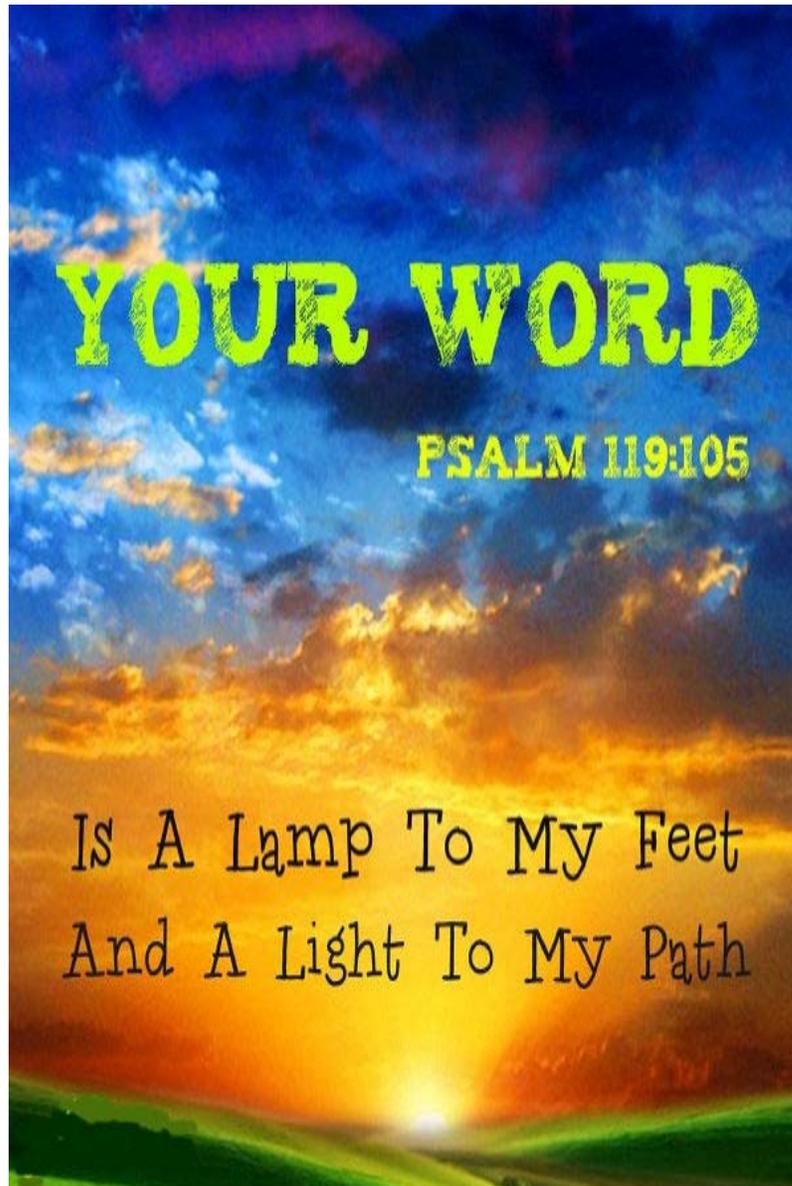


Daily Devotional

February 2016



Foreword

As a fellowship of believers in the Lord Jesus Christ, we know that we should be in the Word of God virtually every day. Many have tried a variety of reading plans, and almost as many have expressed to me some frustration regarding their ability to successfully extract truth from what they are reading. Your frustration has prompted me to write a series of daily devotionals. This second booklet is formatted to provide material for every weekday in February of 2016.



Over the course of the year, we will cover especially key portions of Scripture, review portions we have studied in the past, and try to make daily application. Will this be a blessing for our fellowship? I am not entirely sure, but we will give it a try.

In short, if you will try to read the Scriptures daily, I will draw your attention to a piece of truth you can ponder, and we will both trust as our teacher the inherent power of the Word of God and the Holy Spirit.

In His grace,

A handwritten signature in black ink, appearing to read "Kevin Redig". The signature is written in a cursive style with a large, stylized initial "K".

Kevin Redig

Introducing Exodus

Monday, February 1: Read Revelation 5

If we are studying Exodus, why are you taking me to Revelation? Two reasons: 1) If you haven't yet learned the truth that no part of the Bible stands by itself, I want to help you grasp this principle. 2) I think you will be just *blown away* by how much God has revealed to us in the Old Testament book of Exodus, and how much it reinforces and illustrates New Testament truths that we hold dear. Let me give you just one example—consider the following New Testament Scripture:

For Christ, our Passover Lamb, has been sacrificed.
(1 Corinthians 5:7)

Where is the origin and background information on the Passover lamb to be found—in Exodus! In whom do we find the ultimate fulfillment of the illustration, or type, provided by the Passover lamb—in Jesus Christ! And I would suggest that a big part of the richness associated with meditating upon Christ as the “Lamb who was slain from the foundation of the World” (Revelation 13:8) is really only available to those who have a thorough understanding of its development—beginning in Exodus.



Now do you see why I had you read Revelation 5 to begin our study of Introducing Exodus? For who is the only one worthy to open the scroll in the hand of the Father? The Lamb who was slain! To whom did the four living creatures and 24 elders fall in worship? The Lamb of God! And to whom were 100,000,000 angels singing? The Worthy One, the Lamb who was slain—our Lord and Savior, Jesus Christ!

Introducing Exodus

Tuesday February 2: Read Psalm 33

(Note in Particular Verses 6-9)



If the Bible is Revelation from God, do you think the way it begins is important? Does it seem reasonable that God would want to set a certain tone and lay a foundation for all that would follow? If so, then have you ever thought about why God selected what he did to be recorded and preserved? Of course the cataclysmic events of Creation, the Fall, and the Flood would be recorded, but what about all the detail in Leviticus and Deuteronomy. Or, for the purposes of our study, why did He let almost 400 years go by after Jacob's family arrived in Egypt, and then all of a sudden record all of the specific information contained in Exodus?

Introducing Exodus

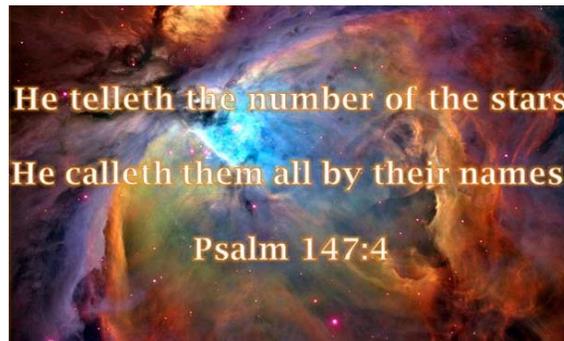
Tuesday February 2: Read Psalm 33

(Note in Particular Verses 6-9)

Before we get into the detail of our introduction to Exodus, I would like you to consider the tremendous amount of information about God, and what is important to Him, contained in the first five books of the Bible. These five books, especially the book of Genesis, have been under relentless attack. That is because Satan knows that if you remove these books from the Bible, then we lose much of what we need to know about the nature and character of God.

Let me give you a simple example: In our hour of trial, whatever the need might be, we know that God unconditionally loves us, is with us, and will deliver us one way or the other. We know this because it is not the least bit hard

for the God who spoke the universe into being (Psalm 33:9) and named each of the billions of stars He created (Psalm 147:4) to do so. On the other hand, if our



God is really not this *Big*, then maybe we don't have quite as much reason to be confident.

Our brief study of Genesis has, and our study of Exodus will, encourage us regarding the enormous capability of the God we worship!

Introducing Exodus

Wednesday February 3: Read Luke 24

I am sure you have noted, we are still not reading in Exodus. I have one more thing to show you before we begin. If you went to seminary today, you would likely have a professor who believes the following:

"..there is hardly a biblical scholar in the world actively working on the [authorship] problem who would claim that the Five Books of Moses were written by Moses."

(R.E. Friedman)

However, if you turned to the Word of God in an effort to find out who wrote the book of Exodus, as well as the first five books of the Bible, you would find a different view altogether!

Then the Lord instructs Moses, "Write this down as a permanent record..." Exodus 17:14

When Moses had finished writing down this entire body of law in a book... Deuteronomy 31:24-f

And then consider what none other than Jesus Himself had to say in Mark 12:26:

"Now about the dead rising—have you not read in the book of Moses, in the account of the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? . . ."

I especially like the following passage from Luke 24:4

"...I told you that everything written about me by Moses and the prophets and in the Psalms must all come true."

Introducing Exodus

Wednesday, February 3: Read Luke 24

You see the Jews divided the Old Testament Scriptures into three main parts: the Prophets, the wisdom literature (including Psalms), and the Torah (the first five books). In this quote, Jesus is using a common shorthand to refer to the entire Torah by its author—Moses! As you can see, I just wanted you to know who wrote the book of Exodus, prior to beginning to read it. Moses did, as he was moved by the Holy Spirit! (2 Peter 1:20-21)

Here is how we are going to handle our reading of the book of Exodus: 1) This first time through the book, we are going to focus upon the things that happen in the first part of the book. Certainly the giving of the Law beginning with the Ten Commandments in Chapter 20 is very important. It is just that by that time we have moved on from the initial theme of redemption. 2) So what we will do as we focus on the first portion of the book is to have a short reading in the beginning of the book, as well as read one chapter in the second half of the book. In this way, you will read the entire book, even though we will have concentrated more on the first portion.

As I am sure you realize—no Bible reading plan can both move through the Bible at something like one chapter a day, and at the same time comprehensively study that chapter. That's why it is a good idea to keep reading year after year. What I am trying to do with this collection of devotionals for the year 2016, is to show you that: 1) Every part of the Bible adds to our understanding; and 2) The truths of God's Word are integrated in an amazing way, so that the whole is what we sometimes call the *counsel of God* and more than adequate to deal with matters of faith and practice.

Introducing Exodus

Thursday, February 4: Read Exodus 6

We finally turn to Exodus, but we begin in chapter six! Actually, the best start we could have would be to read the entire book, so that we could find common themes and other unifying factors. Feel free to do so as you have the time, but for now let me tell you what I find to be the unifying theme of the book—**Redemption!**

We will let the book itself thoroughly define the kind of redemption that God has in mind, but for now we can roughly define the term redemption as to “rescue from a bad situation.” For example, in the ancient world it was not uncommon for a band of marauders to carry off family members and sell them into slavery. To redeem them would be to: find them, rescue or pay for them, and set them free. We can readily identify this theme within the book of Exodus in such passages as Exodus 6:6-8 and 15:13.

“I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God.”

Exodus 6:6

We will see that redemption is a glorious theme. Furthermore, even now we need to begin to consider how much the theme of redemption runs through the Scriptures. I find it amazing that the chorus of a hymn precious to Christians would have been readily understood by the Exodus generation!

Redeemed how I love to proclaim it!
Redeemed by the blood of the lamb;
Redeemed through his infinite mercy,
His child, and forever, I am.

Introducing Exodus

Friday, February 5: Read Exodus 1

Although they can be very helpful, you should know that most of the headings that you find in your Bible are not a part of the inspired text of Scripture. They just help with the organization of material. To that end, I have provided an outline that I hope will be helpful in breaking a long book like Exodus into pieces so that we can keep track of where we are in the flow of the narrative. Here is one of many ways of organizing the flow of the book of Exodus.

Theme: Redemption (Exodus 6:6, 15:13)

I The Need for Redemption (Ch 1)

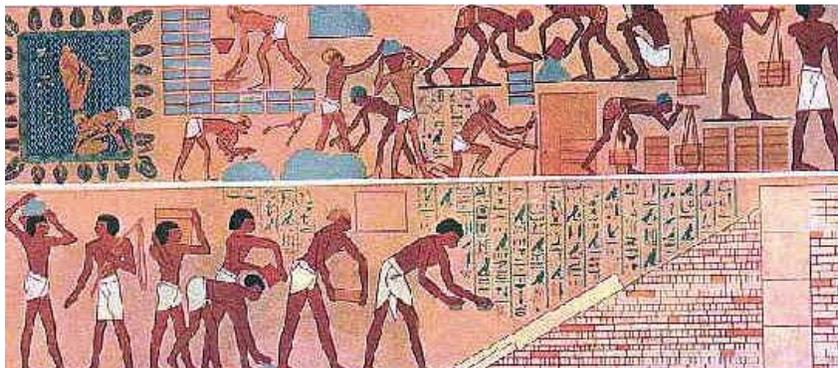
II The Unfolding of Redemption (Ch 2-11)

III The Character of Redemption (Ch 12-18)

IV The Obligation of the Redeemed (Ch 19-39)

V The Legacy of the Redeemed (Ch 40)

As you read through Chapter 1 for the first time in our study, you will see the first heading in our outline: *The Need for Redemption*. For you will see a people good and truly enslaved, miserable, and in need of redemption! (Do I dare say it sounds like some of the people who live in our neighborhoods or in our extended families?)



Introducing Exodus

Monday, February 8: Read Genesis 48

As we get into the text of Exodus, let me remind you of something about the name of the book. Like many books in the Old Testament, it has two names. The word “exodus” is an English transliteration of its Greek title, and means something like “The Way Out.” That is the name by which we most commonly refer to the book. On the other hand, the Hebrew custom was to title a book by its first word or few words. This means the Hebrew title is close to: “These are the names.” (The Hebrew title for Genesis is “Beginnings” or “In the Beginning”.)

You might think it an exceedingly strange way to begin the book by listing the names of the sons of Jacob who went down into Egypt. You are probably aware that there are many attacks on the first five books of the Bible, including authorship. Probably the most accepted academic theory of our day is that different groups wrote these five books over a period of many hundreds of years.

Take a quick look at Genesis 46:8—it is very similar to Exodus 1:1-f, except the family lines are more developed. Although it might seem to be a strange way to start the book of Exodus, but actually what the author is doing is showing you the continuation of the story line from the book of Genesis right on into the book of Exodus. This was important to do because a time period of 400 years had passed. In short, for the purposes of revelation, God is telling us that from His perspective the story continues.

One author, revealing what God desires to preserve through history, is a much better explanation of these first five books of the Bible than a host of multiple sources!

Introducing Exodus

Tuesday, February 9: Read Exodus 1:6-14

Exodus Chapter 18

The block of text from chapter 1 prompts a number of questions for us to consider:

1. **What about the promises of Genesis 12:2 and 15:5?** These passages document God's promise to give Abraham descendants like the "stars in the heavens" and to create from his offspring a great nation. The text of Exodus makes clear that the promise of God as to numerous offspring is in the process of being fulfilled, and by the end of the book of Exodus, a new nation will be formed.

2. **What can we discern about the new regime in Egypt?** Amazingly enough, the new ruler chose to ignore the history of Egypt and Joseph's role in saving its people—we will discuss the ramifications of forgetting the work of God in a future lesson.



3. **How well did Pharaoh's plan work?** The text tells us that "the more they afflicted them, the more they multiplied." This is what happens when you resist the plan of God, or to quote a famous New Testament passage—"to kick against the goads!" (Acts 26:14)

4. **Lastly, what can we determine about the life of the Israelites?** The short answer from the text—their lives were "bitter with hard labor."

Introducing Exodus

**Wednesday, February 10: Read Exodus 1:6-14
again and I Corinthians 2**

There are two further gems tucked away in the opening verses of Exodus Chapter 1 that are worth developing, and so we will take a look at them today and tomorrow.

Gem #1: Do you see the tension between the wisdom of men and the plans of God? God wants to form a nation unto Himself and decided to do so in the land of Egypt. On the other hand, man (Pharaoh and his court) looks at the situation and decides the plans of God are of no consequence, and instead attempts to wrest the situation to their advantage. Consider these further points:

1. Man's response to the First Advent of Jesus is the ultimate example of this tension. Consider 1 Corinthians 2:6-8 to see this clearly—God sent His Son according to His wise counsel, but “none of the rulers of this age understood it.”
2. In general, what should we know about the wisdom of man? It is foolishness in God's sight! (1 Corinthians 1:25, 3:19)
3. And how about the plans of God?

*“I make known the end from the beginning,
from ancient times, what is still to come.
I say: My purpose will stand, and I will do
all that I please.” Isaiah 46:10*

In short, there is no wisdom, no insight, no plan that can succeed against the plans and purposes of the Lord!

Introducing Exodus

**Thursday, February 11: Read Exodus 1:6-14
one more time and II Peter 3**

Gem #2: Pharaoh is going to get himself into a jam of his own making because he forgot!

You have to picture Pharaoh ruling a land made more fertile by a canal called *Bar Yusef* (Joseph's Canal), and yet choosing to ignore both the name and the blessing to Egypt! (This canal is still in operation, and bears this name, to this day!)

The human race, in general, has a problem forgetting its hard learned lessons.

“Those who learn nothing from history are destined to repeat its mistakes.” (G. Santayana)

Let me give you an example—are post-diluvial (this means after the Noahic Flood) human beings sensitive to the judgment of God? On the contrary, according to II Peter 3:3-f, mankind scoffs at the inactivity of God!

And it is not just unbelievers either! What are the Israelites doing just weeks after being passed over by the Angel of Death and the spectacular crossing of the Red Sea? Worshipping a silly golden calf!

What did the southern kingdom of Israel learn from the destruction of the northern kingdom? As it turned out—nothing! This is one reason why we are told in the New Testament to “not forsake the assembling of ourselves together” (Hebrews 10:25); that we might continually remind each other of all that God has done in both history and on our behalf!

Introducing Exodus

Friday, February 12: Read Genesis 38

Before proceeding further, there are two closely-related questions that we must ask and try to answer. Let's look at the first one for today: **How did the Israelites end up in Egypt?**

I expect you are thinking something like, "In order to be preserved from famine predicted in Genesis 41." Do you mean to tell me that God orchestrated sending Joseph to Egypt first, and raising him to a high place in the government so that the family of Jacob could be preserved?

Why didn't He just send rain to Canaan—wouldn't it have been easier? How about considering these facts as an alternative: 1) The promise of Genesis 15:5 (countless offspring and a nation) started to get rolling with the family of Jacob. 2) Canaan is bad and going to get a lot worse! (Genesis 15:16) 3) Genesis 38, which almost seems to have been inserted out of place, teaches us something very important. Namely, the Canaanites were impacting the Israelites and not the other way around.

4) And so, the Israelites needed to be isolated from the influences of an evil culture while they grew into the nation God intended. 5) So where could God move them? How about Goshen? A nice quiet out-of-the-way place suitable for an occupation detestable to the Egyptians! (Genesis 46:31, 47:5-6) 6) So God orchestrated the famine to get the Israelites out from under Canaanite influence and sent Joseph ahead in order to prepare a safe haven for them in which they could multiply and prosper.

That's putting quite a bit on God isn't it? Not for those who keep Genesis in their Bibles! Do you remember the one overriding message of Genesis?

God is active, able, and purposeful!

Introducing Exodus

Monday, February 15: Read Exodus 1:13-14 and Exodus 19

We are ready for the second question: **Why is God allowing His chosen people to suffer as they are?**

This is an important and complex question, that is not specifically addressed in the text of Exodus. Let me suggest a few things for you to consider:

1) In order for redemption to have both an appeal and to be appreciated—there must first be a sense of being good and truly enslaved (lost). By the 14th verse of the first chapter of Exodus—this is certainly the case.

2) Let's apply this same principle to more recent times. What was England like during the time of the *Great Awakening* when hundreds of thousands responded through the teaching of Wesley and Whitfield? Spend a little time doing internet research and you will find the conditions in England were appalling: 75% of children of all backgrounds died before their fifth birthday, hunger was the norm because so much of the country's grain was converted to gin, and moral depravity was at an all-time low. Even the secular historian Leckey credits the response to the ministries of preachers like Wesley and Whitfield for saving England from a bloody internal revolution like that which occurred in France.

3) Looking at this from the opposite perspective, what do you think has happened to the vitality of the church in North America since WW II? If you are like me, there is a strong sense that it has declined. Why do you think that might be the case? Could it be the corresponding increase in material prosperity that has dulled the sense of need among the people—especially of the United States?

Introducing Exodus

Tuesday, February 16: Read Exodus 1:13-14 and Exodus 20

Let's investigate a bit further the question raised yesterday, especially as it might apply in our own lives:

Why is God allowing His chosen people
to suffer as they are?

Persecution, hardship, and oppression are not things to desire or to look forward to, but they most certainly can have an unmistakable purpose in the plan of God! Pressure highlights need for the believer and unbeliever alike.

The following well-known passage is beautiful and compelling only to those who are weary and heavy-laden; in other words, only those where need is clearly felt!

*Come to me all you who are weary and heavy-laden,
and I will give you rest. Take my yoke upon you and
learn from me, for I am gentle and humble in heart,
and you will find rest for your souls. For my yoke is
easy and my burden is light. Matthew 11:28-f*

From another angle, look at how affliction can draw us to the Word of God:

*Before I was afflicted I went astray,
but now I obey your Word. Psalm 119:67*

I think the principle is aptly summed by the hymnist:

Years I spent in vanity and pride,
Caring not my Lord was crucified. . .
By God's Word at last my sin I learned;
Then I trembled at the law I'd spurned. . .

There my burdened soul found liberty at Calvary.

Introducing Exodus

Wednesday, February 17: Read Exodus 1:5-22 and Acts 4

You will be surprised at how much trouble this passage has given commentators over the years. Let's start by identifying what we know.

1. Pharaoh's first effort to control the Israelite population has not worked (Verse 12). So, what's his next move? He drags the midwives into his scheming and directs them to kill newborn Hebrew boys.
2. Did the midwives obey Pharaoh? The text is clear that they did not (Verse 17). I love the reason—they feared God. Think through carefully what the midwives were faced with and how they responded. They had a command by the ruler of the most powerful nation on earth. They also knew what was right in the eyes of the ruler of this universe. They sorted out the options, and decided that the will of God would take priority—that's a very practical example of what the Fear of the Lord is!



This leads me to a similar situation recorded in the book of Acts:

But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard." Acts 4:19-20

These are two good and practical examples for us to follow! And take note of how God blessed these midwives in Verses 20-21.

Introducing Exodus

Thursday, February 18: Read I Corinthians 5

(Be sure to note Verse 7)

We have finished the first chapter of the great book of Exodus, and so I want to take a *time-out* to investigate a topic closely related to our study.

Recall that the major theme of the book of Exodus is that of ***redemption***. Have you noticed how we have been developing background on a spiritual truth from a physical illustration? What I mean by this is that the Israelites are *physically* enslaved, helpless to redeem themselves, and need someone more powerful than Pharaoh to provide their freedom.

This parallels the well-developed New Testament truth that every member of the human race is spiritually enslaved in Satan's kingdom, helpless to free themselves, and in need of someone more powerful than Satan to provide their spiritual freedom! (Please note: this is not to say that the Israelites did not also need spiritual redemption—they did; but rather, to point out that the two are so closely aligned we can miss the difference unless we are careful to make the distinction.)

So here is the point of today's discussion, and something we will work on for the next few days—the redemption of the Israelites out of bondage in Egypt is a ***type*** of God's provision of spiritual redemption for the human race.

So what is a type? A type is a person or thing, typically found in the Old Testament, that prophetically foreshadows a person or thing in the New Testament.

Introducing Exodus

Thursday, February 18: Read I Corinthians 5

(Be sure to note Verse 7)

Here is a definition by a theologian I find helpful:

“A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment, or antitype, is found in the New Testament revelation!” (Broomall)

Can you see the type/antitype connection between the Passover Lamb of Exodus and the Lord Jesus Christ?



Introducing Exodus

Friday, February 19: Read Romans 5

(Be sure to note Verse 14)

Here is a question you should be asking—are types Biblical? Consider Romans 5:14:

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Some translations will use the word “pattern,” but you should know the Greek word is “*tupos*,” and is the basis for the concept of types. So to answer our question—types are very Biblical.

Here is a helpful, but deep, quote from an expert on types:

“The gateway to the house of typology is at the further end of the house of symbolism.” (Vos)

What he is saying is to identify a type, start with symbolism. Let me walk you through an example: Put yourself in the shoes of the Israelites at the time of the first Passover.

1. **What did the people know?** They were to select a lamb without blemish or spot. They were to put the blood from that lamb on the top and sides of their doorposts. This would cause the angel of the Lord to “pass-over” their homes and spare their firstborn.
2. **Would the Israelites have been able to identify anything symbolic in what they knew?** How about that the lamb died in the place of their firstborn! Or, that the term “Passover” represented their interaction with the angel.

Introducing Exodus

Friday, February 19: Read Romans 5

(Be sure to note Verse 14)

3. **Now follow this carefully—in the light of Biblical revelation, do the symbols of which the Israelites were aware have any connection to people or things?** Of course! The unblemished lamb, who died in the place of the firstborn, is a symbol of the coming Lord Jesus Christ.

That being the case, we have identified a type that *prefigures* a future work of God. The type is meant to be an aide to teach various aspects of the reality that is coming. Types are found throughout the Old Testament Scriptures to reinforce and illustrate key truths.



Introducing Exodus

Monday, February 22: Read Exodus 2

As we move into the text of Chapters 2-3, I want to make the point, one which bears repeating often, that the narrative involving the struggles of Moses and the Israelites is a tremendous microcosm of our own story (and the story of mankind in general). Let me show you what I mean: Exodus 2:23 is a turning point of sorts:

*The Israelites groaned in their slavery
and cried out, and their cry for help
because of their slavery went up to God.*

Basically, the Israelites have *cracked*. They know they are good and truly enslaved and have reached the limit of what they can stand. Furthermore, they know they cannot help themselves! Only someone more powerful than their oppressor can save (redeem) them from their circumstances.

And so what do the Israelites do when all else fails and there appears to be no way out? The same thing we do—**They pray!** True—it is a general cry for help to a God they only vaguely know about, but they have reached the point where they are calling out to something bigger than themselves.

You might be thinking, “Are you sure they actually called out to God?” Take a look at Deuteronomy 26:7:

*Then we cried out to the Lord, the God of our fathers,
and the Lord heard our voice and saw our misery. . .
so the Lord brought us out of Egypt.*

How often does God need to bring us to the same breaking point before we will call out to Him for help? How much better to take everything to Him—for He knows in advance our circumstances (omniscience), has everything under control (sovereignty), and loves us!

Introducing Exodus

Tuesday, February 23: Read Exodus 2 (again)

I said there were parallels between the Israelites in Egypt and mankind in general—have you been starting to think about them? Let me show you in detail.

1. The Israelites were thoroughly enslaved—in a physical sense—in Egypt. Mankind also is enslaved—in a spiritual sense to the principle of sin (Romans 5:12-f); to a nature to sin (Romans 7:18) and to acts of sin (John 8:34).
2. The Israelites were helpless to help themselves out of their predicament. In the same way, lost mankind is without hope (Ephesians 2:12) and destined to die separated from God (1 Corinthians 15:22a).
3. Lastly, the Israelites were in need of a powerful rescuer. So too is mankind—someone who can transfer them from the dominion of Satan into the Kingdom of God (Colossians 1:13).

At first glance, these parallels all seem to be about *bad news* don't they? Although true, isn't it really the *bad news* of mankind's lostness that makes the good news of the Gospel *beautiful*? (Romans 10:15)

What this tells me is that, not only do we have to have facility with the Gospel, but we also have to be able to articulate the bad news of how desperately the human race needs to be rescued. This is not always easy and calls for gentleness and discernment on the part of the one sharing the Gospel. But it also requires a commitment to tell the truth to the many basically *good people* who, without a change of heart (repentance) toward the person and work of Jesus Christ, will spend eternity separated from their loving Creator.

Introducing Exodus

**Wednesday, February 24: Read Exodus 2:24-25
and John 3**

We observed two days ago that the Israelites had finally reached the *end of their rope* and called out to God—a God they only faintly knew, but God nonetheless. Now when this happens, what does God do? Look at Exodus 2:24-25.

*God heard their groaning and he remembered
His covenant with Abraham, with Isaac and with Jacob.
So God looked on the Israelites and
was concerned about them."*

I am in complete awe of the nature of our God as revealed here because:

1. He cares about us and acts on our behalf even from such a limited awareness on our part of who He really is.
2. He is the Transcendent, Sovereign, Omnipotent, majestic Creator and Ruler of all things; and yet he is **concerned** about my circumstances, and acts to **rescue** me! (Exodus 3:7-8)

Notice I applied this to you and me—but does it really apply outside of the Israelites, outside of the Exodus generation? Consider:

For God so loved the world that he gave His only begotten Son that whosoever believeth in Him shall not perish, but have eternal life. John 3:16

See also: Romans 5:8-10, Ephesians 2:4-5, Hebrews 13:5

For God has always made it a habit to be concerned about what He has created. And, in the case of mankind, He has done everything necessary through His Son to reach down and rescue us from our predicament.

Introducing Exodus

**Thursday, February 25: Read Exodus 2:11-15
and Acts 7**

Can we recognize the Providence of God anywhere in the life of Moses? Of course! He is being preserved in the midst of a time when all Hebrew babies were to be killed—and by the daughter of the man who passed the death sentence no less!

Now, focusing upon Exodus 2:11-15, can we recognize the zeal of Moses? Again, it is easy to identify—he steps forward in great zeal and strikes down an Egyptian slave master. To find out what he was really thinking when he did this, Acts 7:23-25 is very helpful.

When Moses was forty years old, he decided to visit his fellow Israelites. He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. Moses thought that his own people would realize that God was using him to rescue them, but they did not.

Did you catch it—Moses saw himself as the rescuer of his people, and so he stepped forward to begin “Operation Rescue!” Now think through this very carefully, do you see the call of God or the provision of God coupled with the zeal of Moses? I don’t! Nowhere in the text does God tell Moses to strike down an Egyptian slave driver. He doesn’t tell him to *start the ball rolling*.

As a point of application, when we act without the call of God or the provision of God—how well do things work out? Given that the first exodus of the book is really Moses’ flight from Egypt to Midian—not very well!

Introducing Exodus

Friday February 26: Read Exodus 3

At the close of Chapter 2, we can summarize the plan to redeem the Israelites from bondage by labeling it Man's Way!

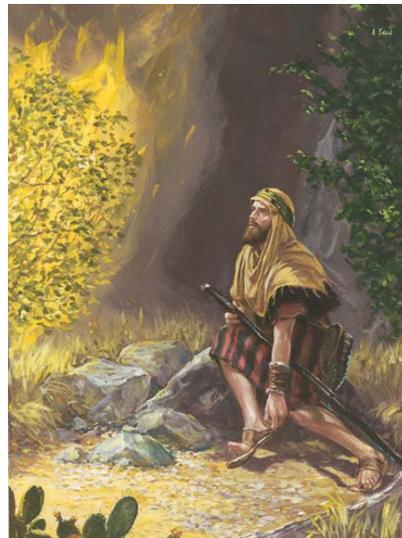
Man's Way

Target:	Foreman
Method:	Murder
Effect:	Resentment / Criminal
Outcome:	Flees as a fugitive

Again, I ask the question, does this look like an effective way to form and lead a new nation? Let's move ahead to Exodus 3:1-12. Let's do a similar analysis:

- Do you see the Providence of God anywhere in the life of Moses? Yes—it is easy to see that it continues in providing for his safety, a new home and family.
- In the 40 years since we last saw Moses, has his zeal been replaced by anything else? Actually, he seems pretty reluctant. Furthermore, we get a great snapshot of his refined character in Numbers 12:3.

Now Moses was a very humble man, more humble than anyone else on the face of the earth.



- Do you see the call of God? How about the provision of God? This time. His call is very clear. And then there are the beginnings of His provision as well—more on this in the days ahead.

Introducing Exodus

**Monday, February 29: Read Exodus 3 again
focusing on Verses 11-15**

Now let's fast-forward, and see how well things worked out when they were done *God's Way*—in keeping with His call and His provision! A nation of two million or more was redeemed—pretty awesome! Let's contrast the two approaches:

	<u>Man's Way</u>	<u>God's Way</u>
Target:	Foreman	Pharaoh
Method:	Murder	Plagues display God's glory
Effect:	Resentment / Criminal	Release/gifts
Outcome:	Fugitive	Nation Redeemed

Now we can analyze both the differences in approach and the outcome. For example, Moses attacked and killed a slave foreman—an individual really in no position to address the needs of the Israelites. God on the other hand went right to the top, to the one person who could provide relief. Do you see how much better God's way is at every step?

And as far as outcome—no longer was Moses a criminal fugitive, but rather the leader of a new nation. To see just how dramatic is the difference, consider Exodus 12:35-36

The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians."

Who else but God in heaven above could cause the Israelites to be blessed by their oppressors?

VISTOSO
Community Church



He who abides in Me, and I in him, bears much fruit... *John 15:5*

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