

Exod 03-07-27a

As we continue our worship this morning, we will pause, as is our custom at the outset, to clear our minds and prepare our hearts and recognize the ministry of God's Holy Spirit. We can gain an academic understanding of God's Word, but for it to have a life-changing influence on us, for it to transform us, to be that Jeremiah 23 hammer that breaks the rock in pieces and fire that burns away that which is useless and non-essential, it has to be the sword in the Holy Spirit's hand. All of those metaphors, the hammer, the fire, the sword, describe different aspects of the potential that God's Word has in our lives.

They are forces to be reckoned with. You can't really ignore a hammer. You can't really ignore a fire.

And you certainly cannot ignore a sword. And yet, we sometimes take a superficial notice of God's Word, and we don't internalize it. We don't let it become something that is life-changing.

And this is the explanation. People say, well, if Christianity is all it's cracked up to be, why are there so many crummy Christians? And our difficulty is in the area of faith and obedience. It is not as though the Word of God has failed.

It is not as though the power of God is insufficient. It is not that God is not present or not able. It is entirely that we are not willing.

Hopefully, we are willing. If we are, then we have to know the way that God's power makes a difference in our lives. It is not enough to hear the Word of God.

It is not enough to know the Word of God. You can go to 1 Corinthians 13, and Paul says, I could have all knowledge. In fact, I could have faith so as to move mountains.

But if it doesn't result in love, if I am not transformed so that the love of God is in me and shed abroad through me, Paul says, I am nothing. I accomplish nothing. Nothing results from our life.

So the beginning point, the point of entrance of God's power into our lives is not only the intake of the Word of God, but also the active ministry of God's Spirit. We recognize it. We understand it.

It isn't flashy. It isn't charismatic. It doesn't result in babbling or great miracles that can be seen by the eye.

It is an even greater miracle of transformation of the heart. So we pause at the beginning of our study to recognize the importance of God's ministry to us through His Spirit to make sure that we are susceptible to it so that our study and our fellowship really makes a difference. Shall we pray? Father, we thank you that although we are sinful and even after our deliverance and the assurance of our future with you, we continue to sin.

We fail. We fall short. We allow ourselves to be distracted, to come short of your glory.

Yet we know that when we approach your throne and acknowledge our sins, you are faithful and just to forgive us our sins and to cleanse us from all kinds of unrighteousness. We thank you for the work of Christ on the cross that makes that possible. We know that as we walk in the light, even as you are in the light, then we are enabled to keep on having fellowship with you.

And we desire that fellowship this morning as we unite ourselves in the common cause of better understanding of your word. We want to be edified. We want to be built up and equipped for every good work.

And we thank you for the fact that not only do we have the teaching of the word, but we have the function of every spiritual gift that you have bestowed to each one in this group. And we thank you that there are many ways in which we are built up and unified and encouraged. We thank you for the nation in which we live that gives us the freedom to worship.

We thank you for our government and our leaders. We pray that your hand will be on them, that you will bless them and guide them and steady them in the right course, give them discernment and wisdom as they face challenges both foreign and domestic. We pray for the military and the law enforcement individuals who safeguard and maintain our freedom and our American way of life.

We pray for ourselves that we will recognize those who have the rule over us and function as we should both as citizens and as Christians. Now once again we ask your blessing on us as we fellowship and study your word together. We ask it in Jesus name.

Amen. For a scripture reading this morning turn with me to Psalm 139. Psalm 139.

This is sort of a two-pronged scripture reading this morning because not only does it relate to our study in Exodus where we will resume this morning in chapter 13 but it impinges more or less directly on a discussion that we had recently regarding the attributes of God. We had what I found to be a stimulating discussion about the nature of God's omniscience and what God knows and when he chooses to know it specifically as it relates to God the Son. We have passages where Jesus says that there are things he does not know.

In talking about the time of his return he says the day or the hour no man knows. Not even the angels in heaven, not even the Son of Man knows the appointed time when he will return at the second coming to assume the kingship over Israel, the kingship that comprises the millennial reign of Christ where we by God's grace will join him to rule and reign for a thousand years. We see in the humanity of Christ that there were things he did not know when the lady came up behind him and touched the hem of his garment.

He searched diligently through the crowd and asked his disciples who touched me? Well this of course gives rise to a very stimulating investigation of the doctrine of kenosis. To what extent

did Jesus empty himself of his divine attributes to where he did not, although he did not stop being the Son of God and did not stop being divine, he did relinquish the exercise of his divine attributes and functioned instead under the ministry of God the Holy Spirit and he did so for a reason. You say well what's the difference if it's divine power? What's the difference if it comes from himself as God the Son or if it comes from God the Holy Spirit? The reason is living as a human being and relying on the ministry of God's Spirit he is an example for us because we are called to follow his example.

And this seems like a fairly simple point but it was a great revelation to me as a teenager when it finally made sense because I was a little bit put out when people would keep telling me well follow Christ's example. I would say well that's easy for him to do he was the Son of God of course he was holy and righteous and was always thinking the right thing, saying the right thing, and doing the right thing. He was God.

Make me God and I could be holy too. And I was not able to appreciate Jesus Christ as my example because he's God and I'm not. And I felt this great gulf between his ability to please God and my ability to please God until this point sunk through my thick skull.

Jesus Christ lived in the same type of mortality that I live in and he relied on the same Holy Spirit that I have been given and he lived not by bread alone but by the words that proceed from God just as I am called to do. And the same power that sustained him and enabled him to be obedient and faithful is here for me to be obedient and faithful. If I could speculate as to the single biggest oversight in modern Christianity it is painting a wonderful picture of what a Christian should be without telling us how to get there.

And I am much more interested in the means. Some of us work in the computer field and the advertising brochures and the sales people come out and they say we can put in a server and it's going to do this and it's going to wind your watches and darn your socks it's going to do everything from A to Z. Put in this system with this software and all of your worries will be over. Your data storage, your backups, your communications, everything is going to be great.

Well fine, so they ship you the software and you sit down as the man to implement it and you get the keyboard and set the monitor in front of you and you've got your server built with a nice big empty hard drive and you begin the installation process for this software and as you begin to bring it up and try to make it go it doesn't go and we say well you painted me this great picture of all this is going to do for my organization but here I am as the man to implement it and I can't find what I need in your manual. You're not telling me how to get this done. Well you can substitute, that's what I'm familiar with, you can substitute your own analogy.

You might, I remember when I was little my mother would buy a pattern for a shirt or a dress. You know, how hard can it be? You pin at the clock, you cut it out, you stitch it together and voila, you have a garment. But I remember her intense frustration at they don't say well now which way does this piece go on the fabric? How do you make your pattern line up? How long are these darts supposed to be? What if it's not exactly the same dimensions? And you know

there's a lot more to sewing than meets the eye.

In the same way, which is why I gave up on sewing and why a lot of other people did and why Sears and Penny's and all the rest of them make such big business with ready to wear off the rack, you know, how many people make their own clothes? It's just, you know. In the same way, our Christian faith, I want to know how to do it. If God calls me to be holy, if God says you can take the days of your life and make them count beyond this life into the future, we don't agree with Albert Camus.

There is not just nihilism and what difference does it really make? The sun's going to swell up and engulf the earth and who will know that humanity was ever here? There is a purpose. There is an impact. There is a legacy and an ongoing eternal consequence for you and me in having lived here and having made our decisions and set our priorities and charted the course that we chart through life.

And we can make our days count. Not only does it bless us and benefit us and give us peace and joy and deep satisfaction in our lives, but it fulfills the plan of God. Well, how do we do that? Well, we come to an understanding through God's Word and in Psalm 139, which is our scripture reading this morning, it talks about God's perfect knowledge of us.

This is dedicated to the chief musician, the man who led the choirs in David's day. It was written by David and it says, Oh Lord, you have searched me and known me. You know my sitting down and my rising up.

You understand my thought afar off. You comprehend my path and my lying down and are acquainted with all my ways. For there is not a word on my tongue, but behold, oh Lord, you know it all together.

You have hedged me behind and before and laid your hand upon me. Such knowledge is too wonderful for me. It is high.

I cannot attain it. Where can I go from your spirit? Or where can I flee from your presence? If I ascend into heaven, you are there. If I make my bed in Sheol, behold, you are there.

If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me and your right hand shall hold me. If I say, surely the darkness shall fall on me, even the night shall be light about me. Indeed, the darkness shall not hide from you, but the night shines as the day.

The darkness and the light are both alike to you. For you formed my inward parts. You covered me in my mother's womb.

I will praise you, for I am fearfully and wonderfully made. Marvelous are your works, and that my soul knows very well. My frame was not hidden from you when I was made in secret and skillfully wrought in the lowest parts of the earth.

Your eyes saw my substance being yet unformed, and in your book they all were written. The days fashioned for me when as yet there were none of them. How precious also are your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand.

When I awake, I am still with you. O, that you would slay the wicked, O God! Depart from me, therefore, you bloodthirsty men! For they speak against you wickedly. Your enemies take your name in vain.

Do I not hate them, O Lord, who hate you? And do I not loathe those who rise up against you? I hate them with perfect hatred. I count them my enemies. Search me, O God, and know my heart.

Try me, and know my anxieties, and see if there is any wicked way in me, and lead me in the way everlasting." Well, that is some information to ponder and chew on. Let me just offer you a couple of highlights. The picture here is of God dwelling in heaven and us dwelling on earth, and yet the distance is not a factor to God, because God is presented as near.

He is not a far off. He has told us, we saw this in Jeremiah chapter 23 when we diverted over there not long ago. God says, am I a God who is a far off and not a God who is near? He says, I am a God who is near and not far off.

That is why He comprehends our path, our lying down, all of our ways. Of course, the path is when we are walking, we are traveling, we are making decisions, we are navigating through. Lying down is when we are standing still.

It does not matter if we are static or dynamic, God knows all about it. Some of our situations change very rapidly, don't they? And others seem to go on. Whatever it may be, God knows all about it.

There is not a word on my tongue, He says in verse 4, but Lord, you know it all together. We know that God looks on the heart. God judges the thoughts and intents of our heart.

We can say something and be P.T. Barnum, fooling some of the people some of the time, all of the people all of the time. God is never deceived. He knows all about what we say and what we think behind those speeches.

He says, you have hedged me behind and before and laid your hand upon me. This is a comfort, because we sometimes think that God got busy somewhere else and we ended up in a situation that He did not foresee. As soon as we think of it in those terms, we think, well, that is really kind of ridiculous.

But it is helpful to remember that God has a hedge both in front and behind us. And if you are a military unit in hostile territory, you have to have someone on point and you have to have someone watching the rear guard. God has established point security and He has established

the rear guard security.

That is what this hedge does. We do not have to worry about what is coming up and we do not have to worry about what is in the past. A lot of times we think, well, my past is going to catch up with me.

No, it is not. Not if it has been acknowledged to God. If our sin has been separated from us as far as the East is from the West, do not worry about the past coming back.

And do not worry about what lies ahead. The Bible says, sufficient unto the day is the evil thereof. We have our hands full navigating through what hits us today.

Do not worry about what may come back to haunt us from the past. Do not worry about what may be ahead. It does not mean not to plan or not to learn from history, but it does mean do not let it become something that you feel like you do not have security for.

Where can I go if I ascend into heaven, if I make my bed in Sheol? We have already seen the lateral dimensions, haven't we? The horizontal dimensions before and behind. Now He says also up and down. In modern warfare, you cannot just look on a land battlefield.

You have to look up in the sky. You have to look below the surface of the sea. You can have attacks from down below.

This would be the realm of the principalities and powers of the air. And we of course think of Sheol and the powers of death and Hades that may come up. These are things that are beyond what we can see on the surface of the earth.

We think, well, maybe evil forces are attacking me. He says, God's presence is not going to leave us even in the face of attacks of that nature. I can take the wings of the morning.

I can dwell in the uttermost parts of the sea. Even there, your hand shall lead me. Your right hand shall hold me.

What is God's right hand characterized by? Righteousness. It is right for God. We sometimes think, well, maybe I have just been too bad and God's going to let go of me.

He's not. His righteousness is what holds us. His righteousness is what sustains us.

And it is not based on who and what we are. It's based on who and what Christ is. Christ does not change.

The dedication of God, the security we have from God will not change. Darkness is the same as the light. John tells us men love darkness rather than light when their deeds are evil.

And we sometimes think, well, the people who dwell in the darkness are going to sabotage me. They're going to knock me off stride. Something's going to come out of the dark.

We have an innate fear of the dark a lot of times. David says, no, for God, the night is just the same as the day. They're both alike.

God knew us from the very beginning. He already mapped out. He's well aware of what we're going to encounter.

He knows all about our history. He knows all about our future. He saw us before we ever came into being.

He says in verse 19 and 20, he talks about the wicked, those who dwell in the dark. He says, I hate them with a perfect hatred. I count them my enemies.

One of the ways to enjoy God's sustaining grace is to separate from things that belong to the darkness. He says, search me, oh God, know my heart. Try me and know my hidden anxieties.

See if there is any wicked way in me. We think about 1 John 1, 9, we acknowledge our known sins and it says he's faithful and just to forgive us those sins and to cleanse us from all unrighteousness, even things we don't know about. If we have the attitude of desire for cleansing, then God's grace extends to us.

In verse 16, he says, your eyes saw my substance being yet unformed and in your book, they were all written. The days fashioned for me when as yet there were none of them. It's a reminder that there is no temptation that overtakes us that God already knew about.

He wouldn't have written it in his book unless it was something we could handle by his grace. So this gives us a sense of security. Now, it is a commentary on the omniscience of God, what he knows, but it also gives us some insight into what's going on over in Exodus 13, which is where we pick up our study of the Israelites.

When you step back and look at this whole story of Israel, it is a great symbolic picture of our life, isn't it? You have Israel in bondage in Egypt, enslaved by sin as it were. You have the application of the blood of the Lamb. They are delivered by that.

The bonds of slavery are released. They come out of that bondage under the blood of the Passover Lamb. They come out with what they need to sustain them.

They are given gold and so on. They are given what they need to travel. And they begin with memorial remembrances.

We've studied this in the last few weeks. We have the Feast of Unleavened Bread that reminds them that now that they have left Egypt, they shouldn't bring a bunch of baggage with them. They shouldn't bring the old leaven that represents sin.

We have seen the Feast of Passover that is to be observed annually as a reminder of whence they have come and how they were delivered. And just by way of review on that, they were redeemed by sacrifice. Blood had to be spilled for them to be spared from the judgment that

came in that 10th plague in Egypt.

The lamb that was slain to deliver them was roasted by fire. That fire represents judgment. Judgment of God.

They couldn't boil the lamb. It had to be roasted. It was a reminder that they escaped judgment through that sacrifice.

They had a position of safety under the blood of the lamb. And they partook of that lamb along with unleavened bread and bitter herbs. They ate that meat.

And nothing was to be left over until morning. Why? Well, the lamb is slain on the 14th Nisan between the evenings and then they eat the meal immediately after. You cannot separate the fellowship meal, that which unites people and they partake of the same lamb.

You can't separate it from the sacrifice. You can't refrigerate it and eat it a week later. You can't preserve it and dry it and have it sometime in the future.

It's inseparable. Fellowship is inseparable from the blood of the lamb. And that's what you see in 1 John 1.7 and 1.9. The blood of Jesus Christ, his son, keeps on cleansing us from all sin when we walk in the light and have fellowship with him.

They're inseparable. We have fellowship with God because of that sacrifice. We have fellowship with one another because of that sacrifice.

That's why that meal had to be eaten within 12 hours of the sacrifice itself. It says that it is to be taken with the unleavened bread. We talked about the purity that's represented by the lack of leaven.

And bitter herbs. Bitter herbs are a reminder of the bitter bondage in Egypt. And it's also a reminder that purity and fellowship are not always the most attractive option that we have.

You would say, well, if it was seasoned with the finest spices, with the leeks and garlicks, then this would be a very attractive meal. But this meal is accompanied with bitter herbs. It's not something that appeals to the palate.

It wouldn't be our first choice to eat bread and meat seasoned with bitter herbs. But God wants us to remember from whence we have come. And because it's God's will, Israelites eat this meal with the bitter herbs.

And so it reminds us that we make a choice between what's attractive to us sometimes and what is pleasing to God. The self-denial, by the way, that bitter herbs, that's just seasoning. It isn't a bitter meal.

It's not the substance of the meal that is displeasing. The substance is great. But the seasoning is bitter.

They are to eat it with their sandals on their feet. They were delivered to go somewhere. God could have just slain all the Egyptians and left the Israelites in Goshen.

It was a fertile land. Why not just let them live there? Well-watered. They've got the Nile.

They could have had all of the benefits that have made Egypt a civilization for 5,000 years now. Why did He have them depart? They were saved to go somewhere, to go to a place of promise, to go to a place, a land flowing with milk and honey. And in the same way, we're not saved just to get a ticket out of the hot place.

God has a plan and a purpose. There is a journey we are supposed to take. And so along with eating that meal and recognizing their deliverance, they have their sandals on their feet.

We're getting ready to go somewhere. They are to eat it with their staff in their hand. And it's a reminder that we have to lean on something outside of ourselves.

It's a traveling staff. It's something that is used to provide defense, to provide steadiness, to sustain on the journey. And it is a reminder both of the journey and of the fact that we are dependent on something.

We have to lean on something outside ourselves for support. They are to have their waists girded up, have their loins girded. They would tuck their long robes in their belt when they were going to travel on a journey.

And it kind of puts us in mind of Ephesians chapter six where it says that we as Christians should have our waists girded about with what? Truth. You go through that whole armor of God section of Ephesians chapter six. Very interesting by the way to look at those two pictures together.

You look at the picture of the Israelites as they leave Egypt with a staff in their hand and sandals on their feet. They are pilgrims. They were delivered to be pilgrims to go to the land.

We are delivered, in Ephesians six, we are warriors. We have a shield. We have a spear.

We have our feet shod with the preparation of the gospel of peace. We have the breastplate of faith. And instead of being passive pilgrims who are going to be taken to a promised land, we have a more active, more opportunistic if you will, existence as believers in this age.

More has been given to us. We don't just have a staff in our hand, we have a sword and a shield and we can go do combat. Why is it that God does not take the Israelites by the way of the sea, which is the shortest route to the promised land? We saw this last time in Exodus chapter 12.

It says God did not take them by the way of the sea. Why? They weren't ready for combat. Their hearts would faint and they would turn back in the face of conflict.

We don't have to turn back in the face of conflict because we have this full armor of God that

has been given to us. Interesting contrast there. We saw last time also that this celebration as it becomes a memorial in Israel was only for those who are circumcised.

Circumcision is a little bit of an awkward subject to bring up sometimes. It goes back to Genesis 17 where God instituted it as a sign of the covenant between himself and Abraham. Anyone who did not follow that sign ritual as a male in Israel would be cut off from his people, would be separated from the corporate place of God's blessing and God's presence.

Well, it's interesting here that circumcision is reiterated and renewed for the nation of Israel on this day of their national birth. What is the real significance of circumcision? Well, for one thing, unlike some of the weirdo pagan cultures that you might read about, it is for males only. And I find this interesting because the sign of the covenant was given and was perpetuated among the males in Israel and the ladies in Israel are covered under that same covenant sign.

They don't have to engage in any physical ritual of that nature. And in the same way, you think about Israel and you think about the church. You think about Adam and you think about Eve.

Where does the church have its historic roots? It comes out of Israel. It is as though God took the rib out of the side of the man who was circumcised, Israel, and has formed the woman who is going to be the bride of Christ. And we don't have a requirement for circumcision as a part of being in the church.

Why? The church is the bride. The church is the woman who was taken out from the man. And in the same way that women in Israel had no circumcision requirement, there is no requirement for that in the church either.

And, as Paul argues, when the first fruits are holy, the entire thing is holy. If the first pinch of the bread dough is considered holy and unleavened, then the whole lump is considered holy. So you have the people of God, the first portion of whom are the nation of Israel, the second portion of whom are the body and bride of Christ.

And we are in a sense covered under the fulfillment of the law that Christ accomplished. Fulfillment of that covenant promise that is represented in circumcision. And there is no such requirement for us.

Well, then we saw the dedication of the first born. Why does it stop here? As I said last time, I think a movie director would be ripping his hair out at this point because you've got this great thing. God is going to refer back to this in all of the books of the Old Testament.

He is going to say, I am the God that brought you forth from the land of Egypt. The most dramatic moment. Here are the Egyptians decimated, the first born are slain, and there is weeping and wailing, and they have already been through the hail and the darkness and the flies and the frogs and the lice and the blood and all the rest of it.

And so they are prostrate. Here comes the triumphant release and the marching forth of the

Israelites. And God stops here and talks about this feast, talks about this unleavened bread, talks about this circumcision, and now He is going on about the first born.

Dramatically, cinematically, this is just awful. You've got your big climactic moment here and you're missing it talking about these other things, it would seem. Why does He stop now and talk about the first born? Well, the first born are dedicated to God.

You remember it was only the first born that were in danger on the night of the Passover, right? Anyone who didn't have the mark, it didn't say everyone in the house will die. It said the first born would die. Because the first born are representative.

It is as though everyone else is represented by and blessed by association with the first born. We are associated with God's first born. You go to Hebrews 1.6, you go to Corinthians where Jesus Christ is the first born of all creation.

Actually, it's not 1 Corinthians, it's Colossians 1.6, I think. He's the first born of all creation. We are blessed by association with Him.

Because of His work, we gain all of these benefits. So the first born are dedicated to God. God says, because of this Passover episode, the first born belong to me.

And what I find interesting is when you look at the law of the first born, in chapter 13, he says, verse 11, it shall be when the Lord brings you into the land of the Canaanites. They don't have to worry about this during the upcoming 40 years. It's after they go into the land.

You shall set apart to the Lord all that open the womb. Every first born that comes from an animal which you have, the males, shall be the Lord. But every first born of a donkey you shall redeem with what? A lamb.

What was it that accomplished redemption on the first Passover? A lamb. What was it that was sacrificed every year to atone for the sins of the nation of Israel? A lamb. And yet, what do you redeem a jackass with in Israel? A lamb.

The ass was an unclean animal. And you have them brought together, in verse 13, every first born of an ass, jackass, a donkey, you shall redeem with a lamb. If you will not redeem it, then you shall break its neck.

And all the first born of man among your sons you shall redeem. They're juxtaposed. God is saying, it isn't that the first born have special merit.

It's not like, well, you get the best of the gene pool because you're the first to be born and you have some quality. He says, qualitatively, I rank you right alongside the broken necked jackass. You redeem a jackass with a lamb, you redeem the first born with a lamb.

So don't get the idea that you're special because you're first born. It is my assignment of you symbolically that counts. So it shall be when your sons ask, what is this? You will say, by

strength of hand the Lord brought us out of Egypt, out of the house of bondage.

When Pharaoh was stubborn about letting us go, the Lord killed all the first born in the land of Egypt, but the first born, both the first born of man and the first born of beast. Therefore I sacrifice to the Lord all males that open the womb, but all the first born of my sons I redeem. There is a distinction in a family once they get into the land between the animals who are sacrificed and the sons who are redeemed.

And he says, it will be a sign on your hand and a front lens between your eyes, for by strength of hand the Lord brought us out of Egypt. So what does he mean, a sign on your hand and a front lens between your eyes? Remember where you came from. Remember the God who bought you.

You have been bought with a price, the New Testament tells us. Therefore serve the Lord in your physical existence. Well, then we get to verse 17.

It came to pass when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although that was near. For God said, perhaps the people will change their minds when they see war and return to Egypt. He knew that that was a test too great for them to bear.

So God led the people around by the way of the wilderness of the Red Sea, Yom Suf, which the best translation is Sea of Reeds. The children of Israel went up in orderly ranks out of the land of Egypt. And that orderly ranks talks about that they had military security before and behind.

They had their hedge in front and behind. Well, we are going to talk a little bit more about the route that they take when we come back from the break. Moses took the bones of Joseph with him.

He had placed the children of Israel under Solomon saying, God will surely visit you. You shall carry up my bones from here with you. This goes back hundreds of years back to the time of Joseph.

His bones have been sitting there for over 200 years, probably, or around that couple of centuries. Now I can show you a picture of a reconstruction of where they sat on the break that has been excavated by archaeologists. They even think that they have found a statue that shows Joseph that sat in the courtyard of his little palatial home.

But it is a reminder of Joseph's faith. Joseph said, I know the promise of God. He will deliver you.

And this is a fulfillment of a promise that Israel made to Joseph that they would take him up and bury him in the land of his birth. And he will eventually be buried up in Shechem. We should remember the promises of God.

It may take a while. There may be a lot of hardship in between, but they will be fulfilled. Every

promise of God will be fulfilled.

He has never broken a promise. He has never failed in the past, in the present, or in the future. Let's pause here and take our break.

When we come back, we are going to look at the route of the Exodus, the time of the sojourn, and the great stretching of the rod and parting of the Red Sea.