologians have tried to separate: God's act of creation and his activity of sovereign providence, his initiation of the world and his superintendence of its on-going events. You may have heard the word "Deism." That was a view popular in the 17th & 18th centuries in which God created the universe, endowed it with changeless laws and then withdrew, like an absentee landlord, to let the world run its own course. So if you trip over the box hockey game in the laundry room like I did Friday, you don't concern yourself looking for God's sovereign purposes in it. You just get mad at whoever left it there.

But you can't read the Bible long with an open mind and keep that view. God is the creator. He made man's mouth and God's providence rules over all things. Ultimately, it is he who makes a man dumb, or deaf, or seeing, or blind. One day Jesus' disciples asked him in John 9, "'Rabbi, who sinned... that this man was born blind?' Jesus answered, 'It was not that this man sinned, or his parents, but that the works of God might be manifest in him.'" God always has a purpose for every event, whether we can see it or not. "Who makes him dumb, or deaf, or seeing, or blind? Is it not I the Lord?"

Here was God's last argument to Moses' last excuse: "If it is not enough to hear me say, 'I am the God of Abraham, Isaac, and Jacob,' and to see a bush burn and not be consumed; if it is not enough to hear me say 'I will be with you'; if it is not enough to

know me as 'I am who I am' and to hear me say, 'I will bring you up out of affliction'; if it is not enough to see me turn a rod into a snake and make a hand leprous and clean; then listen to this, Moses. I made and I control everything. Now, go! and I will be with your mouth and teach you in the moment what you shall speak. No rehearsals, Moses; just the promise. And remember who it is who gives the promise!"

"But Moses said, 'Please Lord, send I pray some other person'" (4:13). "God, put it into the heart of Clarence, or Olive, or Deloris to talk to them!" Moses doesn't offer any more excuses now. He simply refuses to accept the call. Why? That's the question we started with, and now I think we can answer it. Remember, every objection Moses raised God answered by revealing his intention to bless Moses tremendously in the deliverance of Israel and by revealing a sovereign power so great that absolutely no obstacle could hinder the accomplishment of what he called Moses to do. So the answer to why Moses refuses to go under God's terms is simple: he didn't trust him. He didn't trust him! So finally (in verse 14) God got angry because there is hardly a greater insult you can pay to someone than to say, "I don't trust you. You can't be counted on."

And isn't Moses' problem our problem too? - learning to believe that God will work for us in everyday life. How different, how wonderful the use of our mouths would be if we lived by faith in the God who made the mouth and not by sight - by looking at our own clumsy tongue. And where does faith come from? According to the apostle Paul, faith comes from hearing the Word of God. It comes from seeing who he is and what he promises in his Word. And is not the God of Exodus 3 and 4 worthy of our trust? Moses eventually learned to trust him. By the end of his life, God spoke to Moses every day as a man speaks to his friend (Exodus 33:11). Praise God for his patient discipline!

Let me conclude by making five practical suggestions how to apply this message. If you long with me to trust God more to bless others with your mouth, resolve with me in dependence on him to do these things:

- 1) Simply admit that in ourselves we are pansies. We do have weaknesses, our tongues and mouths are not as eloquent as we would like, and probably we never will be as strong as we might like. Let's admit it.
- 2) Meditate often on the promises of God in the Bible. One of those promises is: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9). That's why we don't have to worry about being pansies before an oak tree. It's why Paul could go on to say: "For the sake of Christ therefore, I am content with weaknesses." [One of which was Paul's lack of eloquence (2 Cor. 11:6).] Remember this: God loves to glorify his power more by felling an oak with a pansy than by turning a pansy into an oak. So meditate on his promises every day.
- 3) Ponder who God is in relation to this world and in relation to your neighborhood and work. God always answered Moses' objections by revealing more and more of who he is. The doctrine of God's sovereignty over the world creates problems for us. None of us has all the problems solved. But can't we say for sure on the basis of Exodus 4:11 that God intends this to be a very encouraging and practical doctrine to inspire faith and embolden obedience. And doesn't it? If you are put in a situation where you sense God's urging you to speak a word for him, but there is every reason in the natural circumstances to believe it would be a catastrophe, what other doctrine can sustain faith and obedience except the doctrine that the God who brought the world out of nothing has enough control over things to do something wholly unforeseen and bring good out of the situation. In other words, how else can we trust God with our mouths unless it's true that he works all things together for our good when we trust him (Rom. 8:28). Therefore, ponder daily who God is.
- 4) Pray always that you be sensitive to his guidance and know those times when an opportunity to speak is at hand. And of course, pray that he keep your heart humble and trusting so that when step number five comes, you will be ready.
- 5) Namely, in the moment of opportunity, whether in this church, in your neighborhood, or at work,  
Give to the winds your fear  
Hope and be unafraid  
And use your mouth to kindle cheer  
The mouth your God has made.

# **EXODUS: DESIGN FOR DELIVERANCE**

**by Ray C. Stedman**

The Old Testament is particularly designed of God to make the great truths of the New Testament come alive for us. We need this to happen in our Christian experience. So many of these truths are simply academic knowledge as far as we are concerned until they come alive when we see them interpreted in the dramatic presentations of the Old Testament. This is especially true of the first five or six books of the Old Testament, for here God lays out the foundational pattern of his workings. In a panoramic view of Scripture, the first six books, Genesis through Joshua, trace out God's pattern of working in human life. His pattern will be exactly the same in your life as it was in the lives of Adam, Abraham, Moses, David and all the others. It will follow the pattern that is developed for us in Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua. In these books we will see how God moves in our lives.

It is necessary therefore when we are studying in these books to relate each one briefly to the others. Genesis is the book that reveals the need of mankind. Genesis is all about man -- man's creation, man's sin, the new world that followed the flood, and man's slow journey through time, groping after God. Abraham, Isaac, Jacob, and Joseph -- four men who followed God -- set forth the need of men for justification, sonship, sanctification, and glorification. Most significantly, Genesis ends with the words "a coffin in Egypt." All you can say about man when you have said everything there is to say, is that he lives in the realm of death.

But Exodus is all about God. Exodus is God's answer to man's need and God's supply for man's sin. It begins immediately with God's activity and throughout the whole course of the book you see God mightily at work. The book is the picture, therefore, of redemption, of God's activity to redeem man in his need, in his sin, in his degradation and misery. As such, it is a beautiful picture and contains tremendously instructive lessons to us of what redemption is; that is, what God has done, is doing in our lives, and what he intends to do with us -- the steps that he will be taking.

Now redemption isn't complete in this book. You will never get the full story of redemption in Exodus. You must move on into Leviticus, Numbers, and Deuteronomy. Then the full picture develops as you come into the book of Joshua, where you find Israel brought into the land and into the place of triumph and victory over their enemies -- a picture of the triumphant, victorious Christian experience. Israel, then, is a picture of the people of God, of the church of God, and of you as a child of God. These books are marvelously designed of the Holy Spirit for they describe actual historical events which occurred in such a way under the overruling government of God that they act out for us great redemptive truths. This is why Paul says in writing to the Corinthians, "These things happened to them as a warning [literally, types] but they were written down for our instruction." (I Corinthians 10:11) Therefore, it is well to give heed to them.

The book of Exodus opens with the birth of a baby. God's finger is in evidence at the very beginning of this book for this is the story of a baby born under the sentence of death, but whose life was marvelously preserved by the intervening hand of God. With a delicate twist of irony that is wonderful to observe -- I hope none of you miss it -- God the Holy Spirit moves in such a way that, despite the law of Pharaoh to put all the Hebrew male babies in Egypt to death, Moses is not only saved, but Pharaoh hires Moses' own mother to take care of the baby! Such a design is surely one of those delightful expressions of the humor of God. If you haven't yet discovered that God has a sense of humor, there is a great discovery in store for you. Humorous glimpses appear throughout the Old and New Testaments. I can't read my Bible without occasionally breaking into gales of laughter over some of the clever ways in which God, through these ironic twists, adroitly turns the tables on someone. Such is the case in the story of Moses.

The interesting pattern is that when God wants to do something, he almost invariably starts with a baby. We don't. We think babies aren't very important. Back in 1809 the whole world was anxiously awaiting the news of the battles of Napoleon who was threatening to be the world dictator. He was the Hitler of his day. Napoleon held the whole world in fear of his tyrannical desires and egomaniacal impulses. But that same year there were babies being born in houses and families around the world -- and what babies! In

England there was Tennyson, Charles Darwin, and Gladstone, who was later to become prime minister of Great Britain. Over in this country in a Kentucky log cabin Abraham Lincoln was born. Also Oliver Wendell Holmes and still other men who, upon coming to manhood, were giants who shook and changed the world. All this is to say that when God wants to change history, he doesn't start with a battle, he starts with a baby.

So God began with this baby. As Moses grew up he was raised in the court of Pharaoh and had access to all the learning of the Egyptians; he was trained in the best university of the greatest empire of the world of that day. He was the foster son of the king himself and every privilege, every advantage was his. But when he came of age, God spoke to him and he realized that he was intended to be the deliverer of Israel. So he went out, trying to do his job, he thought, and ended up murdering a man and having to flee into the wilderness. As you trace the story through you find that Moses left the land of Egypt and herded sheep for forty years in the wilderness. Here it was that God found him and dealt with him in the remarkable confrontation of the burning bush. God called him back to his original task, for which he was completely unprepared until he learned that God himself is all it takes to do anything in his name.

Coming back to the structure of Exodus, you can understand the story of the book if you remember four things. The whole book centers around four great events. The first one is the Passover. Chapters one through fourteen lead up to it and climax in that great event. The second event is the crossing of the Red Sea, which is described for us in chapter fourteen. The third great event is the giving of the law at Sinai and the fourth is the construction of the tabernacle in the midst of the camp of Israel. These four events sum up the book of Exodus.

The first two events relate closely to each other, as do the last two. The Passover and Red Sea are but two aspects of one great truth -- the deliverance of God's people from the bondage of Egypt. They portray in the Christian experience one great thing, that which we call conversion or regeneration, the deliverance of an individual from the bondage of the world; and if you want to know what God did with you when you became a Christian, study the Passover and the crossing of the Red Sea. We'll explore these in a moment.

The other two events also tie together. The giving of the law and the construction of the tabernacle are absolutely inseparable. Remember that the pattern of the tabernacle was given to Moses when he was on the mountain with God, at the same time that the law was given. We must understand why these two are inextricably linked together -- the law and the tabernacle. We shall see why shortly.

First, let's come back to the Passover. You know the story -- how God called Moses, challenged him, and sent him back to Egypt. At first he was reluctant to go. There are wonderful lessons in all of these stories. Here, for example, when God said to Moses, "Moses, I want you to go down and deliver my people." Moses said to God, "Oh, Lord, I can't do that; I can't speak; I am not eloquent; I am not able to talk. I can't stand before Pharaoh." God didn't rebuke Moses for saying that. He wasn't angry because that was merely Moses' human inadequacy displaying itself. There is nothing wrong with that. We were made to be that way. God never holds us guilty for feeling inadequate when he asks us to do something.

But then God said to Moses, "I know you can't talk but here's what I will do. I'll be a tongue for you. I will speak through you. You go down to Egypt and I will be your tongue and I will speak through you." And Moses said, "Well, Lord, I think you had better get somebody else." Then it says, "The anger of the Lord was kindled against Moses." (Exodus 4:14) The first time Moses was saying, "I can't do this. I am just a man." And God says, "Yes, I know, I made you that way. But I will do it through you." When Moses, the second time, said, "Well, Lord, you had better get someone else," what he was really saying was, "Lord, I can't do this and I don't think you can do it either." When Moses challenged God like that, the anger of God was kindled against him. Now that is a good point to remember whenever God challenges you to do something.

He is never concerned when your initial reaction is to draw back. But after he has reminded you that he is with you to do this thing in you and through you and then you draw back, you have insulted God because you have said, "I don't think you can do it either."

Now Moses went on. He went down to Egypt, taking the rod of God with him, and immediately came into conflict with Pharaoh.

Nothing is more dramatic in all the Old Testament than this tremendous conflict of wills between Pharaoh and Moses, the representatives of Satan and God. God had to move in mighty power against Pharaoh and it is almost incredible to read the story of how God would send some dreadful plague throughout the land of Egypt. And then we read, "Pharaoh hardened his heart and refused to let the people go." Again and again this took place.

There were nine plagues in all, and Dr. Graham Scroggie points out that each one of those plagues was directed against one of the gods of Egypt. God was ruling in judgment against the gods of Egypt by these terrible catastrophes that gripped the land. If you are interested in the scientific aspects of this, I recommend that you read a most fascinating book, *Worlds in Collision*, by the Russian scientist Emmanuel Velikovsky. He has some very interesting theories as to why these plagues and other stirring events of Moses' day occurred. I am not saying that everything in his book is true, but it is a fascinating approach to the story.

As we move on. God has all the people together. He has sent Moses to them and at last Pharaoh's heart is overcome. His will is overwhelmed by the display of the power of God. He consents, after the death of his first-born, to let Israel go. It is very important to notice that when Moses went down to Egypt, the people of Israel were not a nation. They became a nation when they passed through the Red Sea. That is the meaning of those words from First Corinthians, "All were baptized unto Moses in the cloud and in the sea." (I Corinthians 10:2) They were made a body in the sea. They were a disorganized mob before. They came out a unit, a unit in Christ, when they passed through the Red Sea.

This is a beautiful reflection of the truth that every Christian discovers. Before he becomes a Christian he is simply an individual struggling to make his way through life. But when he has gone through the experience of the Passover, when he has seen the blood of the Lamb nailed to a cross for him, sprinkled on a cross for him, and has rested in the fact as the people of Israel rested in the symbol of the blood of a lamb sprinkled on the doorposts of their houses on the night of the Passover, and until he has passed through a Red Sea experience, burning his bridges behind him and moving forward onto a Christian stand, having declared himself for God -- thus

symbolically passing through the waters of the Sea -- he will never fully understand that he has now become part of a body, the body of Christ, and that he is joined together in a living unit with all other Christians. This is pictured for us in the book of Exodus.

The Passover is a picture of the cross of Christ. What a beautiful story it is! How the angel of death passed through the land and all the first-born were slain -- all but those Israelites who by faith, simply by faith, took the blood of a lamb and sprinkled it on the door-posts and lintels of their houses. They were then perfectly safe within the house. This pictures for us the simple act of faith by which we rest on the fact that Jesus Christ's dying has settled our guilt before God. The angel of death passes over us. The angel of judgment will never pass our way because we are resting under the blood of the Lamb of God. A wonderful truth.

But that is not the whole story. Remember the Passover is never of value until the Red Sea experience is linked with it. The Red Sea experience immediately followed the Passover. They left the safety of their homes, went out into the wilderness and came to the shore of the Sea. They were still in Egypt when they got to the edge of the Sea, and the case looked hopeless to them. It looked as though there they would lose all they had gained. The people began to cry out to Moses and ask him why he had brought them here to die in the wilderness.

Moses' answer is wonderful. He says, "Stand firm, and see the salvation of the Lord" (Exodus 14:13). It was a cry of faith. But God's word came immediately and said, "Go forward. Don't stand still, this is not the time for that. Go forward." "Well," they said, "where? The water is in front of us, the Egyptians are behind us. Where can we go?" And Moses said, "Never mind, God says go forward, now go forward."

The Lord had told him to stretch out his rod over the sea and when he did, the waters rolled back and they passed through safely onto the other side while the Egyptians, following them, were caught in a rush of the waves and were drowned in the sea.

What does the Red Sea typify in your life? Well, it typifies your break with the world. Egypt is now on the other side. Once they got

through the Red Sea they were in the wilderness, true, but they were out of Egypt. Now there was a river of death that had rolled between them. Exactly the same river of death that has rolled between you and the world when you claimed Jesus Christ as your Lord.

Now, notice something about this. When they were going through the Passover, they rested in their houses. They didn't do a thing. They simply sat there. They were depending upon the work of another. When they came to the Red Sea, though, it was God's power and God's might that rolled the waters back and made the escape possible, but activity was demanded of them. Their wills were challenged. They were asked to move through.

Here is the reason why many professions of Christian faith never materialize into anything. There are people who are willing to sit under the Passover blood, who are willing to receive Jesus Christ as Savior, but they are not willing to walk through the waters of the Red Sea. They never take that step which burns their bridges cuts them off from the world. In their mind and thinking they are still back in Egypt. They will not move forward through the Red Sea, and until that happens they are still under the bondage and control of Egypt.

Notice, in chapter fifteen, that it was only as Israel came through the Sea that they began to sing. The first thing they did when they walked through on the other side was to break into song. There had been no songs in Egypt. That was a place of bondage, of heartache, of misery, and of unremitting toil and danger. But when they came into the wilderness and onto the far shore of the Red Sea, they broke into song. Real deliverance brings a song. Have you a song of deliverance?

I see this pattern worked out so frequently in life today. A young man came to me not long ago. He was having a struggle with drinking and evidently had come to a crisis in his life. He wanted to be set free. Somehow he realized that there was strength in Christ to set him free. He came to me and we talked together. He bowed his head at last and received the Lord. But about three weeks later, I got a telephone call from him and he was back in the same old mess. Exactly the same. I called him over and we sat down again

together. I said, "What happened to you when you went home three weeks ago after you said you had received the Lord? Did you do anything about this?" He said, "No, I didn't. I just went home." I said, "What were you expecting to happen?" He said, "I don't know. I just went home and I guess I just forgot about it." I said, "If you had made a decision to enter into some business relationship, if you had decided you wanted to get into a certain job and there were certain necessary steps to take, would you then go home and forget about the whole thing?" "Oh, no," he said, "I would start moving in that direction." "Well, " I said, "do you think you can convince me that you have really made a decision for Jesus Christ and that your life is going to be under his control, if, when you have made it, you go home and sit down, fold your arms and forget about it." He replied. "No, I guess not."

Decision is one thing. Decision brings the power of God to bear on our lives and sets us free from the guilt of the past and we can rejoice in that. God's word is true. But there is also the experience of passing through the Red Sea, that call to move forward, and cut off your ties with the world, and take steps that will allow the river of God's judgment to flow between you and the ways of the world. When you take that step, you move out into that place where God dwells within you. As you see here in Exodus, chapter fifteen, God never touches his people, or comes among them, until they have passed through the Red Sea. When they have passed through, then God dwells among them.

Annie Johnson flint wrote a beautiful poem that says,

Have you come to the Red Sea place in your life?

Where in spite of all you can do,

There is no way out, there is no way back.

The only way out, is through.

Have you come to that place? Well that is where many need to come, because until they do, they can never really know the dwelling of God in their life,

As we read on in chapter fifteen a most interesting picture develops. We have the story of the waters of Marah, the place of bitterness. This immediately follows the crossing of the Red Sea. In order to cure these waters, Moses cut down a tree which the Lord showed him, threw it into the water and the water became sweet (Exodus

15:25). In terms of the picture of our lives that this story portrays, you will see that this comes in just the right place. What it is telling us is that the cross, the great tree upon which the Lord Jesus hung, is God's answer to the bitterness of life. When we have been through the Passover, trusting in his blood, then through the Red Sea, cutting ourselves away from the things of the world, we discover then that the cross is forever the answer to all the bitterness that sin may have brought into our life in the past. God's answer to bitterness in any person's experience is this experience of the cross -- cutting away all the unhappiness of the past and all the frustrations of the present by sweetening the waters of our life.

Immediately following this they came into the wilderness. and there the manna falls. Here is the beginning of God's fatherly care. Didn't you discover that when you became a Christian? The minute you became a Christian, and cut off your former life, and had passed through the Red Sea, didn't you immediately discover God's fatherly care? He watched over you. He fed you and bore you on eagles' wings, as he did here to these Israelites. But, even so, there was the murmuring of the people. There is so much of that in our lives, complaining against God, isn't there?

Then comes the battle in chapter seventeen, the first battle with the flesh. This is always a startling thing to new Christians. After then have gone through the glory of the Passover, the Red Sea, the mighty deliverance from sin in their lives, the sense of his fatherly love in the giving of the manna, and have found fellowship with Christ in the new life, they discover they still have a battle with the old flesh. It can be a shocking realization. But here it is. Amalek comes and fights with Israel, but God declares unending war with Amalek (Exodus 17:10) "For the desires of the Spirit are against the flesh; for these are opposed to each other" (Galatians 5:17). You can never make peace with Amalek.

So, as we come through the typical teaching of this book to chapter nineteen, we arrive at Sinai; that is, the law and the tabernacle, the third and fourth major sections of Exodus. Let us bring these two together. At Sinai we have, of course, the giving of the law. Now what is the law? It is simply a picture of the holiness of God, that is, the character of God. Let me put it another way. It is the unchangeability of God, the unrelenting character of God. This is

why the law and the giving of the law is a time of terror. because there is nothing more terrible to human beings than to face squarely up to the fact that God is absolutely unchangeable, that nothing will change him. This gives wonderful comfort to us when we think of his love and care and grace, but it is frightening when we think of his holiness, his anger, and his wrath. This means that God can never be talked out of anything. God can never be bought off. We cannot get him to lower his standards in any degree. The law is the absolute, irrevocable standard of God's character, which is what we discover as we come into the experience of the Lordship of Christ -- he is absolutely unchangeable. He will never lower his demands in our life.

Now the law by itself, therefore, is a frightening thing. God's holy character terrorizes us. Do we really take seriously what God says to us about himself? Listen: "You must be perfect, as your heavenly Father is perfect" (Matthew. 5:48). Do you take that seriously? Well, most of us spend a lot of time trying to water it down somehow. Be perfect! That is frightening! How can I be perfect? God's answer to that question is the tabernacle -- the ritual and the sacrifice connected with it. That is why on the mountain, yes, the very same mountain on which he gave the law, which is the revelation of his character, he also gave the tabernacle, his provision for dwelling with man. For in the tabernacle, God dwelt among his people.

I like to visualize the camp of Israel. You remember they were divided up, all the tribes; some on the east, some on the north, some on the west, and on the south. They were arranged in orderly fashion. Right in the center was the tabernacle. Over it, and over the whole camp, was the great cloud by day and the fiery pillar by night. I have often thought the camp of Israel must have looked very much like the city of Los Angeles, lying out there in the desert, spread out in a fashion, and over it a cloud -- of smog, of course, in Los Angeles -- but in Israel it was a cloud which betokened the presence of God. Here was God dwelling among his people. He could do it only by a most intricate system of sacrifices and rituals and a very complicated procedure of bringing the people into his presence.

If you went into the camp of Israel, you would pass through all the tribes on whichever side you entered and find your way at last to

the center of the camp, where the Levites were. As you continued through the Levites you would come to the tabernacle. At first you would pass through a great gateway into the outer court where you would find certain articles -- the brazen altar and the brazen laver -- and then there was an inner building with a veil across the entrance into which no one dared enter unless he were a priest. The priests alone went into the holy place. Behind another veil inside the holy place was the Holy of Holies. The only piece of furniture in it was the ark of the covenant including the cherubim of mercy with their wings touching each other over the ark. Into that place, we are told, only the high priest could go, and he only once a year, under the most rigid and precise conditions.

Now what does all this teach? Simply that God is absolutely changeless and holy. He can dwell among people only under the most rigid conditions. The trouble with the tabernacle was that it only permitted the people to come before God representatively, but, actually, they were excluded from his presence. The common people could never come before him. Only the high priest could, and he in fear of his life, and only once a year, that's all. That is the restriction of these Old Testament rituals.

You see, the trouble with the Old Testament and the saints of that time was not the law. There was nothing wrong with the law. The law is absolutely good. Paul says so. Sometimes we speak of the law as though it were wrong, but it isn't. The law was absolutely good. It still is. The trouble was with the tabernacle, and the system of sacrifice. It wasn't complete enough. It wasn't real enough. It was only shadows, just pictures. It could never really do anything. That is why, when we come to the book of Hebrews the whole book is dedicated to teaching us that the law of God is still unchanged, but the approach is completely different, for we come to the One who is the antitype, the reality, symbolized by all these shadows. We read in Hebrews "we have confidence to enter the sanctuary" (Hebrews 10:19) without any fear whatsoever, for in the blood of Jesus and by means of the cross, God has set aside all that separates, and has brought us near to himself.

The great message of the book of Exodus is that by means of the cross, God has made it possible for a holy, unchangeable God to

dwell with us. The whole of the tabernacle is a picture of God's dwelling with his people. The great truth for us here is that God has now settled so totally the problem of sin in us, absolutely settled it, that as Paul says in Romans eight, "There is now no condemnation" (Romans 8:1), none whatsoever. None whatsoever! We have perfect access to the Father through the Son, and God's indwelling Spirit will never leave us or forsake us. He has taken up his tabernacle in our hearts and lives.

One of the things I am in perpetual enmity against is the practice among Sunday School teachers (for they are the ones most guilty of this) of teaching children that a building is the house of God. The reason I don't like that is primarily because it is not true. There was a building which was the house of God in the Old Testament, the tabernacle, but it was a mere shadow. The temple in Jerusalem took its place. It, too, was a shadow. But when you come into the New Testament you never find a building designated as the house of God. The house of God in the New Testament is a human body. "You are the temple of God," Paul says (I Corinthians. 3:16). Therefore, you are never out of church. I think we have taught our children one of the most deadly of errors when we teach that a building is the house of God. When we say that, it is very difficult for them to grasp the idea that their bodies are the temples of God.

That is what God wants us to learn -- that we are never out of church. That Jesus Christ himself is dwelling in your body which is his temple and it is built exactly like the tabernacle. It has a three-fold structure. The outer court is this body of flesh and bones which we see. The holy place is the soul -- the realm of emotions, mind and will. That area in which we have free intercourse one with another as we talk and share experiences together. But deep at the center is the Holy of Holies, your spirit. In that place the Spirit of God dwells.

So each of us is a walking tabernacle. This whole book of Exodus is to impress upon us, as we read it through, that great New Testament truth -- the glory of living with God himself in the midst of our life and the demands that truth makes upon us, the responsibilities it brings upon us and the privileges it gives us. The great need is for a walk resting upon the finished work of the Lord Jesus Christ, alone, making this all possible for us.

Still, Exodus isn't enough. We need to go on into Leviticus and see what this demanding law does to us in its effort to correct us and guide our lives. In Leviticus you will find another great truth which, if you have not yet learned, will explain why you find yourself bound, hampered, and fettered in a continual up-and-down experience.

#### Prayer

Our Heavenly Father, how much we thank you for this mighty word of truth. When we think, Lord, how it has come to us through the instrumentality of prophets and apostles, of fishermen, of common, ordinary men like ourselves, who wrote by your inspiration, and how it has been protected and passed on to us at the cost of blood and toil and sweat and tears and death, we are amazed. Lord, help us to value this word and to believe it and to walk in its light, knowing that here is the word of liberty, the word of knowledge that can set us free. We thank you for it in Christ's name.

Amen.

