

EXODUS 3:16-22 (EXPECTED RESISTANCE; ASSURED DELIVERANCE)

Introduction: Early on the morning of 6 June 1944 as the troops prepared to cross the English Channel for the D-Day invasion, there were probably two main thoughts on the minds of most of the people. 1) This isn't going to be easy, and 2) we will be victorious.

The Allied invasion force was comprised of 3 million men, 13,000 aircraft, 1,200 warships, 2,700 merchant ships, and 2,500 landing craft. Nobody in their right mind would commit such a sizeable force to certain suicide, nor would they commit such a force without a reasonable expectation of victory.

The crushing weight of an overwhelming force of men and material began to arrive in Normandy at fifteen minutes after midnight when paratroopers jumped in behind enemy lines. Then, just before dawn the Allied ships began to bomb the French coast.

At daybreak 135,000 Allied troops came forward like a tidal surge onto Normandy's shore, filling five landing sites. During the next five days, the forces moved forward in all sectors despite the fierce resistance of the enemy. Finally, on June 11th, the five landing groups met up and Operation Overlord proceeded as planned.

Text Verse: Though a sinner does evil a hundred times, and his days are prolonged, yet I surely know that it will be well with those who fear God, who fear before Him. Ecclesiastes 8:12

Moses has already been told that the Israelites will be delivered. That promise will be reiterated today, but he is also told that there will be expected resistance

before the job is complete. Pharaoh will be determined to stand against the God he either doesn't believe in, or who he believes he can defeat.

But Moses is told that not only will the Lord prevail, the Hebrews will actually plunder the Egyptians on the way out of town. The greatest military power on the planet will be defeated by the wonders which the Lord will display in their presence.

This same God, the eternal and ever-watchful God who monitors the affairs of men, is in the business of deliverance. But even more, He tells in advance what will happen, when it will happen, and what the outcome will be. If He did this for Israel, and He did it for us when He gave His Son, then He will continue to be faithful right through to the end.

We have an absolute assurance of the good things to come because of the fulfilled promises of the past. Let's trust this and even cling to it during those times when the enemy seems so strong and capable. He's not. God is on our side. It is a certain truth to be found in His superior word. So let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. Visiting I have Visited You (verses 16 & 17)

16 Go and gather the elders of Israel together,

Moses had asked the name of God who spoke from the bush and he received his awesome answer. His name is Yehovah. It is this name that he has been told to speak to the children of Israel as a memorial to all generations.

Now Moses is given his first true set of instructions. What was said before was merely in response to his question. In verses 9 and 10, he was given his call and the intent of that call when the Lord said these words to him -

"Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. 10 Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

However, this verse is his first true instruction based on the preceding conversation. And if you think on them, you will see that His words immediately place Moses as the leader of Israel. Not only is he commissioned for a specific task, but he is to be considered as their leader in that task.

This is because he is asked to go and gather the elders of Israel together. The elders isn't speaking of the oldest people, but rather the leaders of the individual tribes. There certainly was and there has obviously continued to be a set hierarchy within the tribes. Moses is asked to gather those leaders together.

Based on the instructions which follow, it is granted to Moses to be the leader of those elders. Jacob was the true first leader of the 12 tribes and that leadership implicitly fell to Joseph because of his rule over Egypt, but there is no record of a continued leader.

Rather, the term "the elders" shows an informal coalition of the heads of the tribes. That will now change and an order and structure will come about which will continue on with Joshua and then into the time of the judges of Israel.

16 (con't) and say to them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me,

The same name and title he was just told in the preceding verse is repeated in this one. But rather than the way this is translated, some other translations make more sense. Instead of "The Lord God of your fathers." It should be "The Lord, God of your fathers." Or more specifically, "Yehovah, God of your fathers."

The word "God" instead of being tied to Yehovah, should be tied to the fathers. The reason for this is that in verse 14, He identified Himself as Yehovah. Therefore, it is a proper noun. The words translated as "I AM" and "Yehovah" are equivalent.

Therefore, the name itself is sufficient to fill all of the necessary requirements Moses had looked for. It was Yehovah who fulfilled past needs, and it is Yehovah who will continue to meet future ones as well. This is important because with the coming of Christ, we don't say "Jesus God, of our salvation." Instead we say, "Jesus, God of our salvation." Jesus is the name, God of is what He does.

The name Yehovah here identifies who God is, and "God of your fathers, the God of Abraham, of Isaac, and of Jacob" specifies the existing relationship. What might seem trivial or hair splitting is actually an important distinction.

16 (con't) saying, "I have surely visited you and seen what is done to you in Egypt;

In Genesis 50, these final words of the life of Joseph were recorded and which closed out the book -

"Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." 26 So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Genesis 50:25, 26

It has been approximately 144 years since those words were spoken by Joseph which means that it is now about the year 2514AM. To get a mental picture for us to grab onto, 144 years ago would have been 1870.

In that year, among other things, construction began on the Brooklyn Bridge, the first motion picture was seen by an audience, the last states of the Union which had seceded in the Civil War were readmitted to the union, and the Florida Territorial Government was formed.

What seems amazingly distant to us is but a breath to God. And so in exact fulfillment of those words, Yehovah repeats them now in the ears of Moses. Joseph said "visiting will visit you." True to that promise, His words to Moses are paqod paqadti etkhem - "visiting I have visited you."

The many years of trial and hardship were not overlooked or ignored. Instead, they were awaiting their fulfillment. Yehovah promises and Yehovah fulfills. Nothing spoken in promise will ever be ignored or delayed. What a relief that we serve such a faithful and attentive God.

Joseph's words had probably become a known and repeated phrase by the Israelites and so hearing them spoken by Moses to them would bring the extra assurance of a fulfilled prophecy. Thus they would be words they could rely on and trust in.

And we have an identical New Testament promise that we repeat frequently as we await its fulfillment as well. The words of Jesus ring often in our ears and in our hearts, especially when times get a little tough. But because they were spoken by the same great God, we have the absolute surety that they will be fulfilled -

"Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." John 14:1, 2

Doesn't hearing those words inspire you to persevere, even through the darkest times? And knowing that so much prophecy has been fulfilled, we can be even more confident in the absolute surety of what lies yet ahead.

17 and I have said I will bring you up out of the affliction of Egypt

Verse 17 repeats the words of the 8th verse of this chapter. Thus, they confirm those words, but they also confirm the words spoken by Joseph. And they also confirm two other specific promises as well. The first was to Jacob when he was just about to leave Canaan for the last time. There in Genesis 46 it said -

"So He said, 'I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. 4 I will go down with you to Egypt, and I will also surely bring you up again.'" Genesis 46:3, 4

And a full 215 years before that, a similar promise was made to Abraham in Genesis 15 -

“Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.” Genesis 15:13-16

There has been a continuous succession of words spoken by God to the covenant line to show them why He was doing certain things, how long those times would last, and to reassure them that even if individuals would die along the way, and even if afflictions were certain to come, God was still there to tend to each subsequent generation until the times reached their fullness.

17 (con't) to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites,

With the exception of one word, this portion of the verse is an exact quote from Exodus 3:8. Instead of "the land" there it said "the place." There is a reasonable explanation for this change. If you heard the previous sermon, you know that there is a chiasm which spans the entire section which goes from verse 8 to verse 17.

In this chiasm, the order of verses 8 and 17 are reversed to complete the chiasm. In verse 8, it first said "a land flowing with milk and honey," and then it identified that it was the place of the people groups. In this verse, it identifies the people groups and then that it is a land of milk and honey.

The chiasm explains the change. It shows intentional purpose, order, logic, and harmony. It also allows us to probe into the mind of God and see what is

important to Him as His word unfolds. What an absolute treasure this word is.
What a gift and what a joy!

It is to the land of these six people groups that God will lead the Israelites after their time in Egypt is finally realized. And it is to a wondrous land as the description of His words to Moses continues...

17 (con't) to a land flowing with milk and honey.”

This is now the 2nd of 20 times that the expression "a land flowing with milk and honey" will be used in the Bible. It is to this glorious land which is still beloved by the people of the world today, which is fought over and prophesied over, that the Israelites will be taken.

The expression involves both physical and spiritual connotations. The physical implication is that it will be abundant in livestock and grain. The spiritual implication is that it will be abundant in the word of God and in the instruction of that word. It will be the land of the people of God and the land of the word of God.

Praise the Lord from whom comes all good things

He provides His people with food and also with His word

It is to Him that my soul joyously sings

For He is the great, gracious, and glorious Lord

Praise the Lord for the food that we eat

Praise Him for stomachs filled with delight

The table is filled as we come take our seat
We are strong in the day and sleep contentedly at night

Praise the Lord for His wondrous word
Praise Him for the history and the stories it tells
When we read it, we can peer into the mind of the Lord
And for Him and His glory, the heart surely swells

II. Expected Resistance; Assured Deliverance (verses 18 & 19)

18 Then they will heed your voice;

Verse 18 is chock full of information. The chiasm which spanned the previous verses is ended and so there is no repetition in this verse. Instead, it takes on a new direction in the narrative. First, the Lord notes that the elders of Israel will, in fact, heed Moses' words.

Although Moses will be wary of taking on this responsibility and will need signs to confirm his commission, the implication here is that the name Yehovah along with the words that He has visited His people, should be sufficient to convince them of Moses' words and thus to heed what he says.

18 (con't) and you shall come, you and the elders of Israel, to the king of Egypt;

This is either a prophecy or it is a command. If it is a prophecy, it means that Moses will surely come with the elders to the king of Egypt. However, if it is a

command, it means that Moses, must surely come before the king of Egypt with the elders of Israel.

There is no indication in chapter 5 that the elders did come before the king with Moses, but that could mean that either they accepted Moses' authority and granted him authority to represent them, or that they did go with Moses and are simply not noted as being present. Either way, there is nothing lacking if it was a prophecy, and there was no disobedience if it is a command.

18 (con't) and you shall say to him, 'The Lord God of the Hebrews has met with us;

The understanding one gets from the Bible is that different lands, different people groups, and different governments often believed that they were guided by a particular god. Some had many gods, but even these normally fell under the authority of a particular god for that land, people, or government.

As the Hebrews were a distinct people group, there would be nothing unusual with them claiming obedience to Yehovah, who is a particular named God. The king of Egypt would have had a main god whose will he would seek and whom he believed he would receive guidance from.

This is seen throughout the Bible and it is even noted that the true God would speak to those outside of the Hebrew people in various ways. Among others, He spoke to Pharaoh through Moses, He spoke to Balaam the prophet from Mesopotamia in dreams, visions, and by a donkey; He spoke to Cyrus, king of Persia through His word; and He spoke to the King of Nineveh through the prophet Jonah.

The Bible even implies that God spoke to a later Pharaoh about a matter which involved Josiah, king of Israel -

"After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out against him. 21 But he sent messengers to him, saying, 'What have I to do with you, king of Judah? I have not come against you this day, but against the house with which I have war; for God commanded me to make haste. Refrain from meddling with God, who is with me, lest He destroy you.'" 2 Chronicles 35

In fact, Josiah didn't heed the word and he ended by dying from wounds suffered in that battle. Because of the beliefs of the people, there is no need to assume that Pharaoh didn't believe them. The only real question is, "Would he accept the word of Yehovah or would he reject it by figuring he and his gods were stronger?"

In this verse, it is now the 8th of 14 times that the term "Hebrew" will be used in Exodus, more than any other book of the Bible. In fact, the term is only used 34 times in the Old Testament and so the peculiar designation is used to specifically make a distinction between the Egyptians and the people of God.

Their plight is shown to be a parallel to the people of God in the end times where a similar distinction will be seen and where a similar display of God's power on behalf of His people will be realized.

18 (con't) and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the Lord our God.'

Why is this request specifically given? Some scholars suggest that it is because Sinai would have been a three-day journey on the most direct route. In verse 12,

God told Moses that the sign to him of the truth of His word was that they would worship Him on that same mountain and so they say it was a three-day journey.

However, in this same verse, we are told that the king of Egypt would deny the request and that he would have to see the hand of God before they would be let go. Therefore, the sign wasn't that they would go to Sinai and worship at their first request from Pharaoh. Rather the sign was that they would worship at Sinai after being freed.

Instead, the three-day journey probably had a two-fold reason. The first was to be away from the open idolatry of Egypt, of which even the Israelites had participated. In the wilderness there would be purity of worship. The second reason is found later in Exodus -

"Then Pharaoh called for Moses and Aaron, and said, 'Go, sacrifice to your God in the land.' (meaning the land of Egypt, not the wilderness)

26 And Moses said, 'It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?
27 We will go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us.'" Exodus 8:25-27

These are the reasons for the requested-three day separation. The fact that God knew that Pharaoh would deny the request doesn't then indicate any deceit in either God or Moses because the plan was to actually leave Egypt. Rather, it was an offering that involved Pharaoh's free-will choice.

Just because God knows our choices, it doesn't mean that we don't have free-will in making them, nor does it mean that we will not suffer the consequences of

them. Instead, what we choose stands as a testimony for our rewards or punishments by Him.

Pharaoh could have granted the request without any loss to his kingdom or any damage which will eventually result. But instead, he chose to harden his heart and put up a wall between him and God through disobedience to Yehovah, the God of the Hebrews.

19 But I am sure that the king of Egypt will not let you go,

"I am sure" found here and in the King James Version lacks the force of the statement. God isn't just sure, as if it is a feeling in His bones. Rather, He knows with absolute certainty. The words v'ani yadati should rightfully be translated "and I know."

But despite of this, was it wrong to make the request seeing as how He knew that the request would be denied? Well, let's look at it logically and ask comparable questions - Is it wrong that Jesus died for John, or Jane, or Tom even though God knew that they would turn down that great and noble sacrifice?

Is it wrong that God says in His word that He does not permit people to commit adultery, even though He knew that the world would be full of adulterers? What about where his word says that women were not to be ordained as pastors, elders, and bishops even though He knew they would arrogantly defy His word?

No, none of the things requested, offered, or commanded by God are wrong. He establishes the parameters and we are expected to respond according to those parameters. Full judgment will be executed on those who fail to do so. And every mouth will be stopped before it speaks in His presence. He is God; we are man. He is the Creator; we are the created. He is Potter; we are the clay.

19 (con't) no, not even by a mighty hand.

The words in Hebrew are v'lo b'yad hazaqah - "and no by hand mighty." One probably wouldn't think such simple words would be confusing, but they can be. The record stands that eventually by a mighty hand Pharaoh did let them go. And so "and no" is possibly better rendered as Becke's Bible of 1549, translates it -

"I am sure that the kyng of Egypt wyl not let you go, Except wyth a mighty hand."
Beck's Bible

Other translations agree with this as well. However, even after letting the people go, Pharaoh changed his mind, chased after Israel, and was destroyed in the waters of the Red Sea. And so, it could be literally intended that "no, not even by a mighty hand" is the final truth of the matter. Thus the waters covered over the very, very obstinate, and very hard-hearted man.

20 So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst;

The word translated as "so I will stretch out" is v'selakhti which carries a double signification here. In one sense, it is given as a sign of helping and saving assurance towards Israel. At the same time, it carries the sense of fighting against Egypt.

In Exodus 23:28, the same word is used as a promise of leading the Israelites while attacking the inhabitants of Canaan by sending out hornets against them. In Exodus 33:2, the word is used again in the same way by sending out the Angel before them.

All three times in Exodus the Lord sends out protection while sending out destruction. In the case of Egypt it would be with, as He says, "all my wonders." When we think of that which is terrifying to one side and yet wonderful to the other, we can get a glimpse of what lies ahead.

A volcano is certainly terrifying to those who are close enough to be engulfed in it. And yet from a safe distance, it is a wonder to behold. The same is true with any natural disaster or miraculous event. What God does against His enemies can only be viewed as terrible, but the same action will inevitably be viewed as marvelous in the eyes of those He is working for.

20 (con't) and after that he will let you go.

As a confirmation that what God intends will come about, Moses is given this absolute assurance. When the wonders have been stretched out upon Pharaoh by the hand of God, he will finally relent and release the Hebrew people. The word is spoken and it will come about.

The hand of the Lord is mighty to save
And the people of the Lord are in His hand
Thus in confidence of a blessed assurance let us behave
For His promised end will come and it will be grand

The enemies of God will be scattered in defeat
And yet His people will be rescued, each and every one
And at His great heavenly table, the redeemed shall eat
For the people of the Lord, it shall be done

Death is swallowed up in victory, it is true
Because Jesus has defeated the grave
He has done this for His people, for me and for you
Truly the hand of the Lord is mighty to save

III. Assured Deliverance and a Blessing (verses 21 & 22)

21 And I will give this people favor in the sight of the Egyptians;

There are certainly several ways in which this could come about. The first is that the Egyptians, after suffering the hand of the Lord, would be favorable towards the Hebrews, lest they suffer even more. It would be like a slave who would gladly bless his master if the beatings would but cease.

The second is that those Egyptians, if any, who were told of the events of the Passover and how to avoid the certain death of their firstborn, would be abundantly grateful at the sparing of their own children. This is more than probable, because at the exodus, it says that a mixed multitude went up from Egypt with them.

Assuming these were some of those who were told about how to avoid the deaths of the Passover, then we could also assume that there were others who were equally grateful but chose to remain in their homes in Egypt.

A third reason, though not mentioned specifically, but which is realized later, was the need for what is requested to make the implements of the tabernacle - the ark, the lampstand, the table of showbread, the altar of incense, and all of the other furniture of the tabernacle, along with the tabernacle itself.

If their God asked for such things and it was this God who had stretched out His hand for both protection and for destruction, then who wouldn't be favorably disposed to giving what was needed to erect the implements necessary for His worship?

A forth reason could simply be human pity. The people were beaten to dust for as long as anyone could remember and they had been plundered of their livelihood and their lives. To send them off without a blessing would only be adding insult to the injury which brought the Lord's judgment upon them in the first place.

There is no need to assume that this verse isn't just probable, but rather it is likely. And in it, there would have been nothing duplicitous or deceitful. Instead, the favor is to be perfectly understood from the context of the times.

21 (con't) and it shall be, when you go, that you shall not go empty-handed.

This is something that was explicitly promised 430 years earlier to Abraham when he was told, "And also the nation whom they serve I will judge; afterward they shall come out with great possessions" (Genesis 15:14). God who knows the future had promised Abraham and now the promise is reiterated to Moses.

22 But every woman shall ask of her neighbor, namely, of her who dwells near her house,

One of the most unfortunate translations in the history of the universe is that of the King James Version and it is for this verse. They, blindly following along from the Geneva Bible as they often did, translated this as "borrow" instead of "ask."

Borrowing implies returning, and it is perfectly understood from the situation that returning was not a consideration. And if it were, there would have been no need for the Lord to have given the Hebrews favor in their sight. We will lend to people we don't even like as long as we know they will return the thing.

The plundering of the Egyptians has brought a lot of criticism on the Bible over the years. People have used terms like "fraud," "theft," "deception," and the like to describe what occurred here. Surely comparisons to this and to modern Jews have been made, implying that it is a trait that permeates their society.

But what can one expect when a word and a context which surely means "to ask" is mistranslated as "borrow?" Rather, every woman was instructed to ask of her neighbor for the articles they would need and to which they had a 215-year right.

But, in these same words, the New King James Version also departs from what is correct. They say "But every woman shall ask of her neighbor, namely, of her who dwells near her house." Nobody else translates these words this way; it is incorrect.

Instead, it should read, "But every woman shall ask of her neighbor and the woman who lives in her house." Two categories are intended, not one who is being mentioned twice.

22 (con't) articles of silver, articles of gold, and clothing;

"Articles" can mean a whole host of things from weapons to utensils, and from cups to plates. Articles of silver and gold are specifically requested, not to enrich the Israelites, but for what the Israelites will do with them in the wilderness.

They are being prepared for an organized mode of worship which will continue on until the coming of Christ. And all of what they construct will picture Him... every detail of it. God is plundering the Egyptians in order to form worship for His people.

In Christ, God took from humanity in order to build His greater and eternal Temple. He did it in that Christ came from the stream of humanity to be the true Ark of that temple. And He has done it from His people who have become living stones in His temple.

There is nothing untoward or inappropriate in this verse. Instead, there is purpose and design as God prepares that which is holy from sources which are not so. But all things are from God and so all things can be purified by God. Even a miserable wreck like Charlie Garrett.

And in its ultimate sense, this request is actually a picture of Christ, coming from the unholy stream of humanity and yet perfectly pure in His being, purer than the finest gold which has gone through the refiner's fire.

22 (con't) and you shall put them on your sons and on your daughters.

It troubles me when I come to words like this and there is no immediate reason for why they're included. The verse has been very specific. After asking for the articles, it says they are to put them on their sons and daughters. Why was this even included? Comments on these words are short in coming, but I have a few suggestions.

Assuming that it is jewelry, one could guess that they wanted the youngest Hebrews adorned with the wealth of Egypt as a sign of opulence. If the children

could be so adorned, then one would consider the wealth of the parents even greater.

A second reason would be to show that the youngest and weakest of the Hebrews was adorned with what the strongest of the enemy dare not attempt to steal. Who would adorn a mere child in this way unless there was the surety that the child was well protected?

Thirdly, it is to show that as Israel came to Egypt from Canaan during a time of deprivation, Israel would be returning to Canaan from Egypt with great wealth. Even wealth that overflowed to the youngest who could walk out of the land.

And lastly, it again pictures Christ who came from those sons and daughters. That which was of the greatest value of all came through them as they bore His lineage in their redeemed bodies.

22 (fin) So you shall plunder the Egyptians.

For 215 years Israel dwelt in Egypt. They came, and then during their stay Egypt blossomed and flourished under the authority of Joseph. Israel also grew mighty and prosperous. But eventually, they were robbed into poverty and crushed into submission.

What was there to show for Joseph's leadership and wisdom which literally saved the kingdom? Nothing. The plundering of the Egyptians was, in fact, a just reward for Israel's time and labor. The same word is used in 1 Samuel 30:22 to indicate stolen property that was recovered by its rightful owner.

This plundering of Egypt is then a just and proper transfer to Israel. When it actually occurs at the exodus, it will be as a picture of the final plundering of the nations of the world after the tribulation. It is exactly prophesied at the end of the book of Zechariah -

"Judah also will fight at Jerusalem.

And the wealth of all the surrounding nations

Shall be gathered together:

Gold, silver, and apparel in great abundance." Zechariah 14:14

In this, there is a truth which often escapes us because of the times we are afflicted and the many times we are on the losing end of the stick. But we can be certain that the Lord's people will always find gain in the end when striving against the powers of the world. The plundering of the Egyptians is nothing short of people receiving their just due. As the Pulpit Commentary says -

"Egypt, 'glad at their departing,' was to build them a bridge of gold to expedite their flight, and to despoil herself in order to enrich her quondam slaves, of whom she was, under the circumstances, delighted to be rid."

But there is one more picture to consider before we close. The plundering of the Egyptians pictures Christ's plundering of the devil. He gained control over humanity and to him, all humans belonged. However, Christ came to correct that.

Not only did He defeat the devil, just as Yehovah defeated Pharaoh, but He also plundered the devil of his most precious possessions - the souls of mankind. Thus the victory of Christ is prefigured in these words to Moses there at the bush on Sinai.

If you have found yourself in a situation which you think is unending and hopeless, don't forget that the end of the book is written. The final word is "Amen." And so we have the surety that God's word is truth and that it will come to pass.

God has built us our own bridge, finer than the purest gold, in order to expedite our own flight from this world of chaos and disorder, and to receive us on the welcome shores of a heavenly home. It is there and awaiting our reception.

If you want the faithful assurance that heaven is your own final destination, let me explain to you what is needed for you to take hold of it. Give me just another moment to tell you about God's love for you in His Son, Christ Jesus...

Closing Verse: Establish Your word to Your servant,
Who is devoted to fearing You. Psalm 119:38

Next Week: Exodus 4:1-9 (Three Signs to His People) (10th Exodus sermon)

By the way - that Allied invasion force which crossed the English channel... they won the war. Yes, there was expected resistance and it was most costly, but in the end, Europe was delivered. There was a strong and powerful force ready to take the victory. In your battle, you have a far, far more powerful hand stretched out for your deliverance. Don't be concerned; the outcome is assured.

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

Expected Resistance; Assured Deliverance

Go and gather the elders of Israel

Together, and say to them

The Lord God of your fathers, known as well

As the God of Abraham

Of Isaac, and of Jacob too

Appeared to me, and his words so dripped

“I have surely visited you

And seen what is done to you in Egypt

And I have said I will bring you up

Out of the affliction of Egypt, thus it is true

To the land of the Canaanites and the Hittites and the Amorites

And the Perizzites and the Hivites and the Jebusites too

To a land flowing with milk and honey

To a place where the shekel will be your money

Then they will heed your voice

And you shall come, you and the elders of Israel

To the king of Egypt as one voice

And to him this you shall tell

The Lord God of the Hebrews has met with us
And now, please, let us go on a path to trod
Three days' journey into the wilderness
That we may sacrifice to the Lord our God

But I am sure that the king of Egypt will not let you go
No, not even by a mighty hand, thus it is so

So I will stretch out My hand
And strike Egypt with all My wonders
Which I will do in the midst of its land
And he will let you go, after my mighty thunders

And I will give this people favor
In the Egyptians' sight
And it shall be, when you go for sure
That you shall not go empty-handed, alright

But every woman shall ask of her neighbor
Namely, of her who dwells near her house
Articles of silver, articles of gold, and clothing
Be they a lovely shawl or a nice bright blouse

And you shall put them on your sons

And on your daughters also
So you shall plunder the Egyptians
When out of Egypt you go

There may be many years of lack in your life
Times of turmoil or anguish or strife

But in the end the child of the Lord
Will be brought out to abundance galore
We have this promise in His holy word
That there is eternal blessing; joy forevermore

Let us trust through the years of trial
And stand firmly grounded each of us
For inside heaven's gate is an ever-lasting smile
As we behold the beauty of our Lord Jesus
Thanking You, O God, receive our praise!
As we look forward to Your presence for eternal days

Hallelujah and Amen...