

God's Deliverance Draws Near - Exodus 3:1-22

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[0 : 00] Good morning, everybody. We are in Exodus chapter 3. We've done 1 and 2 to see that God is strongly at work in the lives of his people in the nation of Israel. The promise to Abraham way back at the Abrahamic covenant in the middle of Genesis where God said to Abraham, hey, I'm going to make of you a great nation, a great people will come from you, but they will go down into a nation that they do not know.

There they will serve them over 400 years, but I will bring them up again. We're at that point, the point where God's deliverance is drawing near. That's the title for the message. God's deliverance draws near.

We saw in chapter 1 as there was a need for a deliverer. We don't need a deliverer until we realize we need to be delivered. And there was this need for a deliverer as Israel is now under the oppression of the Egyptians.

In chapter 2, we saw as God began to prepare that deliverer through the birth of Moses. Then Moses being raised in Egypt, we would expect God's preparation to look something like that. Give the man a good education, a good upbringing, and good social skills, good qualities, and send him out there.

God didn't use any of that. God used all of that to essentially show Moses at the end of that, you can't do this on your own, Moses. When Moses used the ways of Egypt to try and accomplish God's purposes by killing that Egyptian.

[1 : 18] And then in chapter 3 here, as deliverance draws near, well, God now calls his deliverer. He's prepared his deliverer for 40 years Moses has been in the wilderness. And at the end of those 40 years, God says it's now time.

And he begins to call his deliverer. Galatians chapter 4, verses 4 and 5 says, But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, to deliver them that were under the law, that we might receive the adoptions of sons.

There was a time, the time had come, that God sent his deliverer to deliver his people. And that's why we're here today. Because God sent his son into the world that we through him might have life.

He's delivered us from sin and death by becoming sin and death for us, leaving sin in the grave, and then rising again and bringing new life to those who put their trust in him. We have entered into that because the time came when God said, it's time to deliver my people.

God has prepared his people for deliverance. God has delivered, or sorry, God has prepared deliverance for his people and his people for deliverance. And now he sends the deliverer at that time.

[2 : 30] You know, as we approach the scriptures, we've gone through Genesis, we're going through Exodus, and a lot more of the Old Testament to come, folks. We'll be raptured first. Hopefully, Lord willing.

You know, as we look at the Old Testament, we see so many pictures of Jesus and so many pictures of principles and truths throughout the New Testament. We've talked a lot about, and we do talk a lot about, how we approach the scriptures and how we approach life through the scriptures.

And what we don't want to do is we don't want to allegorize the scripture. You know, some people say spiritualizing the scripture. I don't like that because I think all the scripture is spiritual. It's alive. The words that I speak unto you, Jesus said, are life and truth.

So I don't think you can spiritualize it. It should always be spiritual. But we can allegorize it. You don't want to allegorize it. An allegory is simply reading into the text corresponding spiritual realities, spiritual realities and truths that come from the mind of the interpreter.

So reading into it. Well, I think this could mean, and I feel like this could mean, and maybe, well, let's read into the story of Moses, the story of oppression and deliverance, of social justice, you know, of going out and taking the world over, and God doesn't want us under oppression, and that we should throw off the yoke of the whatever.

[3 : 39] We can read into it something that maybe isn't there. But typology, typology is observing in the text corresponding spiritual realities that are found in scripture, primarily the New Testament, right?

So we see how Moses is a type of Christ, that type, a typology, a shadow, a picture. Proverbs is a wealth of information, of spiritual truths and principles that as you read through scripture, you'll see, well, that matches up with that proverb.

Oh, that one, you know, even a fool is considered wise when he holds his tongue. Well, how many times you see through scripture where the fool opens his mouth and proves he's a fool? It's like, well, that principle would have been better applied right there.

So typology is simply going through scripture and seeing, letting scripture speak for itself, letting the commentary of scripture comment on itself. Then it's not what I'm saying, and it's not what you're saying, it's not what someone else is saying.

We want to know what God is saying. And we want to be able to, I want you to be able to look at what I'm saying, say, oh, I see that in scripture, not just that, you know, Jared sits around and makes up funny sayings. So that's the way we're approaching this when we go through the scripture, that we know God wants to speak to us, and we know that he's put these beautiful pictures and shadows in the scripture for us.

[4 : 55] So diving into verse one. Now, Moses kept the flock of Jethro, his father-in-law. Remember in the previous chapter, he was called Reuel, which meant like friend of God.

And Jethro simply means his abundance. And so he goes by either name, but he seems a man of great abundance, but he knew who God was. Moses kept the flock of Jethro, his father-in-law, the priest of Midian.

Midian was the son of Keturah, Abraham's other wife. After Sarah died, she had Midian, and this is from that descendant. And he led the flock to the backside of the desert and came to the Mount of God, even to Horeb.

So at this point in time, Moses doesn't realize this is the Mount of God. Moses wrote the Pentateuch, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. So he's writing this, identifying Horeb as the Mount of God.

Israel at this time, as they read it, would be like, oh, we know what that is. That's where the 10 commandments were given. That's where God appeared to him. So as he's writing this down, he's saying, Horeb, the Mount of God. At this time, Moses isn't like, oh, that's God's mountain.

[5 : 55] It's just another mountain to him. Horeb means a dry and desert place. And Moses is keeping the flock. Literally, he's pasturing, pasturing or pasturing this flock. And here's Moses, faithfully pasturing his flock in a dry, out-of-the-way place when God meets with him.

Moses is 80 years old. I don't think he's thought of Egypt in decades. That's the past. What's he doing now? Well, it's just some dry, out-of-the-way place. But he's still faithfully caring for the flock, shepherding this flock, a flock that he first delivered.

Remember? 40 years ago, when he comes to Midian, he sits down at the well, and he delivers the flock from the other shepherds who are trying to keep it from the source of life, gives it living water out of the well. And now here he is, 40 years later, still shepherding this flock.

And here we see one of our typologies. That in due course, Moses came up out of Egypt and spent 40 years in the wilderness. In the same way, Jesus, in a due course of time, came out of Egypt when his parents took him to Egypt until Herod had died as a baby.

And he spent 40 days then in the wilderness. It's this picture of God's deliverer, preparing God's deliverer, bringing him and calling him up out of Egypt. Remember when Jesus then spends those 40 days in the wilderness being tempted of Satan.

[7 : 13] At the end of it, it says that Satan then left him for a season, for a time. And Jesus returned in the power of the Spirit into Galilee. And there went out a fame of him through all the region round about.

So after that preparation and after that temptation, Jesus comes in, filled with the Holy Spirit, ready for his ministry. See the same thing in Moses, God's deliverer. He's going to return into Egypt, out of the wilderness, with a whole new identity and a whole new divine calling and power.

And so as Moses is here, faithfully just shepherding his flock, in verse two it says, and the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked, and behold, the bush burned with fire and the bush was not consumed.

Literally, it did not diminish away. So, had Moses seen a bush before? I'm sure he's seen a bush. He may have seen this exact bush before. Has he seen fire? Of course he's seen fire.

Has he seen a bush on fire? I think probably. It's a very dry area. I'm sure, you know, there could have been brush fires started up and he's with his flock. He looks up on the side of the mountain and sees a bush up there on fire.

[8 : 23] Thinks that's interesting. Looks back. A few minutes later, it's still on fire. And he sits and he watches. And it just continues to burn and to burn and to burn. And the idea here is, the bush is alive.

It's not just like a tumbleweed that's on fire. But this bush, with its leaves, with its life, there's just fire and it's burning and it's burning, but it's not being consumed. It's not diminishing.

This bush, or literally thorny bush, it's a bush of thorns, would not diminish. The fire was present in the bush, but it did not diminish the bush. Moses, as he's writing this, knows at that point, okay, that's God's presence.

As he sees it, he doesn't in that moment realize it. But God reveals himself and his presence many times through scripture in fire. It's another typology. Now, every place we see fire doesn't mean it's God's presence.

You know, there's the fire of hell. Does that mean it's God's presence? No, that would be the fire of judgment. So we have to look at the context of scripture. We have to look at how scripture tells us what's going on. We know this is God's presence because it said so.

[9 : 24] But throughout the scripture, God displays himself through fire. He will again, later on, when Israel's in the wilderness and preparing to be led by God, it says, the Lord went before them by day in a pillar of cloud to lead them in the way and by night in a pillar of fire to give them light to go by day and night.

And he took not away the pillar of the cloud by day nor the pillar of the fire by night from before the people. What was he trying to show the people? That he did not take that away. That he would not remove his presence.

Day and night, God's presence was there. Day and night, God did not remove his presence. Day and night, God led his people. Fast forward a few thousand years. It's the book of Acts. And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as a rushing mighty wind. And it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire.

Looked like fire. The actual wording is like a pillar of fire. And sat upon each of them. It's cloven. It was just the pillar of fire was there. And then it split. And upon each person was their own personal, what appeared to be, looked like a pillar of fire above them.

[10 : 34] And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. What was God saying? My presence is with you. My presence is with you to accomplish the work that I want to accomplish in this world.

Not just a pillar of fire that we all see and acknowledge as God's presence, but something different now where each one of us has the presence of God, the fire of God in our lives. Hebrews 12, 29 says, for our God is a consuming fire.

Now, if we put all that together, what do we get? That God's presence is to be all-consuming in our lives, but it will not diminish that which it consumes. God's presence doesn't diminish what it consumes.

My life should be consumed with God's presence, but I don't have to worry about it diminishing that. You know, there are people you may know of that are consumed with many things. You could be consumed with sin.

You can be consumed with materialism, consumed with this world, consumed with self or pride. It will always diminish. A person consumed with something other than God, it will ultimately diminish them, but God's presence will not.

[11 : 41] And our other typology here, Jesus, our deliverer, endured the fires of judgment, crowned with thorns, didn't he? A bush, God's presence appearing in a bush, a bush of thorns with this fire.

And Jesus, our deliverer, appeared to take away the sting of death from us by taking his crown of thorns and enduring the fire of judgment.

And Moses now sees all this. That's all happening. And Moses just sees this thing on fire and he's like, you know what? I've been on the backside of the desert. I'm bored. I've got nothing but sheep here. I'm going to climb up there and look at it.

I will now turn aside and see this great sight why the bush is not burned. What does the fire of God's presence do? It draws Moses closer. Moses is like, I got to see this. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses.

And he said, here am I. God responds to Moses only after he first sees Moses respond to his presence. Moses sees, hey, I see God's presence. I see God doing something.

[12 : 47] And as Moses draws near to God, God then responds to him. For an 80-year-old man here on the backside of the desert to hear that voice, Moses, Moses, it's a sense of urgency and a sense of familiarity.

It's not just, hey, Moses, is that you? But it's like, Moses, Moses. And look at Moses' response. Here am I. He didn't say, who called me? That one of the sheep? You know? He wasn't like, what was that?

He's like, here am I. Here am I. So we see that Moses, he was ready for God's voice. He recognized God's voice. And then he responds to God's voice because Moses was still somebody to God.

Not somebody because of his great abilities, but why? Well, we saw as we looked at in Acts and Hebrews that Moses responded by faith. He chose not Egypt, but chose instead by faith to see him, the unseen, as if he was seen.

And therefore he endured. Moses was somebody to God, not because of the great things he was doing, but because of his heart. And Moses here was ready to respond to God's voice.

[13 : 48] And he said, do not draw, draw not hither, put off your shoes from off your feet, for the place whereon you stand is holy ground. So he says two things God does to Moses. He says, Moses, keep your distance and show reverence.

Holiness is not determined by a place, but by a presence. It wasn't, Moses could have gone through this place a hundred times before. Was it holy? No. But it was because God was there.

Holiness just means to be set apart, set apart from something. So if this was holy, it would be, this is holy mine, right? This is holy to me. Essentially, don't come drinking out of my water bottle, right?

We just got our own things that are set apart to us. That's all that it means. In Christ, that distance we have to keep from the Lord, from God, that holiness, keep your distance and show reverence.

Jesus now, in Ephesians 2.13 says, but now in Christ Jesus, you who sometimes were far off, are made nigh by the blood of Christ. We can be brought near. We don't have to keep that distance.

[14 : 48] Do we keep the reverence? We sure do. 1 Peter 1.15 and 16, but as he which has called you is holy, so be you holy. Whoa, not only am I to recognize God's holiness, I have to reflect that, but how am I going to do that?

So be you holy in all manner of conversation or lifestyle, because it is written, be you holy, for I am holy. Because it's not my holiness, right? Because of Christ is drawing us near, because I can draw near, I now receive his life and his holiness.

But at this point, Moses is keeping his distance and he's showing reverence. You know, it's not in our cultures, but other cultures in the East, you take your shoes off, right? That shows reverence because your shoes are filthy.

We went yesterday to the Lazy Five Ranch up in Mooresville. This is quite interesting. It's very dirty. I wore sandals. It was such a pain. I kept getting gravel and dirt between my feet and my sandals.

And I'd take them off and shake them, take them off and shake them. And I was thinking, man, I would like to have foot washing right now. I can see how dirty and how uncomfortable that would be in an environment that is sand and rock primarily.

[15 : 51] They weren't walking on grass, you know, like we are. And the Lord said, Moses, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry and by reason of their taskmasters, for I know their sorrows.

He says, I have seen them. I understand this. Now, in the English, it says, I have surely seen the affliction of my people. But I have surely seen, it's actually in the Hebrew, the same word for see three times. I have seen, seen, seen the affliction of my people.

God is saying, I know it. I understand it. I get it. I have seen that. They're taskmasters. Literally, they're oppressors. God sees his people's affliction. God hears his people's cry.

And what does he do? He says, I know their sorrow. Three things. He sees their affliction, hears their cry, and knows their sorrow. And I am come down to deliver them out of the hand of the Egyptians. What is God's response to the cry of his people?

It's for his presence to draw near. That is God's response. When he looks down and says, oh, I see their affliction. I hear their cry. I know their sorrow. Oh, the solution is my presence.

[16:58] I have come down that I might deliver them. And to bring them up out of the land unto a good land and a large land unto a land flowing with milk and honey. And unto the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

So these three things God says that he does in response to seeing God's people in affliction. He descends into their affliction for the sake of their deliverance. The second thing is he brings them up out of the land of their sorrow and death that he's just ascended into for that purpose to then bring them up out and into a promised land.

And the third thing is that promised land is a land of enemies and battles but also victory. Just as Jesus descended into our affliction for the sake of delivering us and brings us up out of the land of sorrow and death into a promised land.

This new life and the spirit. But man, there's still battles. There's still enemies. But we have a promise also of victory. Now therefore, behold, the cry of the children of Israel has come unto me.

And I have also seen the oppression wherewith the Egyptians oppressed them. He's just repeating the same thing. But what does he say? He says, Now therefore, behold. He says, Moses, this is my heart.

[18:14] Do you understand this? Moses, will you enter into the fellowship of sufferings with me? Do you understand what I'm saying to you, Moses? As Paul writes in Philippians 3, verse 10, he says that I might know him, that I might know Christ.

That's my goal, to know Christ. The power of his resurrection and the fellowship of his sufferings being made conformable unto his death. He kind of works backwards from the good to the bad.

The power of his resurrection, fellowship of his sufferings, conformable unto his death. Right? As we, with Christ, through faith, enter into those things. And God is essentially saying to Moses, are you willing to enter into the sufferings of my people, Moses?

Do you see this? And I think for Moses, we know what Hebrew tells us, that he chose rather to suffer the affliction, the sufferings, with God's people than to partake of the pleasures of sin for a season.

He chose suffering all those years ago. And I think right here, again, we're seeing the same thing where Moses says, yeah, I do. I get it, Lord. I see your heart for deliverance. I see how you understand the affliction of your people.

[19:20] And I see you have come down to deliver. I'm excited, God. And then God says to him, come now, therefore. Okay, God. And I will send you to Pharaoh. Whoa, whoa, whoa, whoa.

God, I understand your heart for deliverance. I understand the compassion you have for your people. But I do not understand this choice, to use me. Okay? You go and deliver your people, and I'll stand on the sidelines and clap for you.

Come now, therefore, and I will send you unto Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt. From Moses' perspective, God has just asked him to do the impossible. God is asking Moses to do something he has no idea or capacity to do.

How am I going to bring these people? How am I going to deliver them? But did God ask Moses to deliver them? Did he? Remember in Acts chapter 7, after he had slayed the Egyptian, and then the next day he goes and tries to break up the two men fighting.

It says, For he, Moses, supposed his brethren would have understood how that God, by his hand, would deliver them. But he understood not. Guess what Moses had to find out? God wasn't going to deliver by the hand of Moses.

[20 : 27] God was the deliverer. All he asked Moses to do is after he delivers him, lead my people to the exit, Moses. Remember God said, we just saw in verse 8, I am come down to deliver.

Moses, what I'm asking of you to do is that I'll send you to Pharaoh that you may bring my people out. Oh, I'm going to deliver them, Moses. Your job, simply lead them to the exit. Just as we've been tasked with an impossible task.

I can't save people from their sin. How can I deliver someone? Whoa, whoa, God. We are the light of the world. Are you sure about this? He's not asking us to deliver. He's just telling us, point people to the exit.

Show them how to get out of their sin and into deliverance. Show them how to get to the promised land. Now then, we are ambassadors for Christ. We represent Christ. As though God did beseech you by us, we pray you in Christ's stead, be you reconciled to God.

So it's as if God is here saying, be reconciled to God. Why? For he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

[21 : 29] Deliverance is through Christ, that he was made sin for me so that I could then partake of his righteousness. Anyone who put their faith in him have that opportunity. That's what we tell people.

Hey, here's the exit. Out of sin and death and separation from God. And here's how we get to the promised land. It's not through us, it's through the deliverer, God himself. And Moses now says unto God, Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?

At 80 years old, Moses knows that he has no standing any longer before Egypt. He knows he has no standing before God's people and he knows he's a nobody. But he does have standing before God.

Moses may have forgot that, but God didn't. For Moses, only once he fully understood who he was or wasn't, would he then be able to understand who God was.

In God's, in the light of God's presence, Moses realizes who he is. He's like, God, I can't do this. I'm not able to. Only when he first understood that, could he understand who God is.

[22 : 36] It's the same for us. Nobody comes to Christ who doesn't realize they need a Savior. Nobody seeks a Savior who doesn't need a Savior. Nobody comes to have sin forgiven who thinks they have no sin.

1 Timothy 1.15, this is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. Paul, at the end of his life, then says, of whom I am chief.

Paul, you don't got things licked yet? You're not living in victory yet? He's like, oh, I am. I'm living in victory because I realize, you know what? My victory is Christ. Never my actions. Never my abilities.

It's a faithful saying that Jesus came into the world to save sinners. And Moses, as he realizes who he is or isn't, essentially, is then able to understand who God is as God then begins to reveal himself.

And the Lord says in verse 12, certainly, I'll be with you. And this shall be a token or a sign unto you that I have sent you. When you have brought forth the people out of Egypt, you shall serve God upon this mountain.

[23 : 43] He says, Moses, I'm not going to leave you. I'm with you. And then he gives him a promise. God's word is God's promise and God's pledge. We have God's word given to us.

Moses, I promise you by my word, I will not leave you. I will be with you. Now we know how it ends. Then Moses brings Israel out through all the ten plagues and all that's going to happen.

It's going to be so exciting to go through that. And they come and they do. They serve God on that mountain. But at this point, imagine being Moses and God saying, my promise to you, Moses, my pledge is a future event that hasn't happened.

Well, couldn't you write something in the sky? You know, I think of when Elijah, when he was in this mountain, when he ran from Jezebel, and it says that there was a fire and there was an earthquake and there was a mighty wind.

And in those instances, God was not in any of those things. It says, then he heard a still small voice and he went out then to meet them. He's like, God, your presence is not by what you're doing right now that I can see and experience.

[24 : 47] But it's what? It was God's word. He knew God's word was in his, or God's presence was in his word. For Moses, he's given this future event as a sign. Moses, this is the sign. So essentially, God's saying, it's my word.

But we've been given the same thing. In Titus chapter 2, Paul writes to Titus and says, looking for that blessed hope, that future event, and glorious future appearing of our great God and our Savior, Jesus Christ.

That's our hope. A future event, the resurrection that hasn't happened yet. Who gave himself for us, that he might redeem us from all iniquity. How do I know Jesus gave himself for me and redeemed me from all iniquity?

How do I know it worked? Because of a future event that has not yet taken place, that I put my faith in God's word, that that resurrection is going to happen and I'm going to go. That is God's word. That's God's promise.

His sign to us is his word. And Moses said unto God, Behold, when I come unto the children of Israel, and they shall say unto me, the God of your fathers has sent me unto you.

[25 : 49] I'm sorry. And I shall say unto them, the God of your fathers has sent me unto you. They shall say to me, what is his name? What shall I say unto them? You know, this question that Moses is so afraid of, what if someone asks me if I'm a Christian?

What if someone asks me about my faith? What if someone says, hey, what do you think about God? Oh, no. Okay, what was the Romans road? And what was the, you know, how am I going to say this? Who are you, God? The question never came in the way he thought it would.

The thing he was most afraid of, we're going to find out, they never actually ask him that. They don't say, hey, what is his name? Moses is projecting his doubts and his own insufficiencies into the future work and call that God has for him.

God calls him, Moses says, I'm not sufficient, and he projects all that doubt and insufficiency into the future. He says, I can't do that, God. How am I going to do that? And he's projecting onto others then these doubts and fears that never actually happen.

But it's interesting because Moses has asked two questions. He said, God, who am I? And then he said, God, who are you? And what is God's answer to both questions? Verse 14, And God said to Moses, I am that I am.

[26 : 59] In verse 12, he said, and certainly I will be with you, or literally, and certainly I am with you. Moses, I am that I am. And he said, I am that I am. And he said, thus shalt thou say unto the children of Israel, I am has sent you.

I am has two meanings in it, all sufficient and also all sufficient to become, or the becoming one. That God is completely sufficient for everything and he's continuously, constantly being sufficient for everything, becoming everything that we need, his presence.

You know, if we're going to describe something, a lot of times we try to compare it to something else. You know, like if you see someone like, hey, did you see that guy I met over there? No. Well, you know, he's that new guy. Well, what did he look like? Well, he had glasses and he was about this high and, you know, but we can't compare God to anyone else.

Well, God is like, God. So God compares himself to God. He says, I am that I am. I am completely all sufficient in myself, Moses.

I am is the answer to all doubts and insufficiencies. Moses asked God, who is sufficient for this task? And God answered, I am.

[28 : 12] I am sufficient, Moses. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, as Paul says in 2 Corinthians 3, 5.

We don't have sufficiency in ourselves. Who's sufficient for this task? God called me, a pastor of church, and I said, Lord, who's sufficient for this task? He said, I am. So good. I had to constantly remind myself of that.

As Jesus said in John 5, 26, for as the Father has life in himself, completely sufficient in himself, so has he given to the Son to have life in himself. Our sufficiency is in God because God is all sufficient.

What was Moses' job? Moses, your job is to simply speak the revelation of who God is. Moses, tell them. Tell them the revelation of who I am. Speak it out. And God said, moreover, besides, essentially, besides this, Moses, thou shalt also say unto the children of Israel, the Lord God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob has sent me unto you.

This is my name forever, and this is my memorial unto all generations. Moses, declare the revelation of God. Moses, you have my word, and you have my presence, so go, and my presence, so go speak the unchanging truths of God.

[29 : 35] Moreover, Moses, besides this, say unto them, the Lord God of your fathers, God of Abraham, and the God of Isaac, the unchanging truths of God. He will be with you forever, and a memorial unto all generations.

God's truth doesn't change. What is Moses being told to do? Man, just go rehearse that to the people. Just go speak that. Go and gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, and of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

So he's told first to go to the people and speak this to them. And then it says, specifically, gather the elders and go and speak this to them. And what is he speaking to these elders? He's speaking God's faithfulness? Man, the Lord God of your fathers, Abraham, Isaac, and Jacob, the faithfulness to appear unto me and to visit you.

He's visited you. He's faithful. To do what? To deliver and to speak God's deliverance. Verse 17, And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

When Israel hears this and the elders hear this, to them it's going to be the most amazing thing that God has come. They're going to believe him to deliver us. But think of Moses as he's saying this.

[31 : 03] But how, from A to B, to connect this dot with that dot, how's this going to happen? Moses, I'm not asking you to figure any of this out. I'm simply asking you to faithfully speak forth the unchanging truth of God's faithfulness and deliverance to God's people.

I'll take care of that, Moses. Moses. And then Moses was to speak God's promise. He said, I will bring you unto the land of the Canaanites, just as I promised that you would go down into Egypt, so I would bring you up again.

And so Moses, and us, we are to speak the surety of God's word. We are to speak the revelation of God, of who God is. Who is this God? What is his name? And what is his son's name?

We are to speak the unchanging truths of God to the world. God's truth doesn't change. It's the same from generation to generation. We are to speak the faithfulness of God. Has God been faithful in your life?

Well, you're here, so yes, he's been faithful in your life. And we're to speak the promise of God, of God's continuing faithfulness. And Moses, they shall hearken to your voice, the elders.

[32 : 04] So he doesn't have to worry. God told him, they're going to listen to you. That question you had, I've already taken care of it. There's another worry that Moses has, another fear that he's going to have, we're going to see next week, of being alone.

And God already took care of that, but he's not hearing this. Unfortunately, and they shall hearken to your voice and you shall come, you and the elders of Israel. Moses, I'm not sending you to do this alone.

I have a plan for you. It's already in place. And you shall say unto him, to the king of Egypt, the Lord God of the Hebrews has met with us and now let us go, we beseech you, three days journey into the wilderness that we may sacrifice to the Lord our God.

So he says, Moses, I'm not going to leave you alone. I'm also not going to leave it up to you what you have to say to Pharaoh. Go and tell Pharaoh something. I don't know what to say. He doesn't leave it up to us. We know, we have his word.

We know what to say to people. Man, as we hide God's word in our heart, it gives us, it gives us ammunition against the enemy in our own minds and hearts of what to respond and then to be a blessing in other people's lives.

[33 : 09] Like, oh, that makes me think of the scripture, God's word. I don't have anything other than God's truth and God's word and neither did Moses and God wasn't expecting him to. He was not left alone here to come up with something to say to Pharaoh.

God had a plan in place. He also sets the bar pretty low for Pharaoh. He's not saying, Pharaoh, I want to take all of my people out of Egypt. I want to also decimate the Egyptian economy by looting the Egyptians.

I'm going to destroy your army and these millions of people have been doing all your work for you are going to leave. You okay with that? No. He set the bar really low. He said, Pharaoh, I'm going to ask you to give them a three-day holiday.

That's it. Just give them three days off to go out to sacrifice their God and then come back. Was God tricking Pharaoh? No, we're going to see as we go through. We're going to see what happens with Pharaoh. But God set the bar pretty low for Pharaoh for the purpose of revealing Pharaoh's heart.

It wasn't, well, I can't do that. That's too big. God put the bar really, really low. He said, hey, Pharaoh, just let them go three days and they'll come back. And that simply revealed his heart. Hey, I'm not asking you to go on the mission field and commit the rest of your finances to the church.

[34 : 21] Would you just come to church with me? Oh, no, I don't want to do that. Okay. The bar's really, really, really low. Hey, can I share the gospel with you? Can I tell you what God's, no, I don't want to hear that. God sets the bar really, really low to reveal hearts, to show, okay, that's the heart.

He's not asking us to do some great thing. And he sets the bar low here for Pharaoh. The other thing we see here is, well, God's people had no part to play for their deliverance.

There was nothing they were going to do for their deliverance. They weren't going to deliver themselves. They weren't going to convince God to deliver them. They had no part to play for their deliverance. They did have a participation to play in their deliverance.

as we see the same thing ourselves. In Ephesians chapter 2, Paul writes, for by grace are you saved. We have no part in that or for that. I can't deliver myself, but I do have a part to play in participation of that through faith.

Was Moses and the elders of Israel delivering themselves from Pharaoh? Absolutely not. It was all God, yet they had a part of participation to play. I'm going to send you to do this. Moses, I want you to stick your staff here.

[35 : 29] I want you to dump out water here. I want you to speak over the river so the frogs come out. Moses, I have a part of participation for you to play in all of this, but know that it's my deliverance. It's not yours.

That's the same for us. For by grace are you saved through faith. That's our participation. We've said it before. If someone gives you a gift, there's participation in that, right? Did you determine the gift?

Did you pay for the gift? Did you decide the gift? No. But if someone gives it to you, your participation in that is to receive it. Receive it. Nobody had to leave Egypt.

They could have stayed behind or said, we're going to, fine, we'll leave Egypt. We're not going with you, Moses. We'll go somewhere else. Nobody's going to have to put the blood upon their doorpost either when the angel of death will pass over.

There's participation. And then, God now here, you know, he's drawn out his plan and now he's going to tell Moses ahead of time the conclusion that the Egyptians are going to draw.

[36 : 27] in verse 19, he says, I'm sure, absolutely sure, Moses, that the king of Egypt will not let you go. Not by a mighty hand or not except for a mighty hand.

I'm sure they're not going to let you go except for a mighty hand. Thankfully, Moses, I got a mighty hand. And I will stretch out my hand, my mighty hand, and I will smite Egypt with all my wonders which I will do in the midst thereof.

And after that, he will let you go. Moses, this isn't for you to do. I'm just letting you know what I'm going to do. I'm going to use you in this. You have participation, but this is what I'm going to do. It's not your hand, Moses. Your hand may be the one that Pharaoh sees.

That rod may be the one that Pharaoh sees, but we all know behind that is God because without God, Moses could do nothing. Forty years ago, Moses tried on his own and just created a mess.

Forty years later, Moses will return. It's not Moses doing this. Proverbs 21.1 says, the king's heart is in the hand of the Lord. As the rivers of water, he turns it whithersoever he will.

[37 : 30] So he says, listen, Moses, Pharaoh won't want to let you go, but he will because I'm going to make him let you go. Now we read that scripture and we think, yes, God can turn a heart and he can, but how does he turn a heart? Does God turn a heart by reaching into the heart and going, we're going this way whether you like it or not?

Does God reach down and say, you're going to be saved whether you like it or not? Does God say, you're done with that. I'm going to turn you in this direction? No. How does he do that? Well, he says, as the rivers of water. How does water flow?

Continues in a direction until it hits something and has to change the course and can't go in that direction any longer. Pharaoh is going to continually run up against the reality of God's presence and power and he's going to turn over and over and over.

We're going to read in scripture, long before we read God hardened Pharaoh's heart, we're going to read, and Pharaoh's heart was hardened, was hardened, by his response to what God was doing in his life.

Eventually then we'll read, and Pharaoh hardened his heart and only after that do you read, and God then solidified Pharaoh in the position he was in. How does God change a heart? How does he turn that heart?

[38 : 32] He does it by working in our lives with his truth and his grace and by calling us by his Holy Spirit, by putting roadblocks up time and again that causes us to turn and in frustration we can be like, God, I feel like every time I try and go that direction you're turning me.

He's like, yeah, get the hint. Stop going that direction and come this way instead. And so God is going to not manipulate Pharaoh, but he's going to use Pharaoh and recognize, Pharaoh, I'm going to use you whether you like it or not.

Now, God will do the same in our lives. The question is, how do we want to be used as a testimony to God? We can be used as a testimony of God's grace and his righteousness and his redemption, or we will one day be used as a testimony of God's justice and righteousness and holiness as we are.

Cast apart from him for eternity. Either way, we will be used by God. In 2 Chronicles, Jehoshaphat has the armies of the surrounding nations on the other side of the Jordan, Ammon and Moab, coming against him and he's crying out to the Lord for deliverance, for help.

He turns to the Lord and the Lord answers through a Levite and says, thus says the Lord unto you, Jehoshaphat, do not be afraid nor dismayed by the reason of this great multitude for the battle is not yours but God's.

[39 : 44] It's God's battle. Did Jehoshaphat get to sit in his castle and just be like, yes, all right. No, he had a part to play. There's participation. Tomorrow, go you down against them.

God's word is very candid regarding the battles we will face. It doesn't just say, hey, everything's good. Everything's great. But it's also very candid concerning our victory, isn't it?

You see, it was God's deliverance and it was God's wonders and it was God's mighty hand but it all came by way of a man. It all came by way of a person. In the same way, God sent his son for there's one God and one mediator between God and man or between God and men, the man, Christ Jesus.

It was God's deliverance, it's God's mighty hand and God's wonders but he sent that through a man and that matches, those two come together perfectly in Christ. Jesus the man, Jesus the God for our deliverance and yet we also have a part in that, that he calls us to participate.

Verse 21 then, as God rounds out telling Moses how it's going to go in Egypt, he says, Moses, I will give this people favor in the sight of the Egyptians.

[40 : 58] Israelites, they're not, they're going to have it so good in the eyes of the Egyptians as they leave. It shall come to pass that when you go, you shall not go empty. Listen, God leaves no account unsettled.

It may look like people are getting away with things, it may look like, man, that guy got away with murder or that guy got away with, you know, fraud, but God leaves no account unsettled. God hates a false balance.

He hates it when people are taken advantage of. A false balance is abomination to the Lord, says Proverbs 11, one, but a just weight is his delight. While it may look like accounts are going unsettled, God will settle them.

And for us, sometimes it can feel like that even, where it's like, God, what are you doing in this world? Why won't you do something? He says, oh, I am. For the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

So when it looks like, God, it just seems like you're dragging your feet, it's like, I'm not dragging my feet, you're just missing the point. My heart is that all should come to repentance. I'm not willing that any should perish. How many of us would have perished 10 years ago?

[42 : 08] 20 years ago? 40 years ago? 100 years ago? I'm so glad God hasn't come yet. I'm glad Jesus hasn't returned. Do I want him to return? Yes, I am so ready, and in his timing, he will.

But God is not leaving any account unsettled. He says, every woman shall then borrow of her neighbor and of her that sojourns in her house. It just means of her that's living in a house.

That phrase threw me for a bit, I'm like, are they living in the same house? What does that mean? It just means, but God will borrow, every woman shall borrow of her neighbor from her neighbor who's living in her house beside her.

Jewels of silver and jewels of gold and raiment. Man, these Egyptians are well off. And you shall put them upon your sons and upon your daughters and you shall spoil, literally plunder, or literally deliver the Egyptians from their goods.

Israel's receiving their back wages. God is promising, hey, when you leave, I'm going to sell these accounts. You're going to receive back wages for over 100 years of oppression. Psalm 37, verse 1 to 3 says, fret not yourself because of evildoers.

[43 : 12] Neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass and they shall wither as the green herb. But trust in the Lord, and do good. So shall thou dwell in the land and verily thou shalt be fed.

Don't focus on the workers of iniquity that just seem like, wow, they're prospering. That has nothing to do with us. What are we to do? Trust in the Lord and do good.

What is that good thing? Remember the disciples asked Jesus, what is that good work that we could work? Say, believe. Believe on the Lord Jesus Christ. Trust in the Lord, have faith in Him and respond to that. So shall you dwell in the land and verily you shall be fed.

The interesting thing about this verse though is look who it's focused upon. He doesn't just say, hey, and when you leave, man, you're going to spoil the Egyptians. Just go and start asking stuff.

Who is it who's asking specifically? Every woman. The woman. And who are they putting these jewels and these raiment, who are they putting it upon? Their children.

[44 : 11] Who is the ones who have suffered the most under the hand of Pharaoh? Kill your babies, Israelite women. Kill the babies. Kill the boys.

They've suffered the most. And God cares for the least of these. In Genesis 3.15, it says, and I'll put enmity between you and the woman speaking to the serpent and between your seed and her seed.

They shall bruise your head and you shall bruise his heel. Satan has a certain hatred towards the least of these. He hates the woman and he hates what comes from her because he knows that's his undoing.

And here God says, upon your sons and upon your daughters will be a testimony to the next generation of God's ability to deliver. We will leave Egypt and the children will be wearing a testimony of God's deliverance to the world around them and to the next generation that God is able to care for the least of these.

And God does not just deliver, does he? He doesn't just deliver from oppression, but he also delivers into blessing. Hey, I'm going to take you out of Egypt. Oh, but I've got a blessing ahead of you. It's not just, you're out of here.

[45 : 18] Well, good luck. See you later. You're not in Egypt anymore. I've done my part. He has a place for them. He has provision along the way to get them there. In Ephesians 5, this is not specifically about husbands, the part that I'm referencing.

Ephesians 5 is about husbands. Husbands, love your wives even as Christ also loved the church and gave himself for it. What I want to look at is this is how Christ loves us. Even as Christ also loved the church and gave himself for it, for what purpose?

That he might deliver, that he might sanctify and cleanse it with the washing of the water of the word, but also that he might bring it into blessing. That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

So God is faithful not just to deliver from oppression, but to deliver into blessing. You know, we saw how God sees his people's affliction.

He hears his people's cry and he knows their sorrow. And God delivers through his presence, through drawing near. God draws near to hear and to see and to experience our affliction with us.

[46 : 30] He said to Egypt, if you remember, I meant to Egypt, he said to Israel, and I have come down. Moses, tell them I am with them, that I have seen, I have been with them. That means as they're there getting whipped and beaten and as they're laying bricks or as, God forbid, an Egyptian's coming and taking a baby boy away from them, the Lord's like, I'm there with you.

I was walking among that. I was right there with you. I understand what it's like. God's deliverance is himself. It's his presence and his sufficiency. But God's deliverance comes by way of a man, doesn't it?

For as the father has life in himself, so has he given to the son to have life in himself. You see, I am was God's answer for all of Moses' doubts and insufficiency, and it's the same for us today, isn't it?

As Jesus said, I am the bread of life. I am the light of the world. I am the door of the sheep. I am the good shepherd. I am the resurrection and the life.

I am the way, the truth, and the life, and I am the true vine. It's the same answer for us today and for this world. I am the bread of life. There's nothing else we can partake of that can give us life except Jesus.

[47 : 39] Nothing else will last beyond this world. I am the light of the world. Is any man in darkness? Jesus is the light of the world. I am the door of the sheep. Do you want to know how to get out of your sin, to get out of death and into life?

Jesus is the door. And he's the one who then takes care of the flock that he delivers. I am the resurrection and the life. He's the resurrection and the life because he first became sin and death for us.

That whoever would put their faith in him can partake of his sufficiency. And I am the way, the truth, and the life. Three things. The way, the direction, the truth, and the life.

And then he says, I am the true vine. Your sufficiency and your sustenance is found in me. Behold, Isaiah writes in Isaiah 12 verse 2, God is my salvation.

The word salvation could also be translated deliverance. God is my deliverance. God is my deliverer. I will trust and not be afraid because God is the one who delivers me.

[48 : 42] For the Lord Jehovah, literally the existing one, the one who is, the I am, the one to become, the all-sufficient one, is my strength and my song. He also has become my salvation.

He has become my Yeshua in the Hebrew. So this morning, the question of, who is sufficient for my sin, my fears, my doubts, and all of my inadequacies?

Who's sufficient? And the Lord would answer, I am. I am sufficient. He's the one who is our sufficiency. You know, and he's the one who's sufficient for everything that's to come as well.

Not just the things we're struggling with now, but the things that we don't even know of in our future. He's so faithful to tell us so many things that are to come. Hey, you've got battles ahead, but you've got victory. Hey, you've got oppression, but I'll deliver you and there's blessing.

That's all to come. We're guaranteed that in his word. But man, he also guarantees he's going to be with us. That his presence is our sufficiency.

[49 : 43] And his presence is the answer for all of our insufficiencies, inadequacies, insecurities, doubts, fears, sin. It's just him. So let's be ready.

Let's be ready when he says, hey, Jared, Jared, here I am. Not to be like, hey, I'm busy. Sorry. Let's be ready when he's like, I want to deliver you. It's time.

It's time. I've come to deliver you. Boy, it'd be pretty sad if Moses wasn't there when the bush set on fire and God's like, hey, where are you at, Mo? I didn't want to take care of the sheep today.

I've been doing this for 40 years in the backside of this place in Midian, this place of oppression and hardship, this place of thorns and dryness. Let's be ready to be a people prepared that when God says our name, we don't think, oh no, what does he want me to do?

Instead we go, God, what are you going to do that I get to participate in? What are you going to do? He is our sufficiency. Lord, truly you are our sufficiency, Lord. Not that we are sufficient of ourselves, but our sufficiency is of God who has made us able ministers of the New Testament not of the letter, for the letter kills, not of man's ability to keep a covenant, but of the Spirit, for the Spirit gives life.

[50 : 59] If any man be in Christ, he is a new creation. Old things are passed away. Behold, all things have become new. Jesus, that's our promise this morning that we have newness of life in you.

The bar is really, really low. All we have to do is just receive this gift. For Moses, the bar was low. Okay, God, I'll do what you say.

I'll do the next step. God laid it all out in front of him, but he didn't say, Moses, I want you to do all this now tomorrow. No, it was the next step. Just go home and get your stuff ready to go. I'll take care of all the rest, Moses.

And for us, it's the same. This morning, we can put our faith in Christ, knowing that Jesus, the Lamb of God, the I Am, the All-Sufficient One, fully God and fully man, has gone down into death, taking my death and my sin with him, leaving death and sin in the grave, and has come out from among the dead.

Just as he said to the people of Israel, I'm going to bring you up out of this land, this land of oppression and death. In the same way, Jesus brings us up out of death and into a glorious new land.

[52 : 03] The life of the Spirit, new life in Christ, eternal life. For all of my inadequacies and insufficiencies, they've all been taken care of.

They've all been satisfied. In two words, I am. And Lord, we thank you for that. We thank you that we are new and we want to be ready. Lord, prepare our hearts to hear your voice, to hear the word of God speaking to us and that we would answer and say, here am I.

What do you want to do, Lord? Thank you for being our deliverer. And Lord, I pray for my brothers and sisters, Lord, whatever it is that you are reaching into their hearts even now and saying, let me have that. Let the I am deliver that.

The question we're asking, who can take care of this? Who can fix this? Who can fix my family? Who can fix my heart? Who can fix my whatever? Lord, let us hear your voice answering, I am. I am able to do that.

And Lord, in faith, let us turn all that over to you. We love you, Lord. Use us in this Egypt that we live in to be a light and to be a way to point people to the exit so they may enter into the life that we have found in you.

[53 : 08] In Jesus' name, Amen. The Lord bless you and keep you. The Lord make his face to shine upon you. The Lord be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace.

Have a blessed week. Amen. Amen.