



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of S. Lewis Johnson

Exodus 11: 1-10

“Tenth Plague: Grace and Judgment Announced”

TRANSCRIPT

I would like to read Exodus chapter 11 and then we will open with a few words by way of introduction and then seek to stress some of the important things in the chapter.

“And the Lord said unto Moses: ‘Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor jewels of silver and jewels of gold.’ And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the Land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.”

By the way, it is evident that someone added this verse; perhaps a person who collected Moses’ writings, added this verse as an opinion with regard to him and it has found its way into the word of God and has formed part of the five books of Moses. You can hardly imagine Moses writing of himself; moreover the man Moses was very great in the Land of Egypt in the sight of Pharaoh’s servants and in the sight of the people.

“And Moses said, ‘Thus saith the Lord, about midnight will I go out into the midst of Egypt. And all the firstborn in the Land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the Land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast, that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these, thy servants shall come down unto me, and bow down themselves unto me, saying, ‘Get thee out, and all the people that follow thee’, and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, ‘Pharaoh shall not hearken unto you, that my wonders may be multiplied in the Land of Egypt.’ And Moses and Aaron did all these wonders before Pharaoh, and the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.”

There are several things that call for reflection as we think about Exodus chapter 11. One of the things which you may not have thought about, perhaps you have, is the use of the history of the plagues in the later chapters of the Bible. Now we don't have any doubt about the fact, if have read the Bible at all, that the story of the Exodus is used a great deal later by the writers of the holy Scripture under the inspiration of the Holy Spirit to encourage the children of Israel. They are often encouraged and reminded of what the Lord did for them when he brought them out of the Land of Egypt into the land. He encourages them in his great and mighty power which is devoted to the blessing of the people of God. He encourages them in his faithfulness because what he did was in response to the covenantal promises that he had given to Abraham and he encourages them by reflection upon his grace and in what he did when he brought them

out of the Land of Egypt; for after all, they were just as much sinners as the children of Pharaoh were sinners. The children of Israel or the Egyptians, they were all sinners for that matter and God has acted in grace with reference to the nation Israel.

Now you might have expected that throughout the rest of the Bible, there would be a great stress upon what God did in those mighty plagues to encourage them by his power. Well, when you read the Old Testament, you discover that in passages like the 78th Psalm which is something of a recounting of God’s dealings with the Nation Israel and included in it are his dealings with him in the Land of Egypt, he lays stress, the psalmist does, upon the fact that they didn’t respond to these things; that is, that they resisted and rejected the God who works so mightily in their behalf. And so throughout the Bible, there is largely a neglect of the significance of the plagues, which were the introduction to the deliverance from the bondage of Egypt until we reach the Book of Revelation.

But when we reach the Book of Revelation, we suddenly, in the outpoured judgments of the last days, have judgments that are very reflective of the plagues in the land of Egypt. And so that gives us a clue that what we are reading about when we read about the plagues in the land of Egypt and then we see that particular type of thing taken up again and some of the plagues of the last days are very similar to these that were worked by Moses in Egypt. That gives us a clue to the fact that lying in the background of the deliverance of the children of Israel from the Land of Egypt is the struggle between God and Satan. And Pharaoh stands as the earthly representative of the evil one. And God is at war and in a battle with him.

And that will finally reach its climax in the last days and that's one of the great stories of the Book of Revelation. How, ultimately, the Lord God is going to overcome the satanic trinity of the dragon, the beast and the false prophet. So what we find reflected here in the Book of Exodus is the ultimate cosmological or cosmic and eschatological struggle between God and Satan, which ultimately will be won by the Lord

God in the last days. So when you read the Book of Revelation and you think about the seal judgments and the bold judgments and the trumpet judgments, you will find reflections of these and this is leading up ultimately to that great struggle.

There is another thing that calls for reflection here and that is the way in which the children of Israel spoiled the Egyptians. That seems very strange and that has puzzled a lot of people. Why did the children of Israel ask of the Egyptians and why did they give them all of that wealth as they left? Lots of different explanations have been given forward and I like to mention a few of them because they are a number of them that have been given to justify the fact that the children of Israel asked of the Egyptians and the Egyptians gave them a great deal of wealth as they left.

It has been argued that the despoiling compensated for Israel's legitimate wages, which she had been deprived of as slaves as one of the explanations given for it. And then it has been suggested that the Egyptians were not compelled to do this, but of their own free will they gave these riches to the children of Israel as they left. Josephus suggested a third explanation that some gave gifts to speed Israel's departure. Others gave them out of affection; neighborly feelings towards old acquaintances. That is the third explanation; that is some of them wanted to get them out as fast as possible and they were willing to give them the gold and silver to get go.

I know some Gentiles who would probably do something like that in our day because of the anti-Semitic feeling which a number of Gentiles have. It's a sad thing, but nevertheless it's true. A fourth explanation was one offered by Augustine. He argued that Egypt had not made good use of their treasures and it was better for those to be used in the service of the truth and so God so worked it that the children of Israel serving the truth obtained the treasures of Egypt and still a fifth explanation. Others interpreted the despoiling as evidence that God was forcing Egypt to send Israel free with compensation which the Mosaic law would demand for any slave. So they were just paying back Israel's wages for the hundreds of years of slavery that they had served the Egyptians in. Still

others interpreted, and this is the sixth explanation, that the borrowed jewelry was needed for the festive dancing in which Israel came forth as a bride and so they needed all that jewelry in order to dance in their freedom. So that has been suggested. That was suggested incidentally by a Jewish commentator, as you might think.

And then finally, someone has suggested that it was God’s way of providing the needed materials for the tabernacle and its furniture. So a lot of explanations have been given of this very interesting statement: “Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.” One thing you can be sure of – the word “borrow” is a word that means to borrow or to ask depending upon the context and one gets the impression that in this instance there was no forcing of the Egyptians. It was simply God’s way of demonstrating the sovereignty of his grace. Just as later on the Apostle Paul, thinking about these particular dealings of the Lord God with the children of Israel, will say that God has the perfect right to harden whom he wills to harden. He also has the perfect right to show mercy to whom he will show mercy and just as he has hardened the Pharaoh out of his own determining will so he exercised goodness and mercy toward the children of Israel in a sovereign way.

Now that, of course, brings the third thing before us -- that we reflect upon it as we read this chapter and it is the thing that is mentioned in the last verse and we have already referred to it so we won't emphasize it at all. “And the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.” The hardening of the Pharaoh and then of the Egyptians, for later on, we will read of that, is the sovereign right of the Lord God and our human mind is unable because it does not possess sufficient wisdom to be able to criticize the omniscient eternal God.

One of the other interesting things about this chapter to me is the indication given here of the growth of Moses. Now think of Moses. In the land of Midian when the Lord God appeared to him and gave him his commission, what kind of person was Moses?

Well, if you read those opening chapters of God’s dealings with Moses, you get the impression that he was a wobbling, fainthearted kind of man in the land of Midian. He is full of all kinds of reasons why he should not be the one to lead the children of Israel out.

But now, he has grown, in chapter 11 here, from a wobbling faintheartedness in Midian to a determined moral steeliness and greatness and, in fact, he is able to stand in the presence of the greatest man on the earth politically, the Pharaoh of Egypt, and boldly speak to him face to face and threaten him with the words of God and then when it’s evident that pharaoh does not respond, he goes out in a great anger. We read in verse 8, Moses is definitely a growing believing man.

Now, let us look at our verses and first of all in the first three verses, we have something of a parenthetical section. It is something of a review of the situation. If you reading carefully, you might notice a bit of a problem here because in the 29th verse of the preceding chapter we read, “Moses said, Thou hast spoken well, Pharaoh I will see thy face again no more.” And then in verse 1 of chapter 11, we read, “And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh.” And then in verse 4, Moses is talking to Pharaoh again. So, if you are reading this carefully, you will see that there seems to be a bit of a problem here in that in chapter 10, verse 27 through verse 29, Pharaoh says that I do not want to see your face anymore, and Moses says, I will see your face again no more and here in the very next chapter, Moses is seeing the face of Pharaoh again.

Now we can solve this problem if we just remember one thing: And that is that sometimes Hebrew tenses may refer to what we call past time or pluperfect time, that is they maybe past tenses or pluperfect tenses. For example, if I say, “I went to town.” That’s a past tense. If I should say, “he had gone to town.” I am comparing that past time with another past time that is the pluperfect tense. We designate the pluperfect tense in English as well as in Greek and other languages by the use of the English word “had.” So let’s just insert this here. It is perfectly legitimate grammatically and then we

read verse 1 of chapter 11: “And the Lord had said unto Moses.” In other words, this is a reference to something that had taken place before so that we do not have here a strict chronological order of what is called a topical order. So we read it that way. “And the Lord had said unto Moses, yet I will bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether.” In other words, there is going to be one more, a 10th plague, and when this 10th plague comes; he is not only going to let you go, he is going to thrust you out altogether. That is going to be too much even for Pharaoh.

And then in verses 2 and 3 in preparation for this, we read: “Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians.” Now this is not the first time that this is mentioned. If you remember back in chapter 3, in verse 20, back in the original call, we read, “And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.” In verse 21: “And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” Exodus chapter 3, verse 20 through verse 22.

There is no question then of dishonesty on the part of the Israelites. The Egyptians were glad to see the last of them. In chapter 12, verse 33, we read, “And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.” So they were glad to get rid of them and I say this spoiling of the Egyptians is a witness to God’s complete solidarity with his people Israel who are set over against the nations. He says in the 7th verse, that ye may know how that the Lord doth put a difference between the Egyptians and Israel.” Now I want

to ask you a question. You are Bible students, you attend Believers Chapel where you hear the ministry of the word of God and all of the classes, more or less, and you studied the scriptures often? Were the Egyptians and the Israelites both sinners? Well, you do believe in the sinfulness of men, don’t you? Do you believe that both were totally depraved? Do you believe that both of themselves could not make a decision favorable to the Lord God in spiritual matters apart from divine enablement? Yes, some of you are saying you believe that. The rest of you are not too sure. But some of you believe that.

Now, if that is true, then how in the world can we read “That ye may know how that the Lord doth put a difference between the Egyptians and Israel”? Is it justifiable for him to do that? Is it justifiable for him to put a difference between the Egyptians and the Israelites? Is not God, if he does good to Israel, required to do good to everybody? Is he not? No, he is not! Some of you are learning. He is not required. He does not have to good to anybody. It is astonishing that he does good to anyone. He really justifiably and in justice could condemn us all, but out of his marvelous loving gracious heart, he has chosen a people and this distinguishing grace has implanted itself upon the word of God from beginning to end. Justifiable? Yes, it's justifiable.

Rational? What is the reason for it? What is the source of it? Well, the Bible does not tell us anything more than that – it is in harmony with the heart of God. In fact, the ultimate answer is simply God loved Israel. That's all. That's the source of it. That is all that God will say. He will say no more. He does not have say to this but he has said this: “The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”

Deuteronomy chapter 7, verse 7 and verse 8. The 6th verse which I could have read, perhaps should have, “For thou art an holy people unto the Lord thy God: the Lord

thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.” So that's the reason. Divine, sovereign, distinguishing, electing grace. Grace. He did not have to do it to anybody but he chose them. And he didn't stop with the choice of Israel but included Gentiles also. That is the great thing about it as far as we are concerned.

Well, that is a review of the situation and now, Moses is in the presence of Pharaoh. We pick up the 29th verse as Moses continues in verse 4 of chapter 11 what they were still discussing in chapter 10 verse 29 after that parenthetical three verses and here we have the formal announcement of what God is going to do. “And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt and all the firstborn in the Land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill.” That is the most insignificant person to the greatest person. They shall all suffer and all the firstborn of the animals too.

So, the death of the firstborn was prophesied by Moses. There is an indiscriminateness about the judgment. There is a British proverb that says, “Duke’s son, cook’s son.” That means something touches everybody in the land. So here is the judgment that touches the duke’s son and the cook’s son. Moses does not tell us what kind of judgment produces this death. It is possible that it was a pestilence. There are some indications in the Bible later on that what it was – it was some form of pestilence. But we are not absolutely certain. The secondary sources would indicate that the Bible is absolutely solid. The Bible traces it to the Lord God. The means that he used, well, that is up to him.

When Sennacherib had the judgment of God fall upon him and was forced to ultimately leave when he was besieging the City of Jerusalem, the Bible does not really say anything the stroke of judgment that fell upon him and his forces that caused the

death of so many people. But the heathen accounts of it treated it as a pestilence that fell upon them. So this may have been some form of pestilence, we are not sure.

Now in verse 6 and verse 7, the distinction between the peoples is stated. We have already said something about that. We will just read it again: “And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it anymore. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.”

John Calvin has a comment about questioning God here. He says that we must not dispute with curiosity the question why God demanded the penalty from the sons when the guilt of the fathers was the more serious, since it was sinful to prescribe to God whose unfathomable wisdom transcends all human understanding what the measure of his judgment should be. If you look at this, you might say, God was unjust to take the lives of the firstborn of the families when it was really the parents, if anything, who had done wrong?

Well taking Pharaoh’s case, was it just, to take Pharaoh’s son? He did not have anything to do with this.....and preserve Pharaoh? If one argues against the word of God by human reasoning, there is no possible way in which we can understand the Holy Scriptures. Because we are dealing with a being whose mind and wisdom is above our finite sinful mind and wisdom. And why the children should be singled out and why the firstborn of the animals should be singled out? That is something that is in the inscrutable will of God and we have to learn that we're just children and we when we get to heaven, we will probably understand a great deal more about the things that trouble us now. Then there is the demand for departure and all of Mosesism: “All these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.”

So Moses says, “You are not only going to be glad that we leave but you are going to even try to get us out.” And then there follows the summarizing conclusion: “And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt and Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.” So the story of the plagues will end with the tenth.

And then in the 12th chapter of the book of Exodus, we will have the story of the result of the plagues- the Exodus. Now I would like to pick up on something that I mentioned last week just for a moment. And that is the fact that this particular deliverance of the children of Israel from the land of Egypt has been picked up today by a very popular form of theology that has found its way to the first pages of our newspapers. Now if you read the newspapers and if you read about the Pope and if you read about his visit to Latin America, if you are in any way cognizant with the theological world today, and if you read the newspapers, you would have to read about this, you know that one of the big things today is what is called “liberation theology.” Latin America, particularly, has been not the home of liberation theology but the place, which is most prominently in the news as having leaders who practiced what they call “liberation theology.”

This form of theology had its origin in Europe but in Latin America, in the teaching of a Peruvian by the name of Gutierrez, there has been a great deal of spread of this form of theology all over that troubled continent and on into Central America. It accounts for the fact that many of the Roman Catholic priests in the Southern Central and South America are involved in the revolutionary movements that are taking place. What liberation theology is, essentially, is an attempt to blend the teaching of Marxism-Leninism with the language of Christianity. So that we read of liberation, freedom; we read of deliverance from bondage and the terms found in the word of God are used, but the meanings that are given them in actuality are political and social.

So, liberation theology is really an attempt to wed Christian teaching to Marxism and Leninism and its teaching. To take the terms of Christianity and use them because they have favor, there is a lot of goodwill about Christian language and if you can use Christian language in the attempt to further Marxism-Leninism, then you've gained the minds of a lot of people who do not think about the reality that lies back of the actions of people. So in this case, liberation theology is the attempt to blend the teaching of Marx with the language of Christianity. Salvation, in liberation theology, is not the result of the preaching of the gospel.

That is what you would think if you were reading the Bible. When you think about deliverance from bondage, you were thinking about deliverance from spiritual bondage. You were thinking about deliverance from the bondage of sin from guilt and condemnation. You were thinking about being brought into the possession of eternal life and you were thinking about the spiritual well being that characterizes the life of a believing individual and the hopes are the hopes of the future-eternal life. But in liberation theology, deliverance is not the result of the preaching of the gospel, it is the result of revolution in the political arena. So that deliverance from bondage is deliverance from the particular political government that happens to be in control in the land of those who espoused this form of theology. To be delivered is to be a tool in the establishment of a revolutionary form of government.

To enjoy freedom is to have the freedom of life in Castro's Cuba. Just think of the marvelous freedom that you have in the land of Cuba. But the terms, you see, the terms of Christianity are used but the realities are far from Christianity. One only has to go to place like El Salvador, Nicaragua, I should have said really Nicaragua and Cuba, in order to understand the kind of freedom and liberation that an individual really has and one of the saddest things about the things that are happening under the guise of liberation theology is that there has been a kind of wedding of Marxist-Leninist political

revolutionaries with the representatives of the dominant religious force in Central and South America - the Roman Catholic Church.

And as you well know, a number of the priests are involved in the revolutionary movements. That is one of the reasons the Pope is so concerned and why he has spent time in Central and South America attacking liberation theology because he has sensed that what is taking place there is not Christian. Now, of course, a Protestant would say things even more strongly, but liberation theology. And one of the clever things about liberation theology has been the fact that they have used this very account of Israel’s deliverance from the land of Egypt as a kind of model for what they are proclaiming in Central and South America in seeking to gain adherence to liberation theology. What a difference between the liberation theology and the word of God!

Now once we have said that, because I think as Christians, we have to say that we should take it upon ourselves in so far as we can to help those who are suffering under the hand of individuals who in both Central and South America have oppressed the people of those lands. If you go down there, you will discover why a great number of the problems exist in those lands because there is a tremendous difference in those lands between the few and the many. Just go down there sometime and you will see that there has been a great deal of oppression and injustice in those lands. That does not justify what the revolutionaries are doing in my opinion because they are not seeking to deliver the people and give them a form of democratic government, which is not necessarily the best form of government, as Winston Churchill had said, “It is the worst form of all human government, democracy, except for all of those other forms.” So what we, as Christians, it seems to me should be concerned about is a condition of the people in Central America and South America and we all ought to stand on the side of justice and righteousness and against oppression; but that doesn’t mean that we have to go to the other side and support Marxism-Leninism which will only bring those people into a worse form of bondage and they have experienced it at this present time.

Now, let me close with just a few comments. I don't want to pass on without noting the growth in Moses' character. You know in Hebrews chapter 3 and verse 2, my notes say 13, but it's Hebrews chapter 3 verse 2, we read there that "Moses was faithful in all his house". Now if you look at the story of Moses up to this point in the Book of Exodus, there are some interesting things you note about it. In those earlier days, he was characterized by wobbling, faintheartedness. He was kind of wimpish in the earlier chapters there. He wasn't sure he could say anything. By the way, you notice Aaron seems to be fading out here. It's Moses who is talking to Pharaoh. Moses has got some of his boldness and courage back. At the beginning, he would rush off to the Lord and say, "Why do you have me do this, Lord? I am not eloquent. I can't do this!"

But now, there is a different kind of Moses who is beginning to appear and one thing particularly appears in Moses to me. He is now characterized by almost a kind of unquestioning obedience. The Lord speaks to him and Moses obeys. The hesitancy has vanished. Seven times he has been before Pharaoh. Seven times Pharaoh has refused to do what Moses tells him should be done and even though Pharaoh has come to abhor Moses and hate him, still Moses goes boldly back into his presence again the 8th time, and announces this particular plague. The Bible makes a great deal over the fact that if we say we love the Lord God, we will obey him. The Lord Jesus lays great stress on that in John chapter 15. That's a lost note in Evangelical Christianity. We talk a lot about the Lord, but many of us really do not obey him. And the Lord Jesus says, it is the one who obeys him, the one who does his work, who really loves him. And one senses in Moses now, that here is a man who is obeying the Law of God...almost implicit. He obeys the Lord God. He does what the Lord tells him to do.

That has so many practical applications to us in our Christian life. We read the New Testament. We are told that certain things characterized Christians. Certain things please the Lord God and certain things that we are to do as a believing Christian. We must do them. We are to do them. And when we do not do them, that's an evidence of

deficient love of the Lord God. Let us not kid ourselves. It is an evidence of deficient love. And our words may be meaningful to some of our friends, but they are not to the Lord God. You notice the strength of purpose in Moses. You notice an unfailing kind of patience. He deals with Pharaoh patiently, Pharaoh is objecting constantly. And he will even pray to the Lord God and ask that some of the signs and judgments be taken away. He is characterized by indomitable courage, the burrowing reed of Midian has become a true rock now. The faith which fled before the serpent rod has become stronger enough now to wield the thunderbolts of heaven. He can lift his rod to heaven and great judgments will fall upon the Land of Egypt. His faith is persevering. He does pray.

I think another thing characterizes Moses and this is characteristic of a believing man. Moses is indifferent to human opinion. It does not make any difference to him that the children of Israel are upset over the things that are happening to them because Pharaoh has been tough on them. He still will obey God. That characterizes the growing Christian. The Christian who is indifferent to human opinion. What people think of the lifestyle that I am to live as a Christian is immaterial to the believing, submissive Christian and incidentally, what other Christians think is ultimately something that the Christian must not bow to.

Now I mentioned the use of the plague tradition in the Book of Revelation indicates that John saw them as reflecting ultimately, the great battle between God and Satan over the rule of his people. That's what is happening. God was in a struggle with Pharaoh over the sovereign rule of the children of Israel, and the children of Israel were his people. And he is going to win control over them. And that is what will ultimately happen in the future. The ultimate conclusion of the struggle will lie in the future and we will read of the great judgments of God being poured out upon the earth in the last days and by the way, in those judgments, a characteristic note of them in chapter 8 and chapter 16 of the Book of Revelation is 8 and 9 and chapter 16 as those judgments are poured out, the characteristic note is “and they repented not.”

The same thing that was characteristic of Pharaoh will be characteristic of the men of the last days but the ultimate outcome of holy Scripture is that God will save his people because he puts a difference between the children of Israel and the Egyptians and he puts a difference between the non-Elect and the Elect. And one day, we will praise him for the fullness of the salvation that he gives to his people. Why should we wait until then? Why not praise him now for what he is going to do for the people of God.

If you are here tonight and you have never believed in the Lord Jesus Christ, we invite you to move from the side of Egyptians to the side of the children of Israel, from the side of those who are not the people of God to those who are the people of God and even though you may not know whether you are one of God’s elect or not, you can settle the question by believing in our Lord Jesus Christ who is often the atoning sacrifice for sinners and fleeing to him, your sins are forgiven and you become a member of the family of God possessed of eternal life truly liberated; then, you can really talk about the liberation theology of the word of God.

Let's bow together for a moment of prayer.

[Prayer] Father, we thank Thee for Thy word. We thank Thee for the lessons of these ancient portions. Again Lord, we are impressed with the relevance of them. With the example of Moses, a person who was a wobbler at one time, but who became a firm dedicated resolute servant of the Lord God, calls us to walk in the same path for Jesus’ sake. Amen.