

W_76_Exodus.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title of the Aroma and his number two of the second series, which series is rather devoted to the book of Exodus. It is our custom at this meeting to read a portion of scripture together. And if those of you who are listening to this recording care to join us, will you switch off for a moment or two and read together with us? Exodus Chapter two. At our last meeting introducing this new book, The Book of Exodus. We dealt, among other things, with the suggestion that there was a pattern that could be observed in the way in which the purpose of the ages works out. You remember it was like a gigantic letter V. We start with some purpose of God, and then instead of it going straight forward to its conclusion, it goes down a terrific depth and then it has to be brought back again. And the passage to which we refer to the beginning was Genesis 15, where Abraham asks for some sign that he would inherit that land that God had given him. And the answer was, Your descendants are going to be taken into bondage by another nation and they shall serve them and afflict them. But at the end of 400 years, they shall return. Strange sort of answer, but there was one little piece slipped in at the end to give us some idea of a reason and a purpose.

[00:01:45] This waiting, marking time involving suffering if needs be and absent from the land of promise was because the iniquity of the amorite was not yet full. Now that may have a bearing upon other callings beside the people of Israel. The very fact that we are dealing with this purpose of the ages and this problem that we meet all the way through is because there's an enemy at work. I believe that every time you come to a stop, an apparent halt in the purpose of God, you will be justified in quoting the words of Matthew 13, an enemy of Tandis. He's there at the beginning. He's there at the end. And there's quite a number of them already that have figured in our small survey. There's the serpent of Genesis three. And there's Kane doing the enemy's work in Genesis four and then to leave out some, there is Nimrod Building Babel in Genesis ten. And then we have the Titanite tonight already waiting for Abraham when he gets into the Land of Promise in Genesis 12. And now we come to Egypt and Pharaoh is on the throne. And you might observe in chapter one. Verse eight. Now there arose up a new king over Egypt which knew not Joseph. And this is in harmony with the history, the facts of the case that when. The people of Israel went down into Egypt as recorded in

Genesis. Joseph told them to be very careful to make Pharaoh understand that they were shepherds.

[00:03:40] And the reason was that at that time, the pharaoh was not an Egyptian. The Egyptians were being ruled by a foreigner and a foreigner was more like the people of Israel. And so they have come down in history as the Shepherd Kings. Or if you want their name, the Hyksos Kings. The Shepherd. Kings. So that while the Shepherd Kings ruled he favoured the children of Israel. And then there was a revolution and the foreign kings were expelled. And a native Egyptian once more ascended the throne. And then trouble started, of course, naturally for this people in their land. And a lot of this is found engraved on their monuments can be pieced together. So here we have a new king that knew, not Joseph. And then he was a wise king. He said, look at these people the way they multiplied. And they are not a people like ourselves. They've got affinities outside if we don't do something. When anyone begins to attack us, they are joined without any reason. And where shall we be? See the wisdom of this world properly. Rightly so. So he said, we'll have to. Make sure that that's not possible. So he turned them into a of a whole nation of slaves. They were not before they had the the plains of Goshen. One of the most fruitful places of Egypt to live in up till that time. But Pharaoh and Joseph had gone.

[00:05:23] And now they have the eviction and the bondage that is characteristic of Egypt and this world. Egypt is used in the scriptures as a picture of this world. In the Book of Revelation, Jerusalem. Is called for the time being. Sodom and Egypt. Because it was there. Our Lord was crucified. So. Egypt, you see, is a term of reproach. And over and over again, Egypt has given a title. The House of Bondage. The House of bondage comes over and over again, both in the record and afterwards. And then Egypt is a good picture of the world because you remember in the Prophet Zechariah. That in the days to come when Israel are back in their land and are the people of God. And the nations of the earth are going to be obliged to go to Jerusalem three times a year. In order that they learn the way of God. Then there's a provision made that if a nation refuses to go up to Jerusalem. The punishment will be that God will withhold rain from them. But there is one exception. Because there will be no punishment for Egypt. So Egypt is the exception. They will have a plague instead. Now, of course, strictly speaking, Egypt depends upon rain, the same as any other country. But it rains at a

long way off that they don't realize or they didn't realize that they needed the rain just as much. But what they have is the Nile as a consequence.

[00:07:06] So it's a picture of a world that's really sustained by God that won't recognize it. And they bow down and worship the River Nile instead of worshipping the God who makes the Nile flow. So there's a picture of the world, a house of bondage. And these people are there in their bitterness for the word counts and their burdens for the word is used. Three words, surely, that are indicative of the type of this people crying unto God and can only be released by redemption. If you trace the word burden and bondage and bitterness, you get a threefold picture of what it is to be unsaved and in the world. Within. When the time came for these people to be delivered. Not only do we read. The plagues fell upon the people. But God says in Exodus 12. That upon all the gods of Egypt, will I execute judgment upon the gods of Egypt? This was a system that was being attacked, and it was a system that was in antagonism to the will and purpose of God. So now we've got the two once more all the way through the story of the Bible. We have move and countermove. God and Satan and Satan is behind this Egyptian bondage and this Egyptian idolatry. Think of the words that come in. Romans The first chapter, How the apostle looking back over the past time. He said that the. Invisible things of God can be clearly seen from the works of his hands.

[00:08:59] And yet yet the nations of the Earth and one nation in particular professing themselves to be wise. They became fools and they made an image like a corruptible man. And animals. Fourfooted beasts. And instead of worshiping God. They worshipped the works of their hands and God gave them up. What a picture of the world that it had the revelation at the beginning and then turned away from it and so degenerated. Well, that's Egypt. And that's where these people are. What? I think the thing we must do is to use the chart. As a guide. Otherwise, there are so many things that will crop up and ask to be considered that this series will be interminable. So for the moment we are notice I've got three words you see on this chart. Preparation. Preparation. Separation. I don't think that will help us because I'm sure. However much I try, I shall never touch upon everything that's necessary for you to know in the book of Exodus. And it's also wise, isn't it? On right, that I should leave you a little bit for yourselves, isn't it? So if I pick out these three points and leave a lot for you to do, well, that's as it should be. Preparation. Now the preparation is. The preparation of a man. Now, this is true elsewhere. When

God was going to bless the poor alien outside Gentile. When Israel failed, his first thing was to prepare a man.

[00:10:57] And he said, this is an earthen vessel chosen by me to bear my name before the Gentiles. So we're not surprised that before whatever we get far in this story, we have the preparation of a man. Of course we could reason and argue that God is so wonderful and so great. He could do without the lot of us. And I suppose none of us would say that isn't true. But the marvel of it is. Even though he could do without us, he doesn't. Otherwise, I shouldn't be here, should I? So here we have the passage. We read Exodus two. Here we have this child. There had been the order which, you know, in the first chapter for the destruction of the children. Any male child of a certain age was to be destroyed. And Moses, in the ordinary course of things, would have followed in the same fate. This is one of the early foreshadowings in which Moses was a picture of Christ. You remember later on he said, A prophet shall the Lord your God raise up unto you, like unto me. Well, he started very near, didn't he? Because another pharaoh, only his name was Herod. He also sent a decree that children up to two years of age should be destroyed. But one child was saved out of it. That's our savior. And Moses was among that company that should have been destroyed by the same sort of attitude that he was saying. When he says he was a goodly child.

[00:12:39] There seems to be something more in it than that. I think in the epistle to the Hebrews, if you get the original, he was fair to God as though there was something about this child a little bit different. Of course, every mother thinks that their child is goodly, naturally so. But it looks as though this was a bit more than just natural affection. Something said, Now this is a special child. So they risked it. They risked their very lives to preserve it. But of course, when it was three months old, I suppose it began to get a little bit difficult. So the mother adopted a peculiar anticipation. Of what? There's going to be another picture of salvation. She made a little ark of bulrushes. She used the same stuff that Noah used to put on his big ark. And this one little life was saved. And you see how it turns on? A very slender thing. It turned on the fact that this princess was also a woman and a little baby. Although he was going to be one of the greatest men the Bible has ever produced. This little baby at that moment, wet. I'm not going to now start making other parables. Parallels. But you do know Jesus wept, don't you? Moses wept. Jesus wept. But the weeping here was not at the tomb. The weeping here was just an exhibition of frailty. And so the pharaoh's daughter, in spite of.

[00:14:19] Risk she may have run. Was the very one. Who was going to preserve this life for 40 years under her care. He was adopted. He became her son. I think there was another process later on when he was going to be fully taken into the royal family, which he refused. That is a recorded of him in Hebrews, but not yet. There's one little bit, I think, which is rather interesting. Most people in the ordinary way expect if they have a little child, to pay somebody else to do a bit of the work. But you know, when you're working for the Lord, it sometimes goes the other way round. Here, this Hebrew woman is paid by the Egyptians to bring up her own son. You never know what God's going to do, do you? You think of Jonah. Think of Jonah. He ran away. And he found a ship. Had he paid the fare thereof? That's when you run away. But when Paul was going to Rome, he didn't pay his fare at all. They took him because he was a prisoner. You can't get round God, you see out of it. And it's good to see some of these little things in passing. But we mustn't spend too long. I have adopted these words of Exodus two, verse nine, on more than one occasion when I've had to deal with the dedication of a little child. I've said, I believe the Lord says to every mother, Take this child and nurse it for me.

[00:15:57] That's rather nice, isn't it? So I don't suppose anybody here is expecting to have a christening or a dedication, at least in the ordinary run of things. But we can think about others. Pass it on to them. Well, now Moses has gone. We read the chapter Israel have groaning and sighing, and God remembered his covenant. Of course, you must be careful about this word, remember, because it looks as though he would have forgotten all about them. But that isn't the meaning. He never forgotten it. He told Abraham, 400 years. They'll come back. So although they groaned and sighed. God waited. But he never behind time. Never behind time because he Chapter 12, it tells you that night when they went out, the very clock struck and the purpose was fulfilled. But we haven't got to Chapter 12 yet. Now we have the preparation. This man was brought up for 40 years and are all the wisdom of the Egyptians. Then he went away again for 40 years. Right away in the wilderness, apparently wasting time. But that's where he was being trained. For his job. The other was not wasted, but it had to be sanctified. It wouldn't have done for a worldly, wise Egyptian to have stepped out and led the children of Israel out of Egypt into the wilderness. It needed a man. Who have been broken a bit in spirit. A man. Who knew something of the hard way of living, as well as the crowded Egyptian court.

[00:17:47] God knows what he's doing. When he sometimes says you stand back and wait a bit. Although we are always in a hurry. And while he kept the flock. He saw a strange sight. He saw a bush that seemed to be a burn burning but not consumed. Now, whether there's any symbolism in that, apart from the fact that it was something most likely to attract his attention, I'm going to confess I don't quite know. And as I don't quite know, I think I'll leave it to you to go into yourself. But it was enough to attract his attention. And when he drew near, he heard a voice. Take off my shoes and walk thy feet. The place whereon thou standest is holy ground. Then he said to him. I am the God of thy Father. Are reading chapter three, verse six. The God of Abraham. The God of Isaac. The God of Jacob. That is the name of God throughout the Old Testament. It's not always expanded, but that is always implicit. The God of the Bible from Genesis 12 to the Book of Malachi, is the God of Abraham, Isaac and Jacob. And when the people of Israel went into their low army, not my people condition Hosea, the Prophet says, They shall be not my people. And God says, I will not be your God. So, so far as I'm concerned, I would not use the title in prayer or in preaching the God of Abraham, Isaac Jacob.

[00:19:25] For the time being, he will not own the name. So the people of Israel that here that is it nine the nine that covers this people and this purpose. Moses hid his face. And God said, I surely see the affliction of my people, which are in Egypt and have heard their cry by reason of their taskmasters, and I know their sorrows. Now he said, I'm going to send you. The motions were a little bit diffident. Moses said in verse 11, Who am I that I should go to Pharaoh and that I should bring forth the children of Israel out of Egypt? And it's always a good sign for a person to have modesty, but it's always a bad sign if you put up a bit of modesty in order to shirk something. And Moses now is not quite on the surface. Because, you know, later on when he said, I can't speak. God said, who is made man's mouth. Already he said, Said, do you will? That is it. All right. I'll send Aaron. You see. So even that Moses, so wonderful as he was, had got little elements about him that were all much of a kidney. So he said, Certainly I will be with thee and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God in this mountain.

[00:20:54] Now. In verse one of chapter three. That mountain is called Horeb. Horeb. And when he gets to Mount Horeb, it's called Sinai. And of course, being a bit of a curious type of person, I thought, I wonder why. And then I discovered it's possibly

others have discovered the same thing. But I discovered that the word for Bush is the word sign. It's all right. But you see, Moses didn't bother to call it thou Horeb. He called it the mountain of the bush. That was a thing that impressed him. And it's natural, isn't it? So there's no complication about it. Horeb and Silly are the same place. But Horeb was the name at the beginning, and Sinai meant something to Moses, for he'd seen that burning bush and he knew that God would keep his pledge and he would serve God in that mountain. Then he said, When I go to this people and tell them that I've been set, they'll say, Well, who? You say, God, what is his name? What shall I say unto them? Verse 14, and God said unto Moses. I am that I am now. He didn't say, You go tell Israel that. And I daresay Moses, with all the wisdom of the Egyptians, was puzzled. I am. That I am. There's every possibility that's not translated correctly. Because strictly speaking, there is no verb to be in the Hebrew language. And when there is an apparent verb to be, it's a bit Irish or no, it isn't the verb to be, it's the verb to become.

[00:22:36] So it may mean I will be all that I intend to be till the work's finished. It's almost impossible to do anything with it except to realize it was a pledge on the part of God that he would carry out his purpose. Then in verse 15, it seems as though he says, Yes, I know it's difficult to talk like this, Moses, but I'll give it to all over again in lower form of language. Thus shalt thou say unto the children of Israel, the Lord God of your fathers. The God of Abraham. The God of Isaac. The God of Jacob hath sent me unto you. This is my name for the age. And this is my memorial unto all generations. So that name, the Lord God, involving the name Jehovah, as you see the word I am, that I am on the chart. You see underneath here in Chapter three. Chapter three. Am is e h y e h. It's almost difficult to pronounce that. And the word Jehovah is jhvh made up of of the of the word in sort of cryptic form. It's the age name. And in the New Testament, the book of the revelation particularly it is expanded by John when he says he which is and which was and is to come the one that covers all time. And the writer of the Hebrews, knowing that the Hebrew people understood the meaning of the name Jehovah.

[00:24:14] He said the name of Christ is. He says yesterday. Today at the same idea covering all. Without. In chapter four, coming back again to the top of the chart. Moses answered and said, But behold. They will not believe me nor hearken unto my voice, for they will say, the Lord hath not appeared unto thee. Now instead of the Lord setting them aside, it was still merciful and condescending to him. And it gives us one of the reasons why miracles are performed in Scripture. You see? Here's Moses. He says, I've

been away from Egypt 40 years. I go into the court of Pharaoh. I stand in his presence and I say, The God of my people say, You're going to give up this nation of slaves. They've all got to come out with me. Well, he says, What's the man going to say? What am I going to do to prove it? Well, that's reasonable, isn't it? So the Lord says yes. So when our Savior commenced to preach, he didn't really speak, but he swept the whole country from one end to the other by miraculous signs. All sorts of sicknesses. Demons turned out lepers cleansed. Added. Chapter 11 says they repented, not even though they saw the mighty works. Woe unto thee Bethsaida. But if the mighty works which have been done, India have been done in Tyre and Sidon or Sodom and Gomorrah, they were repented long ago. So he was an attestation.

[00:26:03] And instead of it being true that you can't believe the Bible because it's full of miracles. What is true is that at certain periods miracles come and there are long periods when there is no miracle at all. Only at certain crises, when it is necessary for God to give an evidence that this is a fact. Do you get the miracle? And here they are. So is it the Moses? Verse two. What is that in thine hand? And he said, A rod will cast it down. It became a serpent. Pick it up. It was a rod once more. You see, this has a symbolism. This has a symbolism. A serpent was a symbol of Satan. What's the next one? Verse six Place your hand into your bosom. He did. He took it out. It was leprous as snow. Put it in a game. Quiet. Clean. What is leprosy? Leprosy. A symbol of sin. Moses is standing there and he works two miracles. One is complete control of the devil, the other complete control of sin. Now there's another way in which Moses was foreshadowing him. That was to come. And then he said it shall come to pass. If that were not, believe thee neither hearken to the voice of the first sign that they believe the voice of the latter, and to come to pass if they will not believe that. Those two signs, then the water shall become blood. As you know, for Israel, they had these two signs wrought in their presence.

[00:27:46] Typekit in the presence of a greater than Moses. They were in the presence of one who came to destroy the works of the devil and to deliver from sin. And they refused him. And so they had blood. Surely many people have had blood. In their experience they had all down this age. There was a third one. Now instead of Moses say, Well, I can quite see that that's sufficient. Or. Moses. Moses. He said, Oh, my Lord, are not eloquent. Neither heretofore. Nor since thou hast spoken unto thy servant. But I am slow of speech and of a slow tongue. Now the Lord begins to speak to him sharply.

The Lord said unto him, who hath made man's mouth. Or who maketh the dumb or the deaf or the seeing or the blind. Have not I the Lord? All you see, Moses is now gone a little bit beyond the limit. Now, therefore go. And I will be with thy mouth and teach thee what thou shalt say. And he said, Oh, my Lord said, I pray thee by the hand of him whom thou wilt send. And the Lord interpreted that as much as I say, Well, you're not very willing. Moses. And the anger of the Lord was kindled against Moses. And he said, Is not Aaron the Levite, thy brother. I know that he could speak well. And also behold he cometh forth to meet thee. And when he see thee, he will be glad in his heart.

[00:29:22] Thou shalt speak unto him and put words in his mouth and I will be with thy mouth and with his mouth and will teach you what you shall do. And it shall be thy spokesman unto the people. And he shall be even He shall be to thee instead of a mouth. And thou shall be to him instead of God. Now there's a light on the prophet. The Prophet was about for God to speak through. Again, There's a reason for this. Moses could not shoulder the complete responsibility. God would not permit an ordinary king in Israel to be a priest. Neither Moses nor Aaron nor King could take that burden. There's only one train. Only one who is God's anointed prophet, priest and king in one person. And that's our savior. So we're not surprised that Moses had to divide his office with Aaron. And we're not surprised to find that Aaron had to divide his office with a king or Aaron's successor, the priest and the king. They never were combined. Only Christ could bear that burden completely. Well, then we find that there are sent into the presence of Pharaoh. Chapter five. And afterward, Moses and Aaron went in and told Pharaoh, thus saith the Lord God of Israel, Let my people go. That I may hold a feast unto thee in the wilderness. Zero eight. Who is the Lord? The use, of course, the word Jehovah that I should obey his voice to let Israel go.

[00:31:14] I know not Jehovah, neither will I let Israel go. Well, of course he didn't know. So Moses interpreted a wee bit. He said. The God of the Hebrews. Have met with us. This Jehovah that I speak to you is the God of the Hebrews. We pray Thee let us go. We pray thee Three days journey into the desert. Not two days. Not four days. When you come to the opening of the Book of Joshua. Three days says. Joshua. After three days, we start crossing the River Jordan. Three days. Three days. The third day, the dry land appeared. If we say it many times, you'll say this third day seems to be connected with resurrection, doesn't it? Yes. This is telling us. That we have got to put between us and the whole system of this present world that's ruled by its priests. The resurrection of

Christ. We stand on the other side. Three days journey. The king of Egypt said unto them, Wherefore do ye, Moses and Aaron and let the people from their works get you unto your burdens? Pharaoh said, Behold, the people of the land now are many and you make them rest from their burdens. Alfaro commanded the same day. The taskmasters have the people and their officers saying You shall no more give the people straw to make brick as heretofore. So they've got to fire their own straw and yet not reduce the tile of bricks than eight or.

[00:33:03] And then they began to get terribly depressed. They said, well, we're worse off now that Moses has come than if he'd let us alone, of course. Well, ladies. The next is. Oh, the next is a series of promises. Chapter six and then a series of plagues. The promise is in chapter six. We might notice. How the Lord speaks of their deliverance. It says in verse five. I've also heard the groaning of the children of Israel. Whom the Egyptians keep in bondage. And I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord and I will bring you out from under the burdens of the Egyptians and I will rid you out of their bondage and I will redeem you with a stretched out arm and with great judgments. And I will take you to be for the people. And I will be to you a God. Here they are entering into their new relationship. Now, you see in that furnace of Egypt, this thing was done and you shall know that I am the Lord your God, which brings you out from under the burdens of the Egyptians. So there's the bringing out. But we also discover the work of Christ as also the typical work of Moses was not needed to take them out, but to lead them in. A two ways. First of all, to lead them into the presence of God for the tabernacle has yet to be erected and then under Joshua, to lead them in to the land of promise.

[00:34:48] Both of those being done by Christ in reality. So it goes on in verse eight, and I will bring you in unto the land concerning the which I did swear to give it to Isaac and to Jacob, and I will give it to you for an inheritance. I am the Lord. And Moses spake so unto the children of Israel. But they hearkened, not unto Moses. For anguish of spirit and for cruel bondage. We can understand that, can't you? Well, then we get a series of attempts to compromise. First of all, in chapter eight. Uh, just wait a minute. I just wanted to get the exact. The first compromise is Chapter 825. Judgments have fallen upon this devoted land. And if you go into the question of the various gods of Egypt, you will find that they worship the Nile. They worship the cattle. They worship crocodiles. They worship all sorts of creeping things. The one of the most sacred of

Egypt's charms and gods is the scarab beetle. They worship beetle. I may not have intended to worship them all at the beginning, but you shouldn't slip and forget the sign. And so these plagues were coming down and touching the very things that they call their gods. The Nile. And at last, in Chapter eight, Pharaoh called for Moses and Aaron. Is the first move. Moses and Aaron have to go into him first, but now he calls for Moses and Aaron.

[00:36:47] He said go. Sacrifice. To your God. Oh, isn't that lovely? Isn't that splendid? But notice. Notice whenever the evil one begins to be very nice to us friends. You want to read? The conditions very carefully. He's a past master. Of course, he prints them in tiny little letters, like you get on the insurance, you know. Yards of it. So it's so small, you can't see it all. They're honest people. But. Oh, dear. When you wake up to the fact that there's that little bit. So look, he didn't say, Go ye, sacrifice to your God. Oh, no. He said, Go ye, sacrifice to your God in the land. Now, if God had made a specific statement, there was to be no sacrifice in Egypt. There was to be a three days journey to do it. So what God was doing was saying, just have the. Appearance of godliness and denying the power thereof. And Moses puts his finger on the spot. Now, I told you just now that when Joseph was in Egypt. The reigning pharaohs were called the Shepherd Kings. Well, now, supposing you were an Egyptian and you were living under the domination of a shepherd king. It would be quite natural for you to hate the sight of a sheep, wouldn't it? Not because you didn't like sheep. That because it was a reminder of the shepherd king. Well, that's what happened.

[00:38:27] Moses said it is not meet so to do. For we shall sacrifice the abomination of the Egyptians to the Lord our God. No. Shall we sacrifice the abomination of the Egyptians before their eyes? And will they not stone us? What's the sacrificing of the abomination? We should have to sacrifice a lamb. And if we do that, the Egyptians will stone us all friends. He's only saying to us in ancient language what we might say today. You may have your chapel or your church and you may have the condemnation of the authorities of the place. The police may come and tell you you're doing a splendid work keeping these children off the streets. All that you do. The only thing they don't care much about is preaching Jesus Christ and Him crucified. Oh, must you always be harping upon the Lamb of God? Can't you leave him out? At last that's been done. So that you can go around some neighborhoods and they've got a notice board and very, very dim lettering. It's been there for years, says prayer meeting or church notices. And

underneath it says a dance will be held at whist drive will be held or some fine thing or the other. They've got it all going and it's a fine institution in the neighborhood. Faro has gotten them to worship their God in the name instead of worshipping their God. Three days journey, as he said. On resurrection ground only. Is our worship acceptable.

[00:40:02] So Moses reiterates, verse 27, We will go three days, journey into the wilderness and sacrifice to the Lord our God as He shall command. I said. I said, I will let you go. That you may sacrifice to the Lord your God in the wilderness. Only ye shall not go very far away and treat for me when the plague was lifted. He was sorry, he said. And he hardened his heart. I wouldn't let them go. If anybody's worried about the fact that some scriptures say that God hardened Pharaoh's heart, be fair to put the lot down, not one passage over and over again. Pharaoh hardened his heart and then would he would escape the final judgment. God said, No, you've gone too far. So there's two sides to that. Now we want to return to this this element of compromise. I will find. We've got to go now to chapter 828. I read it, but partly. I said I will let you go, that you may sacrifice to the Lord your God in the wilderness only. You shall not go very far away. You back with no concessions to you. See that it's always held at this end. There's a there's a giving you a certain length, but he's never given it up. Don't go so far away. Not too far away. Look, don't be so peculiar. It's all very well to have a religion like that. But we must move with the times. Either you think you're living in a day when science is exploring the upper regions of the air.

[00:41:54] And we don't know where. You can't keep to these old fashioned things. And of course we all fall for it. And there we are, not very far away, but it couldn't be. Then we come back to Chapter nine. And in this chapter nine, the man says, For the first time I have said. I have sinned. Quite a number of people in the Bible say I have sinned. There's one in particular, and that was the returning prodigal. But a man may say, I have sinned. I then hardened his heart again. And so it's something to be watched. So we now look at Chapter ten because he's going to make another concession. More trouble has fallen upon this devoted land. And now Pharaoh's servants are beginning to rise and speak. And they must have been greatly moved because Pharaoh was practically God as well as king in that land. Pharaoh's servant said, This is chapter ten seven. How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed. So Moses and Aaron were brought again under Pharaoh, and he said unto them, Go serve the Lord your

God. But. Who are they that shall go? So you see, it's still giving, giving them a sort of rope that there's always a hold on it. Who are they to go? Moses said, We will go with our gun and with our old.

[00:43:44] With our sons, with our daughters, with our flocks and with our herds. Will we go? For we must hold a feast unto the Lord. And he said, Let the Lord be so with you as I will let you go. And your little ones look to it for evil is before you not so go now Ye that are men serve the Lord. And he drove them out of his presence. Oh, you say, What was wrong with that? Well, supposing the men went three days into the wilderness to serve the Lord their God and left their wives and their children and all their property behind under Pharaoh's care in Egypt. How much worship would they go on in that that three days outside? Isn't that just what happens? Divide the family and all your interests up one little bit. Goes out to serve the Lord. The other lot remains in the territory of Pharaoh. That's the compromise. No, Moses said. No more judgment falls upon this people. Chapter 1024. All this terrific darkness over the place. It could be felt, It says. And they saw not one one another. Neither rose up any from his place for three days that all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, verse 24, and said, Go ye. Serve the Lord. Only let your flocks and herds be stayed. Let your little ones also go with you.

[00:45:19] Let your little ones also go with you. See? But the flocks and the herds have got to stop behind. So now we've got a religion. Where everything else is devoted to the Lord except your business, your flocks and your herds stop behind in Egypt. So you have your religion on Sunday, and then you hang up your best clothes and you do business all the week, and then you go back and worship in next Sunday. You see, this is written in this book to give us an indication of what the God of this world will continually do with regard to the Christian in this world. And he said there must give us also sacrifices of burnt offerings. The money we got in the bank and the things we possess are to be devoted to the Lord's Service. We can't leave them under your control. Our cattle also shall go with us. Notice this bit. There shall not an hoof be left behind. And that was true when these people did come out under the Passover lamb out of Egypt, not a hoof. Okay. Now clean and complete. To serve the Lord our God. Then the Lord hardened Pharaoh's heart. He was he was gotten out of the moment. But he couldn't repent if he wanted to as a dreadful passage somewhere in the Old

Testament, which says he that being often reprov'd hardeneth his neck shall suddenly be cut off and that without remedy. It's come.

[00:47:00] And so. One more plague comes upon Pharaoh. As Chapter 11 says, and he will thrust you out. Now, this is a mercy. In all these plagues. Friends, if you would only see in this stage, you say what mercy can there be In all this terrific deluge of plague, boiled water turned to blood, flies and whatnot? Well, there's this. The very first thing that God said he would do to Pharaoh is the last thing he did. The very first thing he said he would do is that if you don't let my firstborn go, I'll cut your firstborn. Now, that was quite in line with the law. An eye for an eye. Tooth for a tooth. You're holding my firstborn. I'll take yours. But instead of coming down like that upon the firstborn of Egypt. God said this plague on that side and the other plague. Irritating plagues all certainly. But the first born was spared. But he could have gone on not really for ten days for a hundred plays, and he still would have played fast and loose with his people. So we try to a limit. Just as it says, the iniquity of the Amorite is not yet full. So the moment had come when no longer could Pharaoh play with God. He didn't know. Pharaoh didn't know that the clock was ticking and they were getting very near the 400 years. Or if he'd only had somebody like a Daniel to say to him, All Pharaoh, the God with whom you're trifling, has already told the ancestor of this people that they were coming down here.

[00:48:43] And we're already told that they would be afflicted down here. And they were already told that in 400 years they go back again. Oh, you are playing fast and loose with your opportunities. The moment that clock strikes zero, you're done. And that's what happened. Chapter 12 is the Passover. And Chapter 12 gives you the striking of the clock. Let's look at verse 40. Now, the sojourning of the children of Israel who dwelt in Egypt was 430 years. And it came to pass at the end of the 430 years, even the selfsame day it came to pass that all the hosts of the Lord went out from the land of Egypt. The problem of the difference between the 400 and 430 we'll have to look at again when we get to Chapter 12. But there is put. So God remembered His covenant. Not that he forgotten it, but he waited to fulfill his own word. And then neither Egypt nor Pharaoh, nor opposition, nor indifference could stay his hand. And I went out. But I left not a puff behind. I think there's a sort of lesson in this bit at the bottom here, this playing with the people, this compromise. Oh, don't go so far away. And why be so peculiar at sea? We've heard it over and over again, haven't we? And we should hear it until the end of time.

[00:50:15] We're thankful we are not exposed to much of the temptation of that as we should be. If we had a very large chapel with a very large congregation and a very fine choir and a very big organ and all the other paraphernalia that goes to make up a very successful church. All what a time of it I should have, and so would you. So we're not going to say we hope that we don't folks, come here, but we hope that those who come will appreciate the fact that we do desire to keep in step with all that God has written. And let us be grateful and thankful that He has written it in such a way that we can learn these lessons and are always up to date. Even though at first sight they seem to be dealing with things so far remote as to how can the attitude of a king of Egypt to Moses all those years ago had any bearing upon us at this present time? But they do. And they are giving us also a picture of the spiritual enemy we're up against. And although he made changes tactics, he may change his methods. He never changes his purpose. He's Antichrist all the way through and you and I belong to Christ. So the battle is drawn and it never can cease until the word of victory goes forth. And that word of victory is when the kingdoms of this world become the kingdoms of our Lord and His Christ. And he shall reign forever and ever.