

# THE SAVIOR AS SEEN IN THE EXODUS

Part 1

*A Series of Radio Messages*

by

**Manford George Gutzke**

## **Table of Contents**

1. The Savior . . . 2
2. One Like Unto His Brethren . . . 6
3. The Call Of The Savior . . . 10
4. The Savior Meets Opposition . . . 13
5. The Perseverance Of The Savior . . . 17
6. The Triumph Of The Savior . . . 21
7. The Savior, Our Guide . . . 25
8. The Savior, Our Advocate . . . 28

## **Diagram**

Out of, Across, Into . . . 15

# 1

## The Savior

Nearly two thousand years ago a man appeared in this world whose life made such an impact upon people that the western world has dated time from His coming. Once a year we celebrate His coming at Christmas time. The career of Jesus Christ of Nazareth was not marked by the usual achievements of greatness. He led no armies. He headed no government. He amassed no fortune, was never a rich man. He wrote no books, painted no pictures, made no invention, made no great discovery. Yet the world honors His memory even if it does not obey His call. That is one of the strange things. People who do not accept Him as the Son of God and would not obey Him as Lord still unite in honoring Him and respecting Him for His achievements even though His achievements were not the kind that men praise or honor.

His work is intimated in His name, Jesus. In the Scriptures we read, "Thou shall call His Name Jesus: for he shall save his people from their sins." Jesus came and interested Himself in people. He came to do things for people – not just to help them, but to bring them to God. He Himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." While it is true that He came to serve, and Himself said, "I am among you as he that serveth," He said also that He came to seek and to save that which was lost."

We do not fully understand the work of the Lord Jesus Christ unless we have in mind that He saved men to God. He ransomed men from sin and the destruction that comes from sin. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Perhaps there is no title that fits this person so well as "The Savior." Before I was a Christian of all the things that were ever said about the Lord Jesus Christ I think the thing that touched my heart most was to call Him the Savior. I remember the songs we used to sing wherein that was brought out. One was "Come to the Savior, make no delay. Here in our midst He is standing today, tenderly saying, Come."

While Jesus was here on earth He promoted about three years of public ministry. What He did in the first thirty years of His life is largely unknown to us. We have a few words about His birth and one short glimpse about what happened when He was twelve years of age. Apart from that we have nothing. As He began His ministry it was marked by works of healing, delivering, controlling, even raising the dead. He healed the sick. He delivered those who were in bondage to Satan. He fed the multitudes that were faint with hunger. He controlled the storm at sea. He raised the dead. All of the works that He did were done to help man. Public recognition of Him is seen in the symbol of the Red Cross. Undoubtedly the cross itself is taken from the cross at Calvary. The red is for the shedding of His blood. But the whole meaning of the Red Cross around the world among all classes of people is that it is an organization that is aimed at helping people in trouble. It is not attempting to achieve anything for its own glory. It is in the world only on behalf of those who suffer and are poor.

Whatever work the Lord Jesus Christ did while He was here on earth, He did in His own strength. This took everything He had. He finally died in His service for us. Yet this dying in our behalf was not the principal thrust of His ministry. It is true that He came into the world to die, but He died in order that He might be raised from the dead. He died that He might save people. He came to save, and the way to save on His part was to die for us and to be raised from the dead. Doubtless there are many people today who are inclined to think that the principal thing about Jesus of Nazareth is that He went about doing good. Such people would make the alleviation of human distress on earth the goal of all Christian activity. They think the church ought to be helping the poor and taking care of the unfortunate. Taking care of the unfortunate is a very wonderful testimony as to the grace and the love of God. In the same way the church ought to teach the children. In the same way the church ought to guide and to judge men, warn the sinners,

comfort the broken-hearted. There are many, many things that the church ought to do, but it is sometimes true that the public will be satisfied if we spend all our time and effort in the church in just taking care of the poor and the unfortunate. That is a wonderful ministry, but it is not adequate. If we gave all our goods to feed the poor and gave our body to be burned, but did not have what He meant by love, it would profit us nothing.

Making the good that He did and the help that He gave the major purpose of our activity and our intention is not warranted by the example of the Lord Jesus Christ Himself. For instance, when the multitude were hungry and faint, He fed them with loaves and fishes. Yet that was only by way of illustration. Later on He commented upon it, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. . . . My Father giveth you the true bread from heaven. . . . I am the bread of life." What Jesus Christ actually came to do for us, He showed in what He experienced while He was here. His whole career was pointed to the fact that in coming He came to die for us because we were sinners. He was buried because He was dead. He rose from the dead by the power of God, and He ascended into heaven where He is now. If we were to hold those four things in mind we would have before us a good picture of what the Lord Jesus Christ actually came to do. He died for us. He was buried because He was dead. He rose from the dead by the power of God. He ascended. into heaven into the presence of God and lives now in the glory of God. In these four stages is the plan, or pattern, that we might call the route of glory for us. This is how it would work with us. If any man wants to follow the Lord Jesus Christ and be His disciple, let Him deny Himself. He must die indeed unto sin. He must be crucified with Christ. That is number one. To reckon ourselves to be dead is like being buried. It takes us out of the human situation entirely. That would be two. Then we are quickened by the power of God, and raised from the dead, living in the newness of life. That would be three. Seated in the heavenly places with Christ Jesus now, being in the presence of God, having communion with Almighty God, sharing in the life and in the fellowship of the Holy Spirit – that is the fourth stage. In those four stages is the route of glory for everyone of us. First, to be crucified with Christ, to die unto self. Second, to reckon ourselves dead, accept this as an actual fact. Third, to be quickened and raised from the dead into the newness of life. And fourth, to live with Him and to walk with Him. The Lord Jesus Himself demonstrated this and this is for us.

That His earthly career was never to be esteemed from a human point of view was indicated by Himself. He repeatedly referred to Old Testament Scriptures. Even at the time He was arrested and Peter undertook to defend Him, He turned to Peter and said, "How then shall the scriptures be fulfilled, that thus it must be?" When He told His disciples that they would forsake Him, He quoted Scripture to them. "It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. I have never ceased to be inwardly stirred when I think about the resurrection of the Lord Jesus Christ and the way He proved it. He had appeared before them and demonstrated by many infallible proofs that He was actually alive. There is more in the resurrection of the Lord Jesus Christ than just that a man lived longer in this world. When He had proven that He was actually raised from the dead, He opened their understanding that they might understand the Scriptures. Going through the Scriptures He explained to them the things pertaining to Himself. To me that brings out the fact that it was not just His life that was being restored. It was because of some profound spiritual truth in this that He wanted us to have. When we read the record in Matthew, Mark, Luke, or John we find again and again quotations from Old Testament Scriptures . . . "that the scriptures might be fulfilled," we read. The life of the Lord Jesus Christ was to be understood in terms of the total overall work of God – the revelation that God was making in Christ Jesus. For instance, in Luke, chapter twenty- four, verses twenty-five to twenty-seven, He was walking on the road with two disciples on the way to Emmaus. This was after the resurrection and He walked with them as a person. He was actually alive. Would not that be sufficient? Wouldn't they be wonderfully helped if they just knew He was alive? "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" He was not referring to Jesus

of Nazareth primarily. He was referring to Christ, the promised One from the Old Testament. "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures concerning Himself." Was He alive? Yes. Had He been raised from the dead? Yes. Wouldn't that be a tremendous thing? Yes. But that was not the whole truth. The truth was that this resurrection from the dead belonged in the revelation that was in the Old Testament.

In reading and studying what happened to Israel, we have a picture of what the Lord Jesus Christ came to do. It helps us understand more fully what He actually did when He died for us and was raised from the dead. In the Old Testament there is much evidence that God planned to save His people through certain leaders. This was seen from the very first. When God's judgment went out upon the whole world and the flood was to come, He showed Noah how to build an ark that he might be spared. In that way Noah was spared the judgment of God because he obeyed God in building the ark and getting into the ark. This salvation is set forth even more plainly with Abraham. The promise was made to Abraham and to his seed that God would bless Abraham and his seed and bless the whole world through him. God dealt with Abraham and then through Abraham with his family. God dealt with Isaac and through Isaac with his family. God dealt with Jacob and through Jacob with the children of Israel. God dealt with Joseph, and through Joseph he dealt with the whole empire of Egypt. All the people were dependent upon Joseph's control and management. Then God called Moses, and through Moses God effected His plan. When Moses died, Joshua came up to take Moses' place, and through Joshua God effected His plan. After the children of Israel left Egypt and went into Canaan from time to time they had trouble. Because of disobedience God had withdrawn His favor. They were being defeated by the enemies. In a sense, they were practically living as prisoners, with others in charge of their whole country. At times like that God sent judges who were sometimes called Saviors in the Bible. First one and then another one of these judges came to lead the people to victory and to peace. After the time of the judges there were the priests. Eli was a priest. The outstanding priest of them all was Samuel, and God dealt with the people through Samuel. After that were the kings. The greatest of all was David. Then God dealt with the people through the prophets.

In all of this there is great evidence that God deals with His people in mercy and grace, but He deals through certain leaders, usually through one leader in any given situation. Among the Old Testament people there finally grew up an understanding of the covenant with David that God would raise one of the seed of David on the throne forever. The whole grace of God would be implemented through one person whom the Old Testament called the Messiah and the New Testament called Christ. Daniel focused attention upon this when he pointed out that God was sovereign and one day God would send His Messiah, the Prince, and this Prince would rule.

The next few studies will be focused on the salvation as it is in the book of Exodus. We will be watching Moses, the servant through whom God worked. The way Moses dealt with his people was the way in which Jesus Christ deals with us. We will understand more about what is involved in Jesus Christ the Savior when we see how Moses served as a servant in leading the people of Israel. Moses called the people to come out of Egypt into the land of Canaan. They were in distress; Moses did not cause that. They were in trouble and cried unto God because they were hurting so under the circumstances. That was not Moses' problem. But Moses came to call the people to leave Egypt and come over to Canaan. He called the people as a shepherd calls his sheep. When we think about that we can think how the Lord Jesus Christ calls us. As we think about the whole truth of the Lord Jesus Christ, is it true in our own personal experience that we know that the Lord Jesus Christ has called us to come to God? He calls us away from the things of the flesh and away from ourselves to come to God and yield ourselves to Him. Moses did it in his day and the Lord Jesus Christ is doing it now in our time. Moses confronted Pharaoh on behalf of the people of Israel. He led the people as they traveled as a captain would lead his army. So the Lord Jesus Christ is our captain leading us. Moses taught the people as a prophet. He was the one who spoke God's

word to them. The Lord Jesus is the one that reveals God's word to us and does the work of a prophet with us. Moses prayed for the people and stood in the breach, as it were, praying for them as a priest. The Lord Jesus Christ prayed for us. Moses ruled and was the one who decided things for his people, acting almost like a king. The Lord Jesus Christ controls and acts for us, and He acts as king. In all these things as we study in the Old Testament to see the work and the ministry of Moses we will be looking through him to see more about the truth of the Lord Jesus Christ as the Savior of the world and our Savior.

## One Like Unto His Brethren

God created the heavens and the earth and works in nature without anybody in between. The trees grow; the flowers bloom; the birds sing; the clouds form, and the rain falls. All this goes on and nobody particularly seems to direct it. But when we come to God's work in salvation, there is a Savior. In the exodus of Israel, God worked through Moses. In the salvation of the soul He works through One, namely Jesus Christ. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The Lord Jesus Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And in another place, "I am the door: by me if any man enter in, he shall be saved." There is no doubt about it, salvation is tied up with the person of Jesus Christ. We can be thankful it is that way because we can get it all by looking at Him. Looking into the face of Jesus Christ will begin to open in our heart and mind everything we need to know that will involve our personal salvation. There is not a lot to learn. It is simply a matter of looking unto Him and walking with Him. God made it just that simple. God called "one like unto His brethren." This phrase may well be far more significant than we can see at first glance.

The Book of Hebrews stresses the fact that the Son of God did not take on Him the nature of angels. He took on Him the nature of man. Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also [speaking of Jesus Christ] himself likewise took part of the same." That is, of flesh and blood. When He took on the nature of man, as flesh and blood, He could die. If He had taken the nature of angels, He could not have died. He took on the nature of man so that He could die. "That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Apparently He took on Him this human body so that He could face death for every man. He took on Him the nature of man that He could destroy him that had the power of death, that He could deliver us, that He could be a merciful and faithful high priest. By dying He began the victory over Satan. We are told that in this human form He was tempted in all points like we are, yet without sin. It would seem that He came then in our nature to save us, so that we could live afterwards in His nature forever.

In Hebrews five, verses eight to nine, we have a remarkable statement like this: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect [or mature], he became the author of eternal salvation unto all them that obey him." The Scripture points out that it was the will of God that the Savior should come in the form of the very persons whom He was going to save. The incarnation of the Son of God in fashion as a man is so important that John, in his first Epistle, called anybody that did not believe it antichrist. Paul wrote that we must believe the resurrection in order to be saved. If we are going to believe the resurrection we have to believe the incarnation. The reason that He could be raised from the dead was that He had died, and the only way He could die was to take on human form.

The Scriptures give us the record that God communicates the knowledge of His will to men in various ways. Sometimes it is done directly. We can read in the Old Testament how the prophets would say, "The Lord saith this," and "The Lord saith that." We are not given any idea as to how they found it out. Visions are actually recorded by which God revealed His will. Sometimes by dreams, sometimes by angels, God conveyed His ideas, but in the plan of salvation He worked through a mediator, a Savior, who

was like unto His brethren.

God was not limited in His resources; He could have done things some other way. As Jesus Christ became flesh and dwelt among us so God chose one of the children of Israel to lead them out of Egypt. Moses was born in the tribe of Levi. Although he was one of the people, it must also be remembered that he was especially prepared for this great work. God will use a human being to preach the gospel, but many times He will prepare that man in an unusual way. This is part of His way of doing it. God may have brought you to Himself by the ministry of someone who somehow conveyed the gospel to you. That person may have been especially prepared to do just that very work with you. We are going to look at Moses to see the special preparation that he had. When we consider Moses, whom God called to do this great work, we will see that he was foreordained of God. In other words, when God came to deliver His people by Moses, He had in mind long before that this was what He was going to do. He did not just wait until a certain generation came along and this boy was born and grew up. and then saw that here was a chance to do it. No, God knew ahead of time and He knew about the suffering of the people. He knew all about their problems and their troubles, He came to deliver them. We find Moses prepared for this very thing. He was foreordained of God and there were unusual circumstances in his childhood. You remember he was born at a time when it was the policy of the government to kill all the male children. His mother and father hid him for a while, and when he got too big to be hidden they put him in a basket in the river, in the bulrushes, where Pharaoh's daughter came to bathe. She found the child there and was moved with compassion. Looking around and wondering what to do, she saw a little girl who was Moses' sister. The girl went to get him a nurse – his own mother. All these things we see as the unusual hand of providence on this man Moses, a man especially prepared for the work that he was to do. During all the days that he was a child he was being trained by his mother in the promises that they knew so well in the tribe of Levi. Because he was brought up in Pharaoh's home it was said about him by Stephen, in the book of Acts, that "Moses was learned in all the wisdom of the Egyptians." This was a remarkable training for a man to have. He was cultured in the faith and in the traditions of Israel through his mother, and brought up in all the wisdom of the Egyptians in the home of Pharaoh. This gave Moses an outlook that he would afterwards make use of so well when he had to be in the place of leadership.

When Moses was forty years of age, it came into his heart to go and visit his brethren and see how they were getting along. He was impressed with their needs and of what could be done for them. This too was a preparation. A man needs vision in his heart to accomplish things for the Lord. Oftentimes a realization of the need and the service that we can perform may not be with us all the time. It may just suddenly come to us as it did with Moses. He was aware of his own significance. In the book of Acts Stephen said about him that "He supposed his brethren would have understood how that God by his hand would deliver them." It is quite possible that you and I should be wondering what we can do to serve the Lord. We should recognize and cherish the visions that come to us of service that we could render. When we sense that we could do something we are probably the very ones that should do it. If we think there is someone that should be brought to the Sunday School or to church and it dawns on us that we could do it, that may very well be our call to go over and do it. That was the way it was with Moses. He realized that his people were in trouble, and then he suddenly realized that he was one that could help them. This belongs in the period of his preparation. It was a very simple but tragic fact that he failed in his first efforts. When he saw the Egyptian abusing the Israelite he interfered and his interference resulted in killing the Egyptian. The next day he saw two Hebrews quarrelling with each other. He tried to get them to stop quarrelling. They turned on him and asked him if he was going to kill them the way he killed the Egyptian the day before. He knew that it was known and he had to flee. I am sure that must have humbled him, so much so that when God called him he answered that he could not speak. I am sure he was chastened by the fact that when he had tried to do something it came to nothing.

It may very well be that in some particular sense, maybe with individuals in your own family,

maybe with those among your own friends, that you could render a service of leadership. You might be the very one that could bring them to church in order to bring them to God. Maybe you tried it one time and they did not come. You felt terribly let down about the whole thing, until you probably felt that you were the poorest personal worker in the world, that you could never do anything. However it could very well be that God was getting you ready for some real service along this line. We see also that following this, he was humbled by prolonged waiting. He spent forty years in the desert tending sheep. He had been in Pharaoh's household, doubtless treated like a prince, learned in all the wisdom of the Egyptians. He was doubtless a smart young man. Now he had seen things that needed to be done, and he felt that he was the one to do it. He was going to serve God and he made the big decision – he refused to be called the son of Pharaoh's daughter. He went out to join the people of God and to suffer with them. In the midst of all of that he had to leave and run away and hide. For forty years he was left there. That would be a humbling experience.

Then came the day when God met him and he was commissioned in a face to face communion with God. At the burning bush God dealt with him. He was told that he was to be instructed directly by the Lord. "I will be with thy mouth, and teach thee what thou shalt say." He said to God that the people would not believe him. God gave him power that he was able to perform certain miracles that would be impressive to the people and attract their confidence. He was strengthened all the way through in his ministry by the assurance of God's unfailing presence. All these things show how this man was specially prepared for the great work that came upon him.

Jesus Christ was found in fashion as a man. He was known among people as the son of man. Yet His birth was not an ordinary birth and His coming was not an ordinary event. "Like unto His brethren" does not mean Christ was the same as His brethren. This would be true also with Moses. When Moses was finally called, and commissioned, several significant things began to happen. In the book of Exodus in the fourth chapter, the eighteenth verse, we read that "Moses went and returned to Jethro his father in law," and requested permission to go and do this work. Moses was eighty years of age but he was living in a household with his father-in-law. Notice the consideration for other people and the respect for those that held the higher position in the society than he did. He was there as the son-in-law of Jethro. We do not know what age Jethro was but we do know that in that family he was the head of the household. Moses had been there with him. Moses would not leave on his own without discussing it with Jethro. He went in and told him what the Lord wanted him to do. Jethro said to Moses, "Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and . . . returned to the land of Egypt: and Moses took the rod of God in his hand." In verses twenty-one to twenty-three, he was told what was going to happen and he was given specific instructions as to what he would experience.

Perhaps sometimes some of us will be inclined to say, Well I'd be glad enough to serve the Lord if I knew what to do. Notice that the Lord did not tell Moses what to do until Moses was on the road to doing it. If I know that the Lord wants me to act in a certain way I will start toward doing that very thing. As I am going the Lord will show me more and more.

Many people who study the Bible think verses twenty-four to twenty-six one of the strangest passages of Scripture. "It came to pass by the way in the inn, that the Lord met him, and sought to kill him." That seems strange. God called this man. Now it looks as though He has brought him up to a crisis and is going to stop him right there. Apparently from the way the language reads, his wife was not very agreeable about circumcising their son, yet she did, and then they went on. You might ask yourself, well what is that? More than four hundred years before the children of Israel had received the ceremony of circumcision as a practice which would seal their relationship with God. It was a mark of their personal commitment to God. While Moses was in the desert living in the house of Jethro, away from the children of Israel, his sons had grown up without being circumcised. As far as Moses was concerned, in his life



there was an irregularity – something he had not taken care of. Now he is coming to serve the Lord. Here is an interesting thing – just as you start to serve the Lord you will probably need to correct something that is wrong. How many, many times this takes place. Don't be surprised that you may enter into a crisis about your whole life in this matter. It may seem as if God were going to destroy you unless you correct something. It has been wrong all the time, but nothing has been said about it until now. This is what happened to Moses. Moses was going to represent God to the children of Israel. As such he should have had things in order. There was something irregular in his family life. He was to get it straightened out before he could go any further. So we have the preparation of the man Moses who was coming now to lead the people in the will of God out of the land of Egypt into the land of Canaan. He is a savior; he is a lender who is like unto his brethren.

### 3

## The Call Of The Savior

The word "salvation" means all that God has done in Christ Jesus, all that He is doing in Christ Jesus, and all that He will do in Christ Jesus on behalf of those who put their trust in Him. From the time Christ first calls the sinner until He takes him into the presence of God, holy and without spot, blameless before God – all of that is salvation. Calling the man, receiving him, forgiving him, cleansing him, changing him, regenerating him, filling him with the Holy Spirit, guiding him all the days of this life, watching over him, taking him from this world into the world to come, raising him body, soul, and spirit into the presence of God, and presenting him faultless before the throne – all of that is salvation. The word salvation suggests that the Lord saves us out of a bad situation and that is true. We talk about being saved from going to hell yet it is only part of the truth. It is the truth about hell – I'm going to be saved from it. It is the truth about guilt – I'm going to be forgiven. It is the truth as far as condemnation is concerned – I'll never come into condemnation. But there is something else true than just these things. They do not exhaust the riches of grace that are in Christ Jesus and shown to us in the gospel. The Scripture reveals that we were in a bondage. We could not do as we wanted to do. We were helpless in sin. The gospel is set forth in John 3:16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." What do we mean, "should not perish"? Is that only in the sense that in the last eternal situation, we shall not go into hell? Or is there an aspect of salvation that is active in the world now?

This part of salvation is seen in the deliverance of Israel from Egypt. Their entrance into the promised land shows the full meaning of salvation. All the little details that are recorded about them are important. In writing to the Corinthians Paul said, "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come." That is got to say that we have a detailed record of everything that happened every single day in the history of Israel. The claim is that those particular things that are recorded were special things that happened to them for examples, guided as it were by Almighty God, noted and recorded under the inspiration of the Holy Spirit. These things were written in such a way that as Paul said to the Romans, "We through the patience and comfort of the scriptures might have hope." So we say that the deliverance of Israel from Egypt, their journeying across the desert with all the different little things that happened to them on the road, and their entrance into the promised land, show the full meaning of salvation. It began with the people as slaves in Egypt and it ended with them as free in the land of Canaan. It began with them in Egypt where they did not own a thing and where they had to work without reward, and it brought them over into the land of Canaan where every man could sit under his own vine and fig tree and where he could eat the old corn of the land, the land flowing with milk and honey. That is the picture of salvation, of the work of God as it is set out in the Bible. The story of the salvation that is shown in the exodus of Israel is far more important than what happened to Israel as a nation.

God did not bring this salvation to pass through a complex of procedures or processes. This work is achieved through a savior and this one was like unto his brethren. This one that would save us would actually be like us. What does this savior call us to? How is he going to go about it? What does he propose we should do if we are to follow him? We know the ultimate goal. In the case of Israel he was going to get them into the land of Canaan. That was the reason Moses started out from Egypt. Many people may think that the Israelites were glad to go with Moses because they wanted to get out of Egypt. I don't doubt that that is true, but that is not why Moses started on that journey. Moses started out on that journey because he was going to get them into the land of Canaan. That was the ultimate destination.

The Lord Jesus Christ said, "I am come that they might have life, and that they might have it more

abundantly." The Lord Jesus came. He lived. He died. He rose again. He is in the presence of God now, He did all this in order that we might live more abundantly. Salvation was intended to make things better, as much better as heaven is than earth. So salvation was the work of God that would bring us into the better things of heaven, away from the lesser things of earth. It is so easy to think that the way in which a man is saved is to stop sinning. This assumes that we could do it if we wanted to. The truth is that I am where I am because I got here. I made my own choices. As long as I am the kind of a man I am I can't get out of here. Sometimes there is a complete lack of realization that the sinner is actually a prisoner. He just cannot do as he pleases. He is in bondage. He is under condemnation because of the sin he has already committed. It is true that he is guilty. As such he stands in danger of judgment. But what we need to appreciate is that this sinner is in slavery. He is in slavery to habits, to customs, to appetite, to values that he has accepted. That is our human way of describing it. The Bible makes it more simple. The Bible says he is in slavery to sin, "His servants ye are to whom ye obey." Man has committed himself in his own sinful desire to so many things that are wrong that he is enmeshed. Some of us are shackled with things that are really bad, and we know it. Some of us are shackled with things that people do not count bad, but are bad nonetheless. You can tell a sinner that he should do right, but he cannot even will to do right. Many of you know what it is to want to do the right thing; sometimes you really do not want to do the right thing, even though you know it is the right thing. That is just because you are a sinner. But you are the very person Christ Jesus came to save. If you feel helplessly weak and discouraged in willing to do the right thing, as well as weak in doing it, remember that Christ Jesus came for you. "When we were yet without strength," as Paul says, "in due time, Christ died for the ungodly." In the New Testament times the distress of the sinner was set forth in such things as disease, like leprosy, or in demon possession; people were victims of the storm, or the victims of hunger – these were the people Jesus Christ dealt with.

The children of Israel were slaves in Egypt. They could not get out if they wanted to, and they did not even want to get out. That was the situation when God sent Moses to deliver them. Let us see how God's way is made clear in the book of Exodus. In order to show us what is right, God first shows us what is wrong. He lets us see a man try to effect God's will and fail in it by doing it the wrong way. When Moses was forty years of age, he tried a very plausible, reasonable, human approach. Moses went out from the palace among the people and saw social oppression. An Egyptian was abusing a Hebrew, so he did something about it. The next day the thing he saw was social disorder. Two Hebrew brothers were fussing with each other. They were quarreling. Right there he had an insight into the actual situation under which Israel was living and his insight was true. The Hebrews were being exposed to unjust treatment, cruel, distressing treatment from the Egyptians. But neither did the Hebrews know how to get along with each other. They did not understand the principles of equity and charity in dealing with others, and they were quarreling. Such conditions were intolerable. God's people could not live that way with any kind of peace. Something needed to be different. So Moses in that first instance proceeded to make it different. He moved to eliminate social injustice in a very natural way – curb the aggressor. Just tell the man who is wicked to stop and he will stop it. Moses told the Egyptian to stop it and there was violence. A man was killed. That was not the last time. It continues to happen over and over again. How long is it going to take us people who want to do good to realize that wicked people do not want to be interrupted?

How long will it be for us to know that people who are ungodly are not going to do God's will? People can preach and pass resolutions and laws, but people do not want to do what is right. They are not going to do what is right and we are not going to legislate it into them.

The next day Moses saw two Hebrews quarreling. If you see two people quarreling what do you feel like doing? Don't you feel like getting over there and saying, "Quit, stop it. You should not be doing this kind of thing. There is no reason why you should be quarreling." When Moses reprimanded the two men they turned on him. "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?" So he had to go. Wrong doers will not stop doing wrong without violence. Now

you will say to me, "Well they've stopped a good deal of wrong doing. There's not nearly so much stealing as there might be. There are a great many thieves and yet our property is fairly safe." You know why, don't you? We have good police forces. We have good jails. We have a big penitentiary. When a person wants to do wrong, we cannot help him stop by telling him to do right. He knows he is doing wrong. All he wants to do is get away with it. Disorderly people do not want to be educated to be orderly. People who are doing as they please do not want to be straightened out so they can do what someone else wants them to do. What Moses wanted to do was good and right, but it was the wrong way to do it and he failed. This is God's revelation. He is trying to tell us something. Forty years later, the same reformer came but with a different approach.

Suppose that a man built a barn in a river bottom, without knowing that the river would flood. He is unable to hold back the river. He does not have money enough to build a big enough dike to hold back the water. What should he do? Should he try and do something to the river? Should he dig it deeper? One thing he could do would be to move the barn up on the hilltop. That is all he would have had to do. He would not have had any water in his barn. But you cannot leave it down there by that river.

Let me use another illustration. A child is in a burning house. The child is getting hot, almost scorched, about to burn. Shall we start carrying in ice to keep the child cool? Shall we take salve to put on the burns? You would say, the whole thing is crazy! You know what to do. Take the child out of the building. How simple! But isn't it strange how today we want to do this very same thing I'm talking about.

Suppose you happened to be in a foreign country in a community where there was an epidemic of smallpox. You have a family. What are you going to do? Study how to keep the smallpox from getting to your family? Study what to do if you get the smallpox? Take a course in medicine so you'll know how to treat them? I'll tell you what to do, get the family out of town. Get them away from there. This is really a very important thing. Salvation is not worked out while you stay as you are. You must be born again.

The Lord Jesus Christ uses other illustrations. If a person had a piece of cloth and it had a tear in it, no one would take a piece of new cloth and sew it on the old cloth, because it would only get worse. He would get a whole new suit. That would be the thing to do. Again He said that nobody puts new wine in old bottles because the old bottles would perish and the wine would be lost. You and I do not know much about making wine and about taking care of it in skin bottles; it was like using an illustration of this kind: if the unit of your refrigerator goes wrong, you don't bring a mechanic out to take that delicate piece of mechanism apart and repair it there in your kitchen. The mechanic takes out the unit and sends it to the factory. He installs a new unit.

What the Lord Jesus Christ does in salvation is not to fix you up a little here and a little there. He comes right into the inside of your heart. He takes out the old heart of stone and puts in a heart of flesh. The language for that is that you will be born again. Romans six says that the way in which we live with the Lord is by dying unto sin and being raised from the dead that we might live unto God. The Lord Jesus demonstrated this Himself. He came into this world to save us. How did He do it? He took His body to the cross and died. Then He was raised from the dead. He ascended into heaven, and is seated at the right hand of God the Father Almighty. Salvation is for us in the presence of God. Salvation is not something you and I work out in order to get to God. Salvation is something that you and I work out when we know God, when God is in us. Israel needed blessing. They were in the land of Egypt as slaves. Moses was not called upon to start a big social reformation in the country of Egypt. He tried it, you remember, and he failed. The thing for Moses to do was to get the people out of Egypt, take them across the desert, and into the land of Canaan where they would be free. The call of the Savior is to take us out of natural things into spiritual things. That call means, Come, move out from where you are over to something else. You will find that salvation in the Lord Jesus Christ is yours because God simply takes you out of the situation you are in, into another situation where He can work in you by His grace and mercy and bring you to Himself.

## The Savior Meets Opposition

Salvation is the work of God in man and for man through Christ Jesus. Salvation is accomplished through a savior, someone chosen of God to lead, to guide, and to save. This work is always involved in some form of conflict. How often we may wish that we could for once work constructively without pressure upon us. But the truth of the matter is that in this world such will never be. Generally, regardless of what the situation is, if we're doing anything that is significant we face difficulties, hindrances, and even opposition. From the moment that a baby is born there is constant struggle to keep it alive. Anything that is worthwhile is always threatened with failure and destruction. A little doll may be broken. A game may be lost. A loved one may die. Evil and the possibility of loss, distress, destruction, even shame, are real. Why? That is the great unanswered question so far as this world is concerned. People often ask, Why did God create the devil? Why does God tolerate weeds? Why not just kill them all off? Why does He allow pests that are of no value to anybody as far as we can see? Why does He allow microbes that spread disease? Why does He allow man to sin? There is no answer to these questions on the human level. We look into these questions and we are simply frustrated.

It's no different in salvation. The Savior meets opposition. The One who comes to help us finds those who work against Him. We see this in the exodus of Israel. When we look at the experiences of the children of Israel as they were coming out of the land of Egypt to go across the desert and into the land of Canaan, we see many of the aspects of what is involved in salvation.

God's people were in trouble; they were slaves. They were abused and mistreated for no apparent reason. But Moses would lead them out. God would bring them into the land of Canaan where they would find rest. Everything seems so simple. We wonder that there would ever be any trouble, but in the opening chapters of the book of Exodus, we find a number of things that show the kind of opposition that Moses ran into. First of all, we need to remember that the situation was not neutral when Moses came. Before Moses was born there was a deep-rooted animosity between the Egyptians and the Israelites for generations. The Egyptians were suspicious of the Hebrews. They abused them. They were exploited by the Egyptians, who took advantage of them in every way they possibly could. Everything was slanted against Moses and God's people.

When we think in terms of salvation, of bringing up our children in the nurture and admonition of the Lord that they should be saved, we must remember that we are living in a world that is not neutral. Turning to God in this world is not easy to do. The world does not want us to do it. The Bible says that the natural heart "is enmity against God: for it is not subject to the law of God, neither indeed can be." When we ask a person about coming to church, or believing the Bible, or receiving the Lord Jesus Christ and openly confessing His Name, we are not dealing with that person alone. We are not talking to somebody who is on the level in a quiet situation where he could go any way he wants to go. No, we are talking to someone who is on a downhill grade. Everything tends to take him away from God. The wind is blowing away from God. If we ask that person to come to God he has to go against the wind. Because it is that way in this world we find that the world will oppose us if we want to turn to God.

When Moses realized that the people were in trouble he used natural means to try to help them. That was his first attempt and he was defeated badly. He went out to see how his brethren were getting along and he saw an Egyptian abusing a Hebrew. When he tried to stop them the Egyptian was killed. The next day he saw two Hebrews quarrelling with each other. He went over to stop them, telling them it was not a good thing for brethren to quarrel. They turned on him and said, Are you going to kill us like you killed the Egyptian? Then he found out that the whole matter was known and he fled to the back side of the desert where he lived for forty years.

What Moses tried to do was the natural thing. We do the same thing in education. Here are people who are ignorant – we'll teach them. Here are people who are wayward – we'll show them what to do. Here are people who are rebellious – we will humble them and bring them in the way in which they should go. But education, instruction, and discipline are not enough. We must be born again. If we want to serve in the matter of bringing our children to God the most natural thing in the world for us to teach them is what is right and wrong. We give them promises of blessing and promises of some form of chastisement. If we faithfully proceed with the chastening, our children will learn that to do good is good, and to do bad is bad. But it will not stop them doing bad. People do as they do, not because they understand what is right and what is wrong, not because they think they are right, but because they want to. They just hope they will get away with it. When they are asked to turn to the Lord Jesus Christ such people don't even think it is necessary. They realize that there is a God and that God is holy. They realize that the holiness of God is in the Ten Commandments, but personally they do not know about the grace of the Lord Jesus Christ. In themselves they do not know how a person could yield to God and be delivered from the sin that is in him. Any idea of trying to help people by telling them what to do is doomed to failure. That is not God's way.

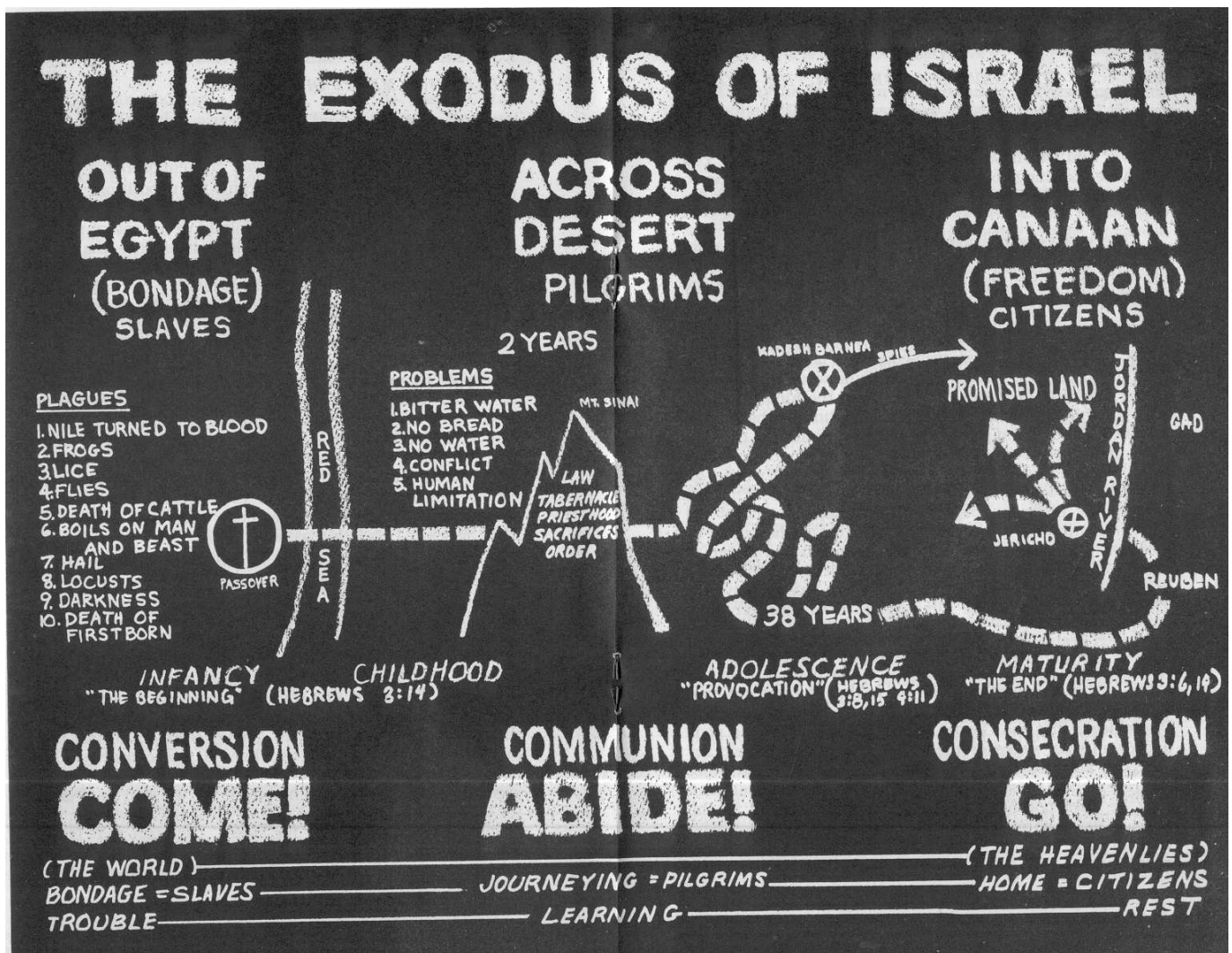
At first Moses was not able to help God's people, but later he found out how to do it. It was God's way, and he came God's way. But we want to learn this, that even when we come God's way, depending upon the Lord, it is not going to be smooth sailing. It is never smooth sailing in this world. "In the world ye shall have tribulation." Moses was going to come to lead the children out God's way by the power of God. Then came the opposition. When God showed Moses what He wanted him to do, Moses said "They will not believe me." People have a general underlying unbelief. They do not believe it is true that God will save them. They think they have to work for it. They do not believe that all they have to do is trust in God. Moses was given the opportunity to demonstrate the power of God to his own people. In other words, the person doing the witnessing needs to have a good report in the community where he is. If people are going to believe us when we teach and preach the Gospel, there has to be something about us that causes them to think it is true. Not only must we be honest persons whom they can have confidence in.. intelligent persons that will show that we have good sense, but we also must be able to demonstrate in some way that God really does hear us. One of the most natural ways to overcome the unbelief of people is in one's own personal walk with the Lord. This Moses did and this we should do.

The demonstration of power impressed the Egyptians, and Moses was prepared to go into the presence of the Pharaoh. When Moses asked him for the privilege of going on a three-days' journey into the wilderness, he came upon an open and determined no. In fact, Pharaoh had an explanation of the whole thing. He said, you folks are just too idle. You've been having a holiday and you just aren't working. The result was that Pharaoh said he would just give them more to do. Instead of making bricks with straw they would be given no straw. They were to go out and hunt their straw. As far as Pharaoh was concerned, his no was not just a simple no. It was almost like a belligerent no. He said no, and he meant it. He had no regard for God. It did not impress him at all that God wanted the people. He had no respect for Moses. The fact that Israel was in trouble, that they were slaves, meant nothing to Pharaoh. He had no pity for Israel. His no was no. Generally speaking, when you ask anyone whether or not he will make room for the things of God, the answer will be no. You can have the things of God in church. You can have the things of God on Sunday but don't ask me to make any recognition of them and make any room for them.

There were other aspects of the conflict. Not only did Pharaoh stubbornly put down a firm no, which should have stopped them, but in addition to that there were the magicians. Exactly who these magicians were we do not know. It is sufficient to say that of all the people living at that time, the magicians were likely the people that could properly be called well-educated people. While I hesitate to use the word, they somehow were in the place of the scientists of the day. They were the kind of people who got things done by special manipulation of the factors involved. They did it by means of incantations and

charms. They undertook to accomplish their ends on a purely natural basis. When Moses asked Pharaoh to let his people go and then performed certain miracles to convince Pharaoh that it was truly the power of God, these magicians did the same miracles to show that the claim of the power of God was not true. They were just as much the power of God as Moses was. They put on quite a show and influenced Pharaoh. Pharaoh had planned to say no anyway. This kind of thing made him say no even stronger than ever.

Do we have anything like that now? Anybody today preaching the gospel is very likely to teach what is in the Bible. What we sometimes forget is that the natural man is not disposed to believe the Bible. He does not read it. We indicate that the Gospel makes us mindful of the poor and claim that wherever the Gospel goes there is help for the poor and you'll find Red Cross organizations working wherever the Christian church is. But the natural man says he does not have to be a Christian to give to the poor. That kind of attitude will influence the person who thought that the only people that did good were Christian people; when he sees a non-Christian who does good, right away he is thrown into confusion. These magicians discredited Moses because they claimed they could do just as much as he. They influenced Pharaoh to continue saying no because they said that they had done just as much as Moses had.



In the course of this we come to another factor: not only did Pharaoh say no, not only did he say no as if he were ready to fight about it, but his heart became hardened. He found it easier to say no. He was more stubborn about saying no as time went on. Israel had a hard time because this man became bitter with them. After the plagues Pharaoh offered various compromises. Moses said no, he would not compromise. Finally, because of the serious plague in which the firstborn died, Pharaoh yielded to the request of Moses to allow them to leave Egypt. So Moses started out, but Pharaoh changed his mind and tried to bring them back. He pursued with his army to try to take them back. You remember that he tried to cross the Red Sea where Israel did, and was drowned.

This opposition, seen in the Old Testament in the book of Exodus, actually follows all the way through to the New Testament. Everything we find about Moses confronting Pharaoh, we find when the Lord Jesus faced and confronted the people of the world in His day. They treated Him in the same way. They did not want to listen to Him. They were opposed to everything He said and did. They hated everything that He said and did, and finally they put Him to death. But we know that that was not the end of the story. After He was put to the death God raised Him from the dead, and He ascended into heaven where He is now. He gives out His Holy Spirit to everyone who believes. He watches over them, and He will one day bring them all to Himself. This is all in the plan of God and is the total, overall plan of salvation. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

In the life of the Lord Jesus then, you'll find tribulation. In the life of the early church you will find it. Peter ran into trouble, John ran into trouble, Philip ran into trouble, and Stephen ran into trouble. They killed Stephen. Paul ran into trouble. Every single one of these men in Bible times had problems. The last book of the Bible, the book of Revelation, was written when John was a prisoner on the island of Patmos. There was always opposition against the things of the gospel, not only during Bible times, but right down to our own present time. The thing for us to keep in mind is that although in the world we shall have tribulation, we are to be of good cheer. Certainly there will be trouble, not only trouble, but there will be opposition. If we try to win young people to the Lord we will have opposition. If we try to win our neighbor to the Lord we will have opposition. The opposition may come from the family. It may come from the neighborhood. It may come from our own family. It may come from the church itself. God lets it be that way. Yet He is able to save to the uttermost those who come unto Him by the Lord Jesus Christ. Yes, salvation may encounter opposition, but God is able to overcome everything, including death itself, because God can raise the dead. Let us put our trust in Him.



## The Perseverance Of The Savior

The historical event of the bringing of the children of Israel out of the land of Egypt, guiding them through the desert, and bringing them over into the land of Canaan is an illustration of the whole process of a soul coming from natural condition of unbelief into the spiritual state of living with God. We speak of this as becoming a Christian. This process can be very complicated. There can be endless frustration as a person tries to learn the way of Christian living. Much irritation can come to us as we seek to move from the natural into the spiritual. We face opposition when our ways are changed in the eyes of other people. We often experience discouragement. We put our trust in God and want to move forward in His Name, then things happen that are so contrary to us that it makes us wonder whether God is, after all, in heaven, and whether He really is in control.

We should always remember that in this matter of becoming a Christian we were not originally born that way. When I was born into this world I was not born a Christian. I was born a human being. I was born a Canadian because I was in Canada at the time that I was born. When I became a Christian there was involved much more than I understood, but I know how to refer to it. I was born again; I was begotten of God by the Word and by the Spirit. I was now to live in Christ. This is all new and different. Because it is so new it is easy to make a mistake – to misunderstand the will of God.

I must also recognize that I may not always be ready to pay the price. Becoming a Christian involves something. It's a bit like getting married. While we know that every young person that is going to get married looks forward with much attention to the wonderful blessing that will come to him the day that he is married, we would all agree that when he marries he will give up something. He will receive something far more, but he is going to give up something. Nothing could be further from the truth than that a young man could get married and then go on and live his life the same as he did before. He is not his own any more, and from then on he has given up a certain amount of his own prerogatives. From now on the interests of someone else also are involved. This is also true in the Christian life. Putting your hand in the hand of the Lord and walking with Him will mean that you do not walk any more wherever you might please. Your hand is in the hand of the Lord, and from now on you are not your own. You have been bought with a price.

In the third place you will have to recognize that in becoming a Christian you will from time to time have to face relentless opposition. In fact it will come so often and so repeatedly that I could almost say you will face it constantly. Other people in the world just do not want to see you change that much. You used to do things one way and now you do them differently. It used to be that you were walking east and now you are walking west. There will be some people who were accustomed to your walking east, and they want you to keep on walking east. You turn around and start walking west, and they will oppose you. You will be going against the stream, and there will be bitter opposition.

In the fourth place I would like to point out that all these things that I have mentioned – the uncertainties of something new, the cost of discipleship, the opposition, – can all loom so negative to you, so much opposed to you, that you can become discouraged. There is always the danger that you will just want to quit and forget the whole thing. When you face these various aspects of difficulty, you could wonder if anybody ever would become a Christian, and that is not a new thought. You remember on one occasion when the Lord Jesus was talking to His own disciples, His apostles asked Him, "Who then can be saved?" Do you remember His answer? "With men this is impossible; but with God all things are possible." God has not left us alone to do the best we can in walking with Him. Back in the days of Israel when the time came for Israel to leave the land of Egypt and to go into the land of Canaan, God did not leave Israel to find their way out alone. He did not leave them to suffer so much that finally they would just

break out and by trial and error try to find their way across to the land of Canaan. God chose a servant and sent Moses to be their leader. Here was one who had it in his heart and could say to the people, I will lead you; you follow me; I will take you across. That is the way it was with Israel and with their leader Moses, and that is the way it is with us when we become Christians.

One of the most wonderful things about this whole matter of become a Christian is that it is all tied up with the person of the Lord Jesus Christ. Your assurance of salvation, the confidence that you have that you belong to God, is bound up with Jesus Christ. "For he hath said, I will never leave thee nor forsake thee." That is the ground of our confidence. In many ways this shows the wisdom of God. He did not just give you instructions to follow or a map to guide you, but He sent a Savior, a living being, who would take you by the hand and lead you. He is the one who knows you and knows the road. He is one who loves you, who gave Himself for you, who bears your burdens. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." When you become conscious of trouble and are filled with distress and guilt because of your failure, then this living Lord Jesus Christ comes to you aware of your need. He speaks peace to your hearts. He offers forgiveness to your souls. He presents rest to your weary bodies. He promises to deliver you. He will set the captive at liberty and makes the prisoner free. This is the wonderful promise you have in Christ Jesus. When you turn to Him that is what He will do for you.

Problems arise because you are inwardly inclined to doubt. It is hard to believe that all this is true. The children of Israel were convinced of the power of God because of the miracles Moses performed. He threw his rod on the ground and it became a serpent. Then he took the serpent by the tail and it became a rod. He put his hand into his chest and it became leprous. Putting his hand back into his breast it became whole again. By such acts and works of miracles he was able to convince the people who looked upon him that he had the power of God with him. The Lord Jesus Christ does not particularly work such dramatic things as that, but He performs wonders, and you become convinced of the fact that He can do it. You may be afraid that the change that He wants to make may be too great for you and so you hang back when He calls. You hear the call of the Lord, but you do not respond because you are afraid you cannot do what He asks. Unconsciously you are thinking you have to get something. You see where He is pointing. Your heart quails within you and you give up. Why? Because you cannot do it. Of course you cannot do it. It is He that is going to do it. But He continues calling you to put your trust in Him. Then you decide you will follow Him, and you run into opposition. In a service in the church you may indicate that you are going to walk the Christian way and before you get home there are members of your own family who are resenting it and criticizing you. What do you think you are going to be now? How do you think you are going to be better than other people? Right in your own families you find opposition to your walking in obedience to the Lord. Your friends become aroused because they think you are going to be different. They feel personally that you are criticizing them. They feel that your action makes them look bad, and they oppose it. All of this opposition comes up to discourage you, but He will continue to call. As time goes on you find that your eventual salvation depends upon the perseverance of the Savior. He begins to do a good work, and he keeps on doing it. He will not fail.

There are still other difficulties that arise in a subtle way. For instance, some will profess to secure the same results in their lives and in the lives of others that you have by yielding to God through the Lord Jesus Christ. Some people teach that what we ought to do is to improve the community, clean up the community, and remove the slums. We are asked to help with all kinds of projects for community improvement. The idea is that the environment makes the difference – that if we could just make the environment right then everybody would be all right. But a rose is a rose regardless of what you do to the environment. A potato is a potato regardless of what you do to the environment. There are some people who will say, I know what you want to do when you become a Christian – you want to be a good person. That is possibly so. You want to do what is right. They say, we will educate you; we will train you. So they have programs

of education. They talk about what is right and good, and they organize programs for promoting what is right and good. You cannot say that is wrong, but deep down in your heart you know it is not enough. A person needs to be born again. Other people will say something like this: You want to be a Christian? Be a member of the church. They stress church membership, and they talk about it to such an extent as to make you think that if you join the church then you are a Christian. We have communicants' classes. We teach our children by catechism what the church stands for. We give them the doctrines of the church and the truth that is in the Bible. We tell them what church membership means and what it means to practice the sacraments. We encourage people to join the community of Christian people, because that is what will make them what they ought to be. These things are all good. but they are not good enough. In all of this we leave the one thing out – we do not turn to the Lord Jesus Christ Himself.

Back in the days of Moses the magicians did certain works of wonder. They were able to do the same as Moses did. It was almost like saying God's way was not unique. Today some would say that there is nothing unique about the gospel. Some people try to keep you from beginning your Christian life by accepting Jesus Christ as your Savior. They do not want you to do it that way. They want you to do it in some one of these other ways. That in itself is frustrating. It could tend to discourage you. But the Lord Jesus will continue to call, and the Lord Jesus will continue to work with you. These people who suggest other ways of approach than the simple acceptance of Christ as your Savior can become firm and settled in their convictions. They remind you of Pharaoh as he became obstinate in his opposition to Moses. He hardened his heart against him. People will harden their hearts against your own understanding of the gospel. There were those who were unreliable and were treacherous to the people of Israel. You might think, "Well, why didn't the children of Israel rise up and retaliate against this sort of thing? Why didn't Moses expose all this kind of opposition? You might say for us, why don't we get up and resist this sort of thing? The truth is that a single action of retaliation would likely result in complete resistance and end all possibility of getting along with people. Moses endured this and continued steadfastly to urge the people of Israel to come out of the land of Egypt. He endured all manner of indignity in quiet meekness and patience.

Pharaoh opposed him, falsely accused him, disparaged him, but Moses was courteous at all times in his dealing with Pharaoh. When Moses would warn the people of coming trouble there was a patience and a steadfastness in which he encouraged the people to keep turning themselves to him. He interceded in prayer for them. No matter how they accused him, criticized him, and were discontented with leadership, Moses was steadfast and faithful in what he had given himself to do.

Many times when I read the story of Moses I think of a mother dealing with her child that does not want to be bathed. The mother takes the child to the bath tub and washes the child gently. The child is struggling and screaming all the time, but the mother patiently bathes him. We don't expect the mother to get mad at the child. We don't expect the mother to start fighting with the child. We expect the mother patiently and tenderly to do what is good for the child. I think often of Moses doing that. How faithful, how patient, how meek he was in dealing with these children of Israel who did not know what they were protesting against. They did not really know what their opposition was.

What made Moses so steadfast? Was he that strong? Was it just that Moses was that kind of a man? Or was it because of his trust in God – because he understood about God, he knew God, and he knew that God was for him. He knew he would not have to carry the whole load. He could go on day in and day out no matter what the frustrations, the disappointments, the discouragements, the oppositions, the deviations – all the various things that happened. Every day was a new day. Every day's problem was a new problem. There was never any question as to the ultimate outcome. God would see him through. So God enabled him to face Pharaoh even though, man for man, Moses could not have stood up against Pharaoh. Yet Moses stood before Pharaoh without a qualm, without being the least bit disturbed. Why? Because greater was God, in whom Moses trusted, than Pharaoh before whom Moses stood. God was

greater than Pharaoh and Moses knew it. Therefore, Moses could stand in front of Pharaoh with quietness and peace. It enabled him to persist in the face of uncertainty. No matter how many kinds of opposition arose, Moses continued to go forward because God was reliable. God was able. He might not know how God would do it, but there was the underlying basic confidence that God would work out His will. This is a tremendously important thing for everyone of us to have in becoming a Christian. This enabled him to resist compromise. He was able to stand up to Pharaoh and say, No, he would not take less than what he had set out for. God was with him; God was constant; God would see him through; he would make no deals of any kind; He would have the whole thing that God had promised. It enabled him to be poised and strong because God was that way, and that was the way he would be.

The way it was with Moses is the way it was with the Lord Jesus Christ. He steadfastly continues to do what He has begun. I would like to suggest to you that it is the way it can be with us. You and I can find ourselves carried along in Christian experience, regardless of the opposition, regardless of the various frustrations, irritations, discouragements, defeats, and the many different things that happen that seem to leave us baffled and confused. Yet we are carried along with a quietness and a confidence which will be our strength. Because God is for us. "If God be for us, who can be against us?"

## 6

### The Triumph of The Savior

Salvation is the great work of God in which men are saved. When we think of salvation we have in mind that this is when hearts' are changed, when lives are straightened out, when families are united, when men are blessed. It is for the salvation of souls that our missionaries go all over the world. It is for this that mothers pray for their children. They want them to be saved. We are prone to praise men for their good works when they become Christians. We hear about a certain man becoming a Christian, and right away we want to go and praise him. We hear about a certain family that begins to live the Christian life and immediately we began to highly esteem that family. But there is something about this that is not actually true.

This salvation – the work of God in the soul – is not the achievement of man. It is not the man, nor the man's wife, nor the family, nor the preacher, nor the church that is doing it. Such an effect in the heart and soul of anybody is the work of God. The life of a Christian is produced by the work of Jesus Christ. This does not mean just that the name of Jesus Christ is mentioned, nor that the earthly life of Jesus Christ is pictured, nor even that some of the promises of Jesus Christ are kept in mind, nor that the aim of Jesus Christ is held up as a sort of a goal. It is not that. It is that the individual is brought to put his trust in something that Jesus Christ has done, is doing, and will do. Something happens in the individual which is as actual as setting a prisoner free from jail. It is just as real as a man being healed in a hospital bed. He gets up and walks away. This work in which a man is set free from guilt and from the power of sin is something that is done by the living Lord Jesus Christ in him.

This redemption is two-fold. The guilt of sin is removed. Anybody you see standing in the presence of his God is a man or a woman who has come short. He has failed to do what God wants him to do. He has sinned and as such he stands before God and is liable, you may say, to be judged by God and to have the condemnation of God. "The soul that sinneth, it shall die." The sentence of death is passed upon all men, and the Scriptures tell us that, "All have sinned, and come short of the, glory of God." "There is no man that sinneth not." This guilt of sin is felt in the soul any time you hear the very word God. The moment you think of Him you are conscious of the fact you are not what you ought to have been. You have not done what you ought to have done. You have done things you ought not to have done, and you are responsible before Him for yourself as you are. In this redemption that is worked out by the Lord Jesus Christ, the guilt of sin is removed. There is forgiveness of sins from God. God really forgives sin. God hardens the sinner, and He does this for Christ's sake. It's because of something that Jesus Christ has done. If you can rejoice in the consciousness of the forgiveness of God it is not because you have been good, nor because you are going to be good. This is not because you have made up your mind to be better. If you are able to feel in your soul that you are forgiven, this has, been a free gift from God.

When I say free you must remember, it is free only to you, but not free to God. Your redemption cost Almighty God His Son, because in a very real sense you have been purchased by the precious blood of the Lamb. This forgiveness has been paid for with the blood of the Lord Jesus Christ. This pardon which you so freely received actually cost the Lord Jesus Christ His life. Nevertheless, it is true that you are completely, totally, entirely forgiven, because Christ Jesus died for you.

But more than that is true. The other side of it is that the power of sin is broken. You actually are delivered from the bondage and the enthrallment of sin by the grace of God. If it were not for this two-fold work of God in Jesus Christ you would still be in sin. There would not be a thing you could do about it. It is the blood of the Lord Jesus Christ that cleanses from all sin, and it alone can do that. It is the power of God that delivers you from sin through the Lord Jesus Christ.

This two-fold aspect of redemption was set forth in the history of Israel in two events that hap-

pened close to each other. The first thing was called the Passover. Among the Jewish people to this day this is their great, annual, religious ceremony. The Passover feast was the great event in the calendar of the Jewish year. The Passover was in remembrance of the night the angel of death passed over the homes of those people who had put the blood of the lamb on the doorposts. God had said, "When I see the blood, I will pass over you." You might miss the real secret of that event because when you think about any family of the children of Israel that was spared, you might naturally be disposed to congratulate them as being fortunate. But this being spared was not the work of some faithful Israelite. This deliverance from the danger of death, which meant that the first born would not die, was not because of anything that the Israelite did. There was no virtue on his part, no wisdom on his part, no diligence on his part, no strength on his part. There was one simple act of obedience. He took a lamb, slew it according to the instructions, and put the blood on the doorpost. When the angel of death saw the blood he passed over, and the family inside that house was free. They were delivered from the danger of death because the angel saw the blood. The lamb was already dead, and yet it was because of that shed blood that those people inside were free. The principal benefit of the passover was that they were spared destruction. The destruction would have come on them because of sin. The destruction came on everybody and yet they were spared because they had put the blood of the lamb on the doorpost. It was the blood of the lamb that made the difference. There was complete forgiveness for any and every sin. So far as those people inside that house were concerned, they were completely free. This was the victory of the lamb.

God's forgiveness is not a gradual forgiveness. It is not that you were forgiven a certain amount when you were twenty years old, forgiven more when you were thirty, forgiven most when you were forty, and perhaps completely forgiven when you were sixty. God's forgiveness is instant forgiveness. The moment the Israelites put the blood on the doorpost there was total forgiveness. These people inside were altogether free. They were not going to get sick inside. They were not going to die. There was forgiveness in every way. This triumph was not the triumph of the Israelite the sinner, in which case it might be more or less, and perhaps dubious, but this was the triumph of the lamb. When the lamb died, the lamb died altogether. When the blood was put on the doorpost it meant a complete, dead lamb. The forgiveness was a complete, total forgiveness. I emphasize it in this way because unless you do emphasize it your conscience will not be free from dead works. You will still have a lingering feeling that there is some aspect of this that you are going to have to suffer for. If you are going to ever rejoice in the salvation that is in Christ Jesus and be moved to complete gratitude toward Him, it will be when you know that all your sins are forgiven in Christ Jesus and the blood of Jesus Christ is able to cleanse you from all sin. This is implied in our gospel promise, "Whosoever will may come." When we say whosoever we mean anybody, no matter how much he has sinned, no matter how long he has sinned.

The total completeness of this forgiveness can be seen as we look one more time at this historical incident of the Passover. Notice that the worshipper and his family inside the house were safe as long as the blood was on the doorpost. Suppose there was a family that was a good family. They had been as faithful as they knew how and had been reverent in many ways, but they did not think they needed to go to the trouble of putting the blood up there. What would be the result? The first born would die. Now by way of contrast let us suppose there was a family where there had been little attention paid to God. Many times they had done things wrong. When this time of crisis came they took themselves seriously. They killed the lamb, put the blood on the doorpost, and went inside the house. Do you know what happened? They were saved. By comparison with the first family they were not nearly so good, but the blood was there, and God looked at the blood. He did not look at the family. There is no reference made to the personal record of the worshipper inside the house. Here was a good man inside the house. Here was a man inside the house that was not good. What was the result? They were both saved. It reminds you of the New Testament parable the Lord Jesus told of the laborers in the vineyard. Have you ever wondered about that parable? The men who worked all day long received a penny. The men who worked half a day received a penny. Others

worked a quarter of a day and got a penny. Some worked just an hour and got a penny. Do you remember how the workers were inclined to complain and say that they all got the same? The Lord answered them, what did I tell you I would give you? And they said, a penny. He said, there you have it; you be satisfied with it. You and I may never be completely sure we fully understand how it can be arranged in that sort of fashion. Yet look at the case of the passover. The people inside that house were free. Here was one man who had lived a godly life. He had been careful and disciplined himself. He had put the blood on the doorpost and he was free. Here was another man who had been careless. He had not done what he should have done, but he had the blood on the doorpost. He was free. Were those two exactly alike? No, they were not exactly alike, but because they were under the blood, they were safe.

There was no reference made to the personal feelings of the people inside. They may have been frightened. They may have wondered what was going to happen to them. Another family may have put the blood on the doorpost and were already rejoicing that they were safe. The second family was happy, and the first family was burdened. Which of the two were safer? One was just as safe as the other. This was the total victory of the blood on the doorpost. Their victory was not dependent upon their personal strength. One of these men might have been a strong man, and if he gave you his word he could keep it. The other man might have been a weak man. You could not know whether he would keep his word or not. But if the weak man was inside that house and had the blood on the doorpost, he would be safe.

The same is true in redemption today. You need not be concerned that somebody is going to have an advantage. Do not worry about the other person. If you put your trust in the Lord Jesus Christ and come in under the blood of the Lamb, the Lamb will have the victory. He will have the triumph. It is on His account you will go free, and you will be able to thank God for it.

The second event that illustrates God's work of redemption is the crossing of the Red Sea. After the children of Israel came through the night of the Passover they started on their journey. They were as far as the Red Sea and could not go any farther. Pharaoh had pursued them. He came upon them at the Red Sea and was going to take them back. Without this incident in the Red Sea the total story of the deliverance of Israel would not be complete. It was one thing that they were spared death at the time of the Passover, but there was something else necessary if they were to be freed from the power of Egypt. It happened here. The story is very simple. Under Moses' guidance the waters were divided and the children of Israel passed through the Red Sea. Then the fog lifted; and the men of Egypt, the soldiers of Pharaoh, were able to see where to go and they drove their chariots and horses into this corridor between the waters. They were going to cross the Red Sea, but when they got into the middle of the sea the waters returned, their chariots bogged! down, and the whole army was destroyed. In a very real way the Israelites were finally free. There was no more danger of being taken prisoner because Pharaoh himself was destroyed. The providence of God opened the way through the Red Sea for the children of Israel. When the Egyptians tried to go there the providence of God used that very same place for the doom of Egypt. In the death of Pharaoh Israel was truly free.

Here is a very important principle: something of death is necessary in freedom. Pharaoh had to die in the very spot where Israel was delivered. Notice that Israel did not kill Pharaoh. Israel simply followed God in obedience, but God removed Pharaoh. God removed Pharaoh on condition that Israel would pass through. Just as surely as you walk with God, something is going to happen. Something is going to happen to set you free. As you die unto self your human nature will be reckoned dead. Sin will not have power over you any more.

When the Israelites came through the Red Sea they celebrated. Celebration of deliverance is in order for people who have passed through these two experiences in salvation. When they have been forgiven as on the night of the Passover and have been set free from the chance of death as they had been set free from Pharaoh in passing through the Red Sea, there is a time for celebration and joy. Which is another way of saying this – there is such a thing as being glad that you are saved. An expression of joy that you

are saved enhances and confirms this experience with God. An appreciation of blessing is wholesome. It induces thankfulness; it strengthens faith; and it stimulates grateful response on your part. A man ought to be able to thank God he is saved. Consideration of the work of God in saving you strengthens the heart. There is a sense in which a person can say, I thank God I have been saved. The children of Israel had forty years in the desert. Eventually they got into the land, but it began in a great crisis when they came out of the land of Egypt and it was done by the work of the Savior. It was God that passed over them on the night of the Passover and it was God that kept them when they passed through the Red Sea.



## The Savior, Our Guide

When you become conscious of all the things that you face in this world it is easy to realize that certainly something needs to be done. Men in politics, men in business, and men in education talk about the needs of individuals. There are our community interests and needs. Study groups and service clubs combine to supply all manner of evidence that men are in trouble. It seems that almost every time you hear a man speak he begins by pointing out the trouble people are in. Sometimes you just wish he would not say anything about it. Yet is that the way to deal with sickness – to ignore it?

Take, for instance, the case of our nation. No thinking person can possibly consider our great nation with its wonderful heritage and prestige in the world and yet not know that there is a need for real help in guidance and strength. Or consider the society in which you live. When you see all the turmoil, the contradictions, the clash of opinion, and the contention in interest that there is, wouldn't you say that there is certainly something needed? The schools and our colleges where your children attend acknowledge that something is actually needed? Even the church has needs. Consider the family. You have conferences on the family. You have institutes on family life. You have family counselors. You have marriage counselors. You have all kinds of studies, research groups, and special groups working on family problems. Wouldn't you say that the family is in a place where it needs help? Psychologists and psychiatrists emphasize the individuals' needs as well as the family needs.

What does all this amount to? Doesn't it suggest that we need help? You might feel like a child at the edge of a big, dark woods who is told he must go through the deep forest alone. Danger, uncertainty, and peril are at every turn. Perhaps it reminds you of boys in a canoe at the edge of the Pacific Ocean who are told to row across. Everywhere there is a feeling of dismay. Who would! know what to do? Even if you were willing, isn't it true you need to be told what to do? It is at this point you need the gospel to be understood and the light to shine in your hearts.

The book of Exodus is a record of the great needs of the children of Israel. They were slaves in the land of Egypt and were brought out across the wilderness into the land of Canaan where they were established as citizens. It is a picture of salvation. The way God worked was not a matter of certain principles developed and being carried out by individual people who figured things out in their own wisdom. The whole movement of salvation in the life of Israel was headed up in one person – Moses. God sent Moses to lead them. As far as the gospel is concerned, God sent His Son, the Lord Jesus Christ to lead us. This is the very essence of the gospel. Just as it was with Moses, so it was with our Lord. The one whom God would send was to be one like unto His brethren. So the Lord Jesus became man. Moses was a human being, one of the people. He was of the tribe of Levi. Even though he had been brought up in Pharaoh's household, he refused to be called the son of Pharaoh's daughter. He identified himself with the people of Israel. So he was like unto his brethren. This would mean that they could trust him. He was one who would live with the brethren. Moses did not stay in Pharaoh's household. He forsook that place and came out to live with the people so that he could understand their problems.

The one who helps you must be someone who knows the will of God, otherwise he would be no better than anybody else. He must be someone who knows where you are to go, so that you can have confidence in him. The children of Israel found that they could place that confidence in Moses, but you and I certainly can place that confidence in the Lord Jesus Christ. In the first place, He became incarnate and was made as a man. He was found in fashion as a man and suffered even as we do, that He might know what this suffering is like. He lived among us and was one of us, so that He could understand our problems. All the time He was one who knew the will of God and who obeyed God. You can put your confidence in Him because He and His Father were one. All this is pictured in Israel at the time of the exodus.

Moses is set forth in the book of Exodus as being a type of the Savior under God.

Jesus Christ not only suffered for you, as Moses did for his people, but actually leads you as Moses led those people. It is so easy to make a mistake. You come along in life to a place where the road branches into two ways, to the right and to the left. You can go both ways. They are not both right. One is right. The other is not right. At a time like that you are in need of help, somebody who knows, somebody who can guide. This is the sort of help that you receive from the Lord Jesus Christ. To be sure, God is working in everybody's life. You may wonder if God plays such favorites that He will work only in the lives of certain people and not in the lives of others. God is the creator of the whole world. He is the judge of all the earth. In His goodness and His mercy He makes the sun to shine upon the good and the bad, and His rain to fall upon the just and the unjust. God is working everywhere, and this can be seen in His providence.

God's working can be seen in the journeying of Israel. It was absolutely essential if they were ever going to escape that the Red Sea should be opened and they should be allowed to go through. God did that, but how did they know it was God? How did they know that was where it would come from? This was Moses' part. Moses made it very clear to them how he called upon God and how God led him to act, and then how Moses acted in their presence. Then there was the destruction of Pharaoh in that very situation. When Moses had led the people through and they were all safe on the other side Pharaoh with his host marched down into that corridor expecting to get across the Red Sea, and the waters returned and drowned him. This is something that happened, but Moses was there to tell the people why it happened.

There could be many acts of providence in your life that you do not know about. You need someone who understands the will of God, who knows about you, and who will take the time to tell you the meaning of these things. So it was in the destruction of Pharaoh. Later, when the children of Israel came to the wells of Marah and found bitter water they turned against Moses and they cried out against him because of it. So far everything was human, but now Moses interpreted the matter. Moses did not even know at the beginning what to do, but he knew God. In waiting upon God he discovered that there was a certain tree near the water whose branch could make the water sweet. When you think about Moses' part in the matter, you realize he did not make that tree grow. He did not make that tree to be effectual. That was all there in the situation, but Moses understood because he got it from God.

When people think about the life of the Lord Jesus Christ it is so easy to say that He was perfect and then leave it at that, or that He was the Son of God and leave it that way. You might recall that He did always the things that pleased His Father and then leave it that way. But how many have ever tried to understand why the Lord Jesus spent time in prayer? Why did He go up on a mountain and spend the whole night in prayer, and the next morning choose His twelve disciples? Is it unreasonable to suppose that while He was up there He was learning from His Father which ones of many men should be called? You are given some insight into His prayer life, such as what happened in Gethsemane when you see Him praying to His Father, finding out His Father's will. When the Lord Jesus continued all night in prayer I can't help but feel that among other things that He was doing He was discovering from His Father the meaning of things that were happening. He could then interpret them to the people and bring the will of God to pass.

Just as God met Israel's need for sweet water so He met their need for food. Their hunger was natural enough. When they left Egypt they took bread, and kneading troughs, and roast lamb with them. They started out with food, but it did not take them long in the desert to use up the food they had and then have nothing. Because they had nothing they were in distress and turned to Moses to complain against him. How very human and natural that was. Then you find Moses turning to God and God showing him what to do. He told the people that God would send the manna from heaven and that God would guide them and direct them as to how they were to use it. They were to collect enough for each day. On the sixth day they were to collect enough for two days to last for each person for the seventh day, the Sabbath day,

when they would not gather any. They were to rise up early in the morning and gather this before the sun was up. Nobody was to take more than a day's supply. An this was revealed to them by Moses. Moses was the go-between. The people of Israel were in trouble. Almighty God looked upon them with compassion and prepared for them what they needed, but Moses was the one who understood it and who explained it to them. It was all under the supervision of Moses as Moses learned it from God.

These events – the opening of the Red Sea, the destruction of Pharaoh, the tree by the wells of Marah, the bitter water, the manna from heaven – all of these are the ways of God. Moses did not tell God what to do. God was already doing it. But Moses helped the people to understand. This brings to mind something about the peculiar work of the Lord Jesus Christ – that He turns to His Father and He helps you to understand the things of His Father. Now the ways of God could be misunderstood, but there are some ways of God that are revealed, and He has revealed them to you by His servant, Jesus Christ. Sometimes your heart goes out with compassion to people today who are trying to figure out what to do in their life. They try to make studies of themselves by taking this test and that test. You cannot help but feel that even if they did find out everything about the situation exactly as it is, they would still need to know what to do about it. But the children of Israel did not have to do that. Moses was their interpreter and he came to them with an acquaintance with God that enabled him to guide them and to lead them. The ways of God were shown to them. They had never traveled across the desert before, and although Moses had some acquaintance with the desert the traveling was not left to Moses' own judgment. Each day there was a cloud that hovered over them. Each night there was a pillar of fire that illumined all the camp round about them. When they stayed under the cloud and in the light from the fire they were in the will of God. They were to understand this was done that they could trust Moses and depend on him to take care of them again and again.

God is working all around us every day. I have no doubt that God's hand is in the affairs and the providence that marks the lives of all the people that you know. Yet how will you know? How will those people know? We turn to the Scripture and hear such a word as this, "Thy word is a lamp unto my feet and a light unto my path." "The entrance of thy words giveth light." Reading the Bible will bring you in touch with Jesus Christ. God has been dealing in your affairs – things are happening right now under the hand of God. You are not left to try and figure out those things. You need not turn to men to help them interpret them to you. So often when someone is conscious of his need, conscious of the fact that things are not going well with him, he runs to this man and that man to try and find some human being who will show him how he could get himself right about things. I don't believe it is up to any man. I don't think you need to have any man teach you. It was for this that the Lord Jesus was given. How did Israel know what to do when they left Egypt? When they came to the Red Sea? At Marah? It was Moses who prayed and who discovered the solution in each new crisis. Throughout the whole experience of Israel Moses was their guide. He was their leader. He was their companion and comforter.

When it comes to salvation, you have a guide. You have a Savior. You are not left alone to figure things out. There is a person who will take you by the hand, who will lead you, and will keep you. Today and throughout all the days to come you do not have to go alone. You do not have to figure things out alone. You can learn what it is to look up into the face of God and see the Lord Jesus Christ coming for you. You can put your hand in His and walk with Him. You will be happier, you will be stronger, and you will be blessed because of your Companion and Guide – the living Lord Jesus Christ.

## The Savior, Our Advocate

Salvation is the work of Jesus Christ, the Savior. It is true that salvation takes place in you, and it is true that you are experiencing the blessing, but it is very important to realize that what takes place in you takes place because of the Lord Jesus Christ. In the Scriptures you learn that He is our advocate. The word advocate is not a common word in everyday conversation. It is actually a legal term. Anyone who has ever been around a lawyer's office has seen the word *advocate*. It refers to the lawyer who appears in court on your behalf. He goes in to plead your case. To understand salvation you need to realize that you are going to be saved despite the opposition. If matters took their natural course you would stay lost and would be destroyed and consumed. He calls you to Himself that you might be saved. It is the Lord that calls you. It is not that mankind came to realize that he needed something and then concluded that he might need a Savior. You would not know except that He calls you. You hear His call and receive His promise. Because you believe the promise you respond in obedience to His call. You go where He wants you to go. He says "Come unto me", and we come unto Him. You move in His will that you might live.

One thing you are going to realize is that when you start moving in the way God wants you to go, you are facing a head wind blowing against you all the way. The easy thing to do would be to leave things the way they are, but you could be easily fooled. You could deplore evil, but that does not change anything. To say that something wrong is wrong is no credit to you. Of course it is wrong. If you say that something crooked is crooked what have you done? You have not changed anything. So if you deplore evil what does that do? How does that change anything? Some people actually feel that it is something to their credit when they say, Well the good, is good. Isn't that just sensible? Isn't the good good? As long as you say that the evil is evil and that the good is good, what have you done? Nothing. It does not change a thing. There are those who actually think they are making some kind of prowess in religion when they go around saying, Well, isn't sin awful? Of course sin is awful. Wouldn't it be wonderful to be righteous? Well, of course, it would be wonderful to be righteous. But you have not changed a single thing. Then people go to church. Why? They're just in church. So what! A man could go to church all the days of his life and be just the same as when he went the first time. Some go to church as if they were paying somebody off, as if that in itself would make some difference. They deplore evil, they praise the good, they go to church, and in addition to that some will try self improvement. At a certain season of the year they say, "We will all be good now, we are all going to fast for a while. We will all do without certain things for a while." But it is just for a time. As soon as it is over they will have a big celebration.

Do you realize that you could do all of that, deplore the evil; praise the good, go to church, have an occasional time of self improvement, and go to hell? You could do all of that and nobody would object. A few people would! sentimentally say, isn't that too bad? But it would arouse no opposition. However, do you realize that if you dared to turn to the Lord to be saved that things would be quite different? Do you realize that people will oppose you? People will criticize you, People will object to you. Of course you agree to all the other things – evil is evil, good is good, the church is the place to worship God, and you ought to be better than you are, but you don't want to go to hell. You want to be saved. Do you know that the moment you try to turn to Christ you become important? You become as important as a cinder in the eye. You just bother people. If you set out to serve the Lord you stir something up. As long as you never went to prayer meeting, nobody cared. As long as you didn't read the Bible. nobody cared. As long as you didn't look to God for help, you were just a natural human being. But you start reading your Bible and you will get criticism. You start praying, and others will sneer. When you venture to obey God, you face hostility. You face hindrances. You face difficulty. People make it hard for you. They put everything in the way of what you want to do. Just as sure as you want to walk with the Lord you will face these problems.

This matter of coming to God has more in it that you and I can do. We need help and it is here that the Savior becomes your advocate. He becomes your representative, your agent. He becomes your captain, your defender. He comes in on your side as your champion. He takes over for you. If you are wanting to live the Christian life, do not try it without Christ; with His personal presence you can make it. One of the things that causes this whole project of walking with the Lord to be such a big thing is that in yourself, because of your sins, you were a slave. You did not amount to anything. Many of us have a low view of our own weak and faulty ways and many a person will not even start living the Christian life. He will tell you he could never do it. That is the way a person speaks who has never been anything but a slave in the situation that he is in. If you are going to be a Christian and you are going to walk with the Lord, you are to have righteousness. But righteousness is something you have not had. For many, righteousness is a new road. Imagine, you are actually to be holy! You just feel that you cannot do it. When you think about walking with the Lord, you recognize that others don't do it. Others don't care. You think about starting to read your Bible – others don't read their Bibles. You think about praying – others don't pray. This includes others in your family, others among your in-laws, others among your friends. If you start doing this you will be so different, you will be a speckled bird. They will pick on you and because they do, this will scare you. Many people do not actually do these things because in their family setting nobody else does. Among their friends nobody else does. Sometimes even in the church nobody else does. And that being the case you are kept away from what you really want to do. If you start these things – worshiping the Lord, trying to serve Him. reading your Bible to find out about the Lord, praying to find out His will – other people will resent it. They will ask you, Who do you think you are? They will sneer at you and accuse. They will nickname you and call you "holier than thou." When they say that, you are just supposed to shrivel up and lie down. You are just supposed to drop right out. This is the opposition. The very fact that you have not been living the Christian life and now you want to start living the Christian life, it is so new and so strange that you could easily offend people. You could act in the way in which you think you ought to act, but because you do not know how it looks to other people you could actually offend them.

Are you prepared to be hated? Most of us are not. Because many are so weak they just don't even start. In this they show that they need help. Thus God in mercy sent an advocate. He sent someone to take up your part, someone to stand up for you. If I had to defend myself in court I think I would just give up. I would just pay the fine, whatever it was. But if I had a good lawyer I would not mind, because that lawyer would represent me. He would guard my interests, because he would defend me from anything that was said against me.

All of this that I have been setting out before you is to be seen in the book of Exodus. Do you think Israel could have escaped from Egypt by themselves? There were thousands of people. Do you think they could have made it alone? Do you think they would have known what to do or when to do it? Do you think they would have been sturdy enough to do it and to stick by it? Do you see how important it was that God should send them a savior? Pharaoh did not want to let them go. The leader who confronted Pharaoh and who represented the people at all times was none other than Moses. Moses was able to do this because he had been brought up in Pharaoh's household. He could talk to Pharaoh. In addition to that, he was unusually gifted in that he was meek. He did not take offense. He was not irritable. He could meet Pharaoh and talk with him respectfully, and maintain his position with him. He never let go of his responsibility to his people, and he was faithful in every relationship that he had. He was patient. He could do a thing today and wait, and wait, and wait for the result. In his contest with Pharaoh he was patient all the way through. After they left Egypt and came to the Red Sea there was a time of panic – the people were frightened; Pharaoh was behind them; the sea was in front of them, and they were just panicked by it. You will recall that Moses spoke quietly and patiently to the people, "Stand still, and see the salvation of the Lord." This was a great comfort and help at that time. This he did because he was there with them. He was there with them because God sent him. After they got on the journey itself you will remember how they came first to

the wells of bitter water at Marah and how the people complained. They asked Moses why he did not let them die in Egypt, why he ever brought them away, and they blamed him for the bitter water. In that whole thing you find Moses patient. He patiently turned to God and from God he learned what to do. He put a certain tree in the water and the water was made sweet. He was acting with patient strength and he was acting for the people. The people were going to be brought out but they needed an advocate. They needed a representative. They needed a leader who would be steadfast and faithful, and this Moses was.

After their experience of the bitter water at Marah the children of Israel were out in the desert and had been out there long enough to where they had eaten all their food. The desert was no place to find more food, and so the people were in danger of starvation. So they came to Moses and complained. They accused him of bringing them out into the wilderness to die, asking him if there were not coffins and graves enough in Egypt to bury them. What did Moses, this great leader, do when they flung this sarcasm at him? He went to God in prayer. He did not hold anything against the people that we know of. From God he found out the wonderful thing that God was going to do. God was going to send them bread from heaven in the form of manna. By the way, that lasted for forty years, and the people lived off that bread which came down from heaven – every morning, six mornings a week – for forty years. When the children of Israel were facing hunger and were again panic stricken because it looked like they were all going to starve, Moses patiently waited before God. The solution to Israel's problem took place through this man, this savior.

If you are face to face with a spiritual problem and you are in a difficult situation, remember that this is exactly why the Lord Jesus Christ came. You look to Him and He can help you. Moses went to God in prayer and God told him to strike the rock to bring forth the water. Whenever the people would come to him and complain, Moses would go to God in prayer, always coming back to the people in faithful care for them. When Joshua was fighting with Amalek and it looked as if the Israelites would be defeated Moses turned to God in prayer; It was his praying, helped by Aaron and Hur, that turned the tide of the battle.

As you continue reading in the book of Exodus you find that this man Moses was taking everything on himself and doing far more than he could do. He was actually in danger of wearing himself out physically. The Lord God sent him advice by his father-in-law Jethro that the work was too much for him, that it was not good to do it alone. Moses was told to make other people, good men, helpers in his work.

The picture that is given in the book of Exodus is of the children of Israel, facing the problem of coming out of the land of Egypt and being confronted with all the difficulties, all the strangeness of a new way of doing things. They were given from God a savior, someone who walked with them and held them and showed them what to do. The strength which Moses showed was the strength of the Lord Himself who showed it through Moses. This is what you and I have. You have a Savior, an advocate, who is in this thing with you, and your salvation depends on Him, because He is going to see you through.