

MOSES

By Paris Reidhead*

We see Moses a type of Christ and I'm reading beginning with the first verse of the book of Exodus chapter 1 and through the 14th verse.

“Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.”

Well, we are here reminded of the fact that Jacob's family was happy in Egypt for a long time, 400 years. In fact, they were content to remain in Egypt, but you see God had a purpose and God's purpose was not Egypt. Oh, it was for a time. Egypt was to be the school room and Pharaoh was the school master and God's purpose in Egypt was to prepare a nation, a people for a witness, and the time came when God saw that it was necessary for His people to be prepared to leave this land they love so well. They were happy there and there had to be a preparation. There had to be a ministry from the Lord to cause this people to want to go where God purpose for them to go.

And we know that “the hearts of kings are in the hands of the Lord...he turneth it whithersoever he will” (Pro. 21:1). This king, this Pharaoh, who arose up, who knew not Joseph, was not there by accident, believe me, not by accident.

I am confident however that the dear people were quite concerned. I am sure that they thought that life had turned exceedingly bitter and sorrow as sorrow and they were quite desirous of escaping from the rigor with which they were made to serve. What they wanted, you see was to have the discipline removed. What they wanted was to have the task masters lay down their whips and their clubs and let them go back to the comfortable kind of life that they had before this Pharaoh, who knew not Joseph, began his work. But remember this, “that all things work together for good, not only to them that love God, to them that are the called according to his purpose,” and here are a people that are called according to His purpose and Pharaoh is the instrument of the Lord in service to the people of God (Rom. 8:28).

You say, how can this be? Well, it is regardless of whether I can explain in a moment how it can be, it still is true that God used Pharaoh, if you're going to hear me, you that were in the Bible class and dwelled with me so long in the book of Romans, know that I'm just about ready to start to give a summary of that book and assure you again “that all things work together for good to them that love God to them that are the called according to his purpose; For whom he did foreknow, he *also* did predestinate to be conformed to the image of his Son” and that's what you find happening here (Rom. 8:28-29a). Pharaoh holds the file but God's hand guides it. Pharaoh holds the whip, but God's hand tells him where to let it fall and how hard it should fall.

For God has a purpose that He is working out through all of this. You see, He has a nation in His heart. He has a people in His love. He has a glorious new thing that He's going to do when He will get a witness, not an individual such as Noah or Abraham, but when He will have a nation to be there as a witness and a testimony for Him, but He must discipline and form that nation.

Now, before God can do anything else, He has to prepare His people for deliverance. You've heard me say in the past that God's great difficulty is not to save the loss, but to get nice people to see how lost they are. So lost, in fact, that they need a savior and the kind of a salvation that God is willing to provide. In other words, He has to create a market for the product that He's provided and that's what we find happening here.

These verses seven to 11 in this first chapter are exceedingly interesting. I want you to see how skillfully the hand of the Lord works. The first thing is that Israel discovers that the time of their prosperity has passed. They've had it good. Goshen was a lovely land, a land that was rich in every way just suited to this people. But you see, they were in love with the land. They enjoyed it, the comforts that it provided, the ease that it offered; the security that it afforded was of such a nature that they enjoyed it. They could sit back in it and relax in it. Whoever wants to go to a barren arid land like Palestine when he can live down where the grass is so green as it is in Egypt, why would anyone want to leave? But you see, God had a tool, He had an instrument.

All He needed to do was just to touch the pocketbook, touch the security, touch the savings, change the value, devalue the Frank if you please and let a little inflation come. Little difficulty comes and Egypt doesn't look nearly as attractive as it had before. Their prosperity had diminished and then they discovered that they were in bondage. Now, they'd been in bondage, but they weren't aware of it. In verses 12 and 13, you find that, "they afflicted them and caused them to serve with rigor." This is an understatement. If I understand the temperament and the attitude of the Egyptian, and I think I do a little bit, having lived there for several years in that general area, I rather think that this hardly covers it. "They cause them to serve with rigor." I think the two or three chapters might be written describing just what this rigor was.

I'll leave it to someone else to write them. We'll let it suffice now that whatever it was, the Israelites began to feel the clank of chains that war and galled and they began to sense that they were no longer the favored people they'd been up until that time. Then finally, life became intolerable. The burdens were too heavy to carry any longer. They were prepared now to recognize that there was nothing more than just agony and death. As later on, we hear the very same people, because of their sin, crying out in the morning. Would God if it were night and in the evening would God if it were morning, wishing their life away, trying somehow to survive the next period. Life has lost all of its pleasure to all of its reason for enjoyment.

It's interesting, when Mrs. Reidhead and I were in Egypt; we went to visit the various things that were shown at Luxor, which was right in the general area of these activities. It was an exciting thing to me because of that, which our guide would let us see. I remember one day, we'd been looking at things from way back in the earliest dynasties of Egypt and I saw something that looked quite intriguing and I asked him if I could go over there. I said, "Let's go over there." "Oh," he said, "no, we can't go over there. That's not old." "Oh," I said, "is that right?" "No," he said, "that's Roman. That's only about, oh, 2200 years old. We are not going to go there."

Incidentally, when we got to Boston, a friend met us and took us down the street and we came by Old South Church and he said, "Now," he stopped sort of with a hallowed pause and sort of held up his hands and he says, "Now there are graves in there 300 years old" and I just come for where the guide wouldn't let you stop it and see anything that was 2200 years old.

Well, it makes a difference, you know. And I said, "But what's there of interest if we could stop?" "Well," he said, "that's the place we found the bricks that were made of mud that didn't have any straw in them" and he wouldn't let me stop. Well, we did go over and take a quick look at it, but this gave us a little bit of the understanding of what these people had done making bricks according to the quota or it was far below that. There had been several different groups building on the same foundation and the arches that we saw were actually Roman, but belief that in the foundations where the bricks made without straw, I want to give that, let someone check me up afterwards and say there was a good deal of time lapsed there that you didn't account for and the worst thing about the plight of the Israelites was this, that they didn't think there was anyone that could help them.

Well, now you see this is what God must do with the sinner. He has to make us uncomfortable in our prosperity. He has to make us dissatisfied with our bondage. He has to bring us to the place where we sense that it's intolerable and we cannot any

longer continue in it. He brings us to this place of despair where who can save such a wretch as I. What hope is there for someone as wicked as I am? Well, this was what He was doing with this people, Israel, preparing them for the deliverer.

But in the second chapter and verses 23 to 25, you find that God is prepared for their deliverance. He is prepared. What a lovely thing it is to find that after His purpose is accomplished after His work is done, that the Lord is quite ready to withdraw the means that He's used to produce it.

Sometimes, when you feel the pressure on you and you would scream out in agony, oh God, take it away. Wait just a minute. If you do somehow manage to get out from under the whip and the lash before God's work is done, all He has to do is just make a little tighter corral for you next time and get you in there, put the pressure on a little harder. Many times people just are like a round ball under a thumb on a shiny table, put a little pressure on and it jumps. But finally, do you know the Lord gets you and He corners you and the pressure comes and you just can't get away. So may I suggest that the next time pressure comes instead of running from it, submit to it and say, now Lord, I know You have a purpose and I know that You are going to ultimately accomplish Your purpose. And so heavenly Father, I'd much rather You do it now because I know that whereas this stone on the wheel cuts, You've got a coarser stone than this if I don't submit to it.

Well, Israel had submitted, there was nothing they could do in their situation and as soon as the purpose of God in this persecution and suffering had done its work, look what happened, verses 23 and in the second chapter of Exodus: "And it came to pass in the process of time that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage now and God heard their groaning." You see, God was prepared. This was what He was listening for. This was what He was looking for. This is what He had to hear. "God heard their groaning."

There was no possibility of a deliverer doing His work until this had transpired. We are often saying, oh God, save my loved ones. Do you really want them saved? Do you realize what's going to be involved in their salvation? If it's from the Lord, why, it's going to mean a task master, it's going to mean pressure, and it's going to mean difficulty. And finally in the midst of their groaning, they're going to cry out. Are you prepared for that for your dear ones, your children? Oh, wouldn't it be nice if we could have some clever, easy, simple, little way that people could truly be born of God without actually having God work on them? When you read those words, "His workmanship created in Christ Jesus unto good works", you'd rather think that, oh, that's just such a simple thing (Eph. 2:10). Signing a card or shaking hands with a preacher or saying, "A ha" to a half a dozen questions.

Oh no. When God creates He molds, He shapes, He makes. And when God would make someone in His image and likeness, He has to need it like go and break it and crumble it. You want to be safe; you want your loved ones to be saved. Here it is. It strikes at the root of their prosperity, at their comfort, at their joy and they're brought into bondage and then out of the midst of this is their groaning. God hears their groaning and then it says, "And God remembered his covenant with Abraham and with Isaac and with Jacob" (Exo. 2:24b). God remembered His covenant.

You see, He'd made a covenant and the reason that He loved this people that were so comfortable in their prosperity in Egypt was because *He'd made a covenant*. They were a people under the covenant. They didn't know the covenant and they didn't know Him, but He knew them. Therefore, He remembered the covenant and how wonderful it is to realize that with the unsaved there's a covenant not between Abraham and no, no. We're talking now about another covenant between the Lord Jesus Christ, the covenant that was sealed in the councils of eternity before the foundation of the world.

It's this people whose groaning God looks for now in this day, an hour of grace. Oh, what a joy it is. I have a standing offer to friends around the country that whenever they find a lost man to call me as I have, I have friends that I have said, look, if it's humanly possible and you discover a lost man or a lost woman, I want you to call me collect and I'll fly to be there to see it. It's been so long since I've seen anyone lost, so long. You see, there are a lot of people that are lost. New York is filled with lost people hanging over the mouth of the Devil's hell. And the moment that God relaxes the sustaining love with which He supports them even in their iniquity, they'll plunge forever into the abyss. But the lostness of which I speak is not that judicial

lostness in which they are, which they have no cognizance. I am talking about that inner experiential lostness when they sense and know their great crime against the holy God.

I read of Jonathan Edwards and the Great Awakening in New England know how my heart melts within me as I find him telling the people that were awakened in the middle of the night and were brought to see the enormity of the horrendous crimes against the holy God, lost. That's why it's called the Great Awakening, because they were awakened to the sense of their jeopardy and danger and estrangement from God. They were lost, they were groaning and I long to see it here. I long to see someone that's lost. I know a lot of people that want to be saved, but they're not lost enough to be saved yet. They haven't discovered themselves, they haven't seen God, haven't seen their own hearts, or a far cry, because they've never gotten a glimpse of the holiness of God. They've never sensed what it is to be alienated from God because of the ignorance that is in them to the blindness of their heart and the rebellion of their spirit. *Haven't seen it.*

Here were people that were lost, they were hopeless, they were helpless. There wasn't anyone to turn to, no place to go. And the only thing that God remembered is covenant. This is the only hope for any sinful man. The only hope for any wicked man. The only hope for any lost man is that God made a covenant with His Son and "His Son come to seek and to save that which was lost" (Luk. 19:10). And if you ever you want to know who the elect are, you look for the lost man. You want to know those that are in the covenant. You see the lost man. You see the man that's gotten a glimpse of himself in despairs of life that has nothing to present and is bankrupt, morally bankrupt there.

There you have one. It's an heir to the covenant. It says, "He came to seek and to save that which was lost", *which was lost*. Oh, you have loved ones. You want to see them saved. Pray they'll be lost. Pray they'll discover that they'll be aware of it, they'll come become cognizant of it, and that the enormity of their crimes so mountainous that no tongue can describe them. Their crimes will appear to them and they'll see themselves as they are. That's what happened here. And then it says, "And God looked upon the children of Israel" (Exo. 2:25). My friend, the only one that the God of heaven and earth will look upon is this one, the broken, and the contrite spirit He'll not despise. But that man that waltz and trips lightly up to the altar and says, well, I'll accept Jesus as though he were getting a package of gum given out on the street corner. God doesn't look upon that person. God doesn't see that one, but it's this one at the end of himself. These people that are broken that have nothing, nothing but grunting, nothing but emptiness, nothing but rags, nothing but filth, nothing but chains. No beauty that anyone should desire in, "God looked upon the children of Israel." They're the ones that He looks upon. "Blessed are the poor," the bankrupt, the broke and the crush, the hopeless, the beggarly in respect to "the spirit for theirs is the kingdom of God" (Mat. 5:3). God had to prepare a people for deliverance and this is God's great work today to prepare a people. But then God had to prepare a deliverer for His people. God had to prepare a deliverer. If you'd like to see this, you see it there in the third chapter all through.

In fact, you have the record of it now, just a few analogies that I'll hastily draw. God's methods of deliverance was a babe. Isn't it wonderful? Carries you right back, doesn't it, takes you right back to that day when He said to Eve, "the seed of the woman shall bruise the serpent's head" (Gen. 3:15). It's the day she looked into the face of Cain and says, "I have acquired, I have gotten the man from the Lord." But it wasn't, it wasn't the man, it was the man of sin, the man with a nature like unto hers and his. But then we come down, we find that Lamech looks down into the face of Noah and he finds there comfort and rest, but it's going to be Noah that brings rest in the place of rest from the fierce wrath and anger and judgment of God. And it was that little babe Noah that was the deliverer that was to come and for that day, in that hour of judgment, but now again just as Abraham looked down into the face of Isaac saying In Isaac thy seed be blessed. And he waited and waited for a babe.

So now Israel has to wait until there's a babe born for the fullness of time. God sent a deliverer and the deliverer was born of Israel just as was our Lord Jesus Christ, the deliverer. Moses was hated at his birth. They tried to destroy him just the way Herod slaughtered the innocent in Bethlehem. Pharaoh slaughtered the innocent in Egypt seeking to destroy the one in the hopes that the deliver might be destroyed. Just as Moses was cared for by the Gentiles, taken out, drawn out and called Moses because the name Moses means drawn out and he was reared, trained.

Oh, I love this you know. I do think the Lord does have a sense of humor. Really I do. I wouldn't accuse Him for any moment of

the jocular that we see today. But isn't it thrilling to think that He made Pharaoh educate the deliverer. Isn't wonderful. Made him pay the expenses, gave him the finest education in Egypt? Oh, how wonderful of God just to cause this daughter of Pharaoh to take this little life and nurture it and then the most delightful part of it all to call the baby's mother to be the nurse. Oh, there, that's lovely. That is lovely. It is just so delightful to see God making the wrath of men to praise Him and turning the foolishness of men to the great wisdom of His eternal purpose.

Well, you remember our Lord Jesus was supported by the Gentiles. Have you ever wondered why they "brought Him gifts of gold and frankincense and myrrh"? (Mat. 2:11) May I suggest that the reason was that they were going to be political refugees in a foreign country for about eight years and they needed something to live on. The gold and frankincense and myrrh were of great price and value and very light and easy to carry. And when they got down to Egypt, perhaps Joseph couldn't get a union card in the carpenters union, difficult to know how to break in and earn a living, but he didn't need to, because the Gentiles, the Magi, had provided all that was necessary to sustain the little family in the years of their exile.

How wonderful it is to see God so marvelously working, but just as in the case of our Lord Jesus so with Moses, they had to wait in their chains. They had to wait in their bondage. They had to wait in their grief until the deliverer was grown, couldn't hurry that. "Jesus increased in wisdom, in stature and in favor with God and man," and He had to come to the age of 30 and in Moses' case had to come to the age of 40. They had to wait until he was ready. The Israelites went on making bricks. A lot of bricks were made in 40 years while God was preparing a deliverer. But nevertheless, they had to do it. And so with our Lord Jesus, it went on until He had come to full age, the hour when He was set forth, and then before Moses was ready for his ministry, he had to spend 40 years in postgraduate work, unlearning everything he'd learned in the University of Egypt, getting ready to serve, coming to the end of himself.

You see, when he started, Moses was certain that he was able to do this and he knew he was to be the deliverer and he wondered that the Israelites didn't understand that and they turned on him, reported him to Pharaoh and he had to flee and he ran. He got way out there in Midian and I can see him as they said. He went to apply for a job and they said, what are you good at? Well, he said, I'm an excellent prince. You've got any princing you need done. And they said, well, sorry, there aren't vacancies at the moment. Well, I'm in the habit of eating. I'd hate to break the habit for long. What can I do? And they said, well, there's a fellow over here that has some sheep herded and if you'd like to go, maybe he can take you on. Of course you won't get any money. You get your board and room for a while, you sleep outside and eat what you can find, but if you'd like it, we'll call it a job. For 40 years, Moses is out there preparing to be a shepherd, because, you see, he's to be the shepherd of Israel and our Lord Jesus Christ said, "I am the good shepherd, the good shepherd that would give his life for the sheep" (Joh. 10:11). Forty years our Lord Jesus began his ministry by forty days. Forty is the number of judgment and he had to be tested. Moses had to be tested and so our Lord Jesus was tested, "tempted in all points like as we are and yet without sin" (Heb. 4:15b). Moses was rejected by his brethren and so was our Lord Jesus. Moses took a gentile bride, a daughter of the Midianites and so did our Lord Jesus take a gentile bride gathering to Him from Gentile and Jew alike that "He might make of twain one new creature" that is the church (Eph. 2:15).

Moses had to come to the place where he had absolutely no confidence in the flesh. Where what was done was done wholly of God because it was to be a supernatural work. Our Lord Jesus, taking upon Himself the form and likeness of a servant also came to the place where He had absolutely no confidence in Himself. All you'll see, He could have done everything that He did in His own essential deity, His Son, but it pleased the Father that our Lord Jesus should be like unto His brethren. Therefore, everything done by Christ in three years of ministry was done in the power of the third person of the Trinity, the Holy Spirit and not in His own essential deity as Son. It could have been, but it wasn't. It didn't please the Father.

So there might have been something Moses could have done in his own natural strength, but he had to come to the place where he had no strength even in his ability to speak. When he stood before God utterly bereft, of any confidence in the flesh. You see God's deliverance was to be supernatural. This ties in with what we had this morning, doesn't it? It was to be in the demonstration of the Spirit and in power, and since this was to be the case, God didn't want Moses flesh intruding in the way; it might have short circuited the plan of God and kept God from accomplishing all that He intended, but He succeeded with Moses. He came to that place where Moses said, "I can't even talk," Moses was going to deliver Israel 40 years earlier in his

own energy and genius and ability, and now he says, "Lord, I can't even talk." Moses revelation of himself. He had to see himself inadequate. He had to see himself.

Moses began his ministry with a revelation of himself and a revelation of God, so with Christ. Well, you'll remember His ministry commenced when the Father broke the silence of 30 years and said, "This is my beloved son in whom I am well pleased" (Mat. 3:17). Moses stood there in the field one day with the sheep around him and looked over and saw a bush that burned and was not consumed and this was a revelation of God. The revelation that Moses had to have before he could possibly fulfill the purpose as a deliverer. First, God in this burning bush revealed His presence with His people in Egypt. Egypt was, as it were, a flaming furnace, but just as the bush in the midst of the fire was not consumed, so God's people had not been consumed by the intolerable persecutions.

For God had a purpose and His purpose sustained Israel in Egypt the same way as it sustained the bush surrounded with the fire. Then Moses had to have a revelation and he had it in this burning bush of God's purpose to supernaturally deliver His people seeing the bush burn and yet not be consumed. Moses knew that God was going to do wonderful things in order to accomplish His great purpose for Israel. He had to realize this. Moses had used his strong right arm and drawn sword and nothing but disappointment and failure. Now he sees that God is going to do it with supernatural means and this Moses had to know before he could return to Egypt. Then of course the most glorious thing about this visitation of the burning bush was God revealed His name. "I AM, I AM" (Exo. 3:14). Oh not I was. Not I will be, but "I AM."

That's the difficulty today with so much of our church life, we find Christians that know all there is to be known or all that can be known about 'the great I was', the God of history. We find a few here and there that know about all there is to be known and probably more than they ought to know about what's going to happen tomorrow. The God of prophecy, 'the great I will be,' but oh, how few there are and how far between that know much about the great "I AM." We always seem to be living in this veil that Dr. Tozer¹ talks about in the book "The Pursuit of God". This great cosmic void between yesterday and tomorrow, wandering here in this desert wasteland. As FB Meyer² said, "We're listening to some of the prophetic teachers talk about how wonderful it was in the early church and how great it would be in the tribulation." He said, "Isn't it a pity when the cloud began, it touched the earth. It was wonderful. When it comes down again, it's wonderful, but in between it's nothing but a great Sahara." I don't believe that a moment, not a moment. I believe my dear, that God wants you to know Him and to make Himself known to you and He wants to be to you the great "I AM."

Isn't it wonderful to think that His name is completed in your need? What do you mean? When He gave this name to Moses, He gave Moses a blank check for everything that God's people would need. "I AM, I AM" ascending you. Well, Moses said, what's that mean? Well, if you need deliverance, I am your deliver. If you need provision, I am your provider. If you need righteousness, I am your righteousness. If you need health, I am your healer. If you need comfort, I am your shepherd. If you need My presence, I am with you. Whatever your need is, I am the answer to it and you will understand Me in your need. Oh dear child of God, welcome your needs. Embrace them. Don't run from them. Don't flee from them. Don't hide from your needs. Welcome them. Bid them come, when you see them headed your way or in the midst of your need is the revelation of the great "I AM." Oh, that you can see it. That you can see it.

Now, Moses begins his ministry with a revelation of God's sovereign grace. Can you tell me any reason why anybody should love these beaten, whipped, bruised people that had lost all hope of deliverance and all concept of liberty and simply sat there in their chains and vileness? Is there anything in them to call forth the love of God? Nothing. Nothing. There isn't any more in Israel and Egypt to make God love them than there was in you to make God love you or in me. Have you ever gotten a glimpse of yourself? No. You know, the best thing that could happen to most of us would be to have God turn His mirror inside out and

¹ Aiden Wilson Tozer (1897-1963) Pastor and Author. Christian and Missionary Alliance

² Frederick Brotherton Meyer (1847-1929) A Baptist Pastor

let us see where we are and see what He sees. Bobby Burns³ said it, you know, “Oh would some power the gift give us, to see ourselves as others see us,” but I’d like to change that to see ourselves as God sees us.

It certainly wasn’t anything in us to call forth His love. You see this fellow out here on the street in his pride and arrogance and haughtiness. I’m not talking about the drunkard in the gutter. I’m talking about the successful businessman. I’m talking about the educated, the established, and the accepted. You see him and say, ah, isn’t he a gentleman? But wait beneath that heart, beneath that vest is a heart filled with lecherousness and licentiousness, and pride and haughtiness and arrogance and brutality and rebellion, sensualness. If you could see it, you’d see him every wit as despicable, as vile, as lowsome, as the vilest leper that ever has been. And so we find that God is revealing His grace not on the basis of what’s in this people in Israel, but on the basis of what’s in God’s own heart from eternity past. God knew this people Israel. God knew you. God knew there wasn’t anything in them, and He knew there wasn’t anything in you. He acted on the grounds of what He had and not on the grounds of what we are or that we can understand. This He called His people long, long before they ever knew Him. He knew that.

Then we find that Moses begins his ministry with the revelation of Christ victory over Satan. Oh yeah, for God says to him, Moses, what have you got in your hand? Moses says, ah, I’ve got a stick and it’s a trusty stick. It’s a crook. I’ve carried it for 40 years. I’ve trumped over all these hills of Midian and I’ve, it’s a good stick. But what about delivering Israel? It’s not good enough. You sure Moses, you’re sure you don’t have any tricks? You can play with it. You’re sure you can’t turn it into something?

No, there’s just nothing. And that’s what I am. And here you’re sending me to deliver Israel and I haven’t a thing. I have nothing. What’s in your hand? A dead piece of wood, Lord, that’s all. He said, Throw it down. And then he throws it down and that dead stick becomes a slithering moving living serpent. Well, He says, take it up and he doesn’t do as the snake charmers in the Orient do. When they pick up a serpent, believe me, they’re very careful to get him right behind the head so he can’t bite them. Moses reached down and took him by the tail, and that meant that the thing could have swirled and caught him, but he took him by the tail. In other words, the fear and the power and the strength of the serpent had gone out, and that’s exactly what the Lord Jesus Christ did there on a dead stick of the cross the Lord Jesus Christ encountered all the venomous power of hell. He opened His breast to everything that Satan could do, and the result of that was, it seemed, that He was made to be sin, that He was turned into it for us, but the result of it was that He defeated Satan in open conflict. And all the wonderful truth tonight is we are with a testimony for the Lord Jesus Christ and we have this confidence that He has defeated Satan in open battle. We follow in the train of that victory and we need not for one moment so much as think that the enemy of our soul has power to stand against those that come in the name of Jesus Christ, “resist the devil and he will flee from you” (Jas. 4:7).

But then there’s something that happened. That’s a great grief. God wanted him to fulfill three types, prophet, priest, and king to speak for God, to intercede for the people and to rule over them in order that he might fulfill the type of the Lord Jesus Christ.

But Moses was moved with almost an unforgivable self-consciousness that robbed him of the possibility of perfectly fulfilling the type of the Lord Jesus Christ. But sufficient was this, that in Deuteronomy 18 and verse 15, we read, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” And thus Moses was to speak for God, intercede with the people and rule, but he demure before God. He withdrew from this responsibility, he refused to accept the provisions that God had made, and the consequence of it was that God said, all right, I’ll take Aaron. (See Exo. 4:10-16) That was the first time; the second time that Moses refused to obey was when he struck the rock instead of speaking to it. (See Num. 20:7-12) And then God said, that’s thus far no further. And Moses had to go up into Mountain Ebo and couldn’t go into the land because of his disobedience, because he broke the type. And here he breaks the type and grieves the heart of God because God would’ve been with his stammering tongue.

God is speaking to some of you saying, I want you to speak for me. You’ve been born again. You’ve been washed in His blood.

³ Robert Burns (1759-1796) Poet

You've had a revelation of His holiness. You've had a revelation of His grace. His Son has been revealed in you. And God has been saying, I want you to witness for Me. I want you to teach for Me. I want you to speak for Me. And you've been saying, Lord, I can't speak. I can't speak. Ah, beware my dear friend, God won't make you, but He'll make you wish you had just as He did with Moses, for God provides everything for those whom He calls.

Now, just a little in closing, God's deliverance was to be in power in behalf of his own people.

I'd like to have you turn to Exodus chapter four in verses 22 and 23, "And thou shall say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn." God had a people in Egypt, they didn't know anything about Him, but He knew them. Moses was sent of God to bring out God's people. Our Lord Jesus was sent of the Father to bring out His people. For God had a people, He'd known them from eternity past. He'd loved them with a ceaseless, changeless, love and the Lord Jesus Christ was sent of the Father to bring out His people. In John the sixth chapter, you have this lovely testimony of our Lord Jesus. He came knowing He had a people. John chapter six and in verse 35, I'll begin reading. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which has sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

The Lord Jesus came knowing that He had a people; He came to accomplish their redemption. He came to provide everything that was necessary to secure that redemption. God's voice was the means of power that was to be used in the deliverance of Israel. You find here in this 23rd verse that God says, "I say unto you, let my son go." In other words, in sovereign power, He claims this people for His own. He says their mine, their mine. Oh yes, they were in bondage. They were in vile slavery. They were completely demoralized. But so were you, so was I. And so were these to whom the Lord sends us. You don't know who they are. I do not know who they are, but God has sent you, my dear Christian friend, just as much as He sent Moses, just as much as the Lord Jesus came, "after that the Holy Ghost has come upon you: and ye shall be witnesses unto me" (Act. 1:8b).

Every one that is in Jesus Christ has been sovereignly commissioned of God as being put into the body of which Christ is the head to have a witness for Jesus Christ. Now, you do not know who they are. I don't know who they are, but God does. And we go in the way we discover who this people are that are given to the Son that when the word comes that reveals the holiness of God, they're willing to see it. When they discover the enormity of their sin, they're prepared to repent of it. When they see the claims of Jesus Christ to be sovereign in their life, they're willing to submit to Him. We don't know who they are, but this is how they're discovered. This is how they're uncovered. "His people hear his voice" (Joh. 10:27a). God claimed this people and He said that He was sending Moses down to them to bring them out and isn't it wonderful?

Oh, this next, this is such a thrilling thing in sovereign authority. He demanded their release, unconditional, unqualified release. "Let my son go." Just think what a glorious privilege Moses had of going down and standing in front of Pharaoh and saying to this prince and king of Egypt, "God has come and told me to come to you and say, let my son go." You say, isn't that a wonderful privilege with all the pomp and glory of Egypt. And here, this one that had been an exile for all these years now is there boldly defying the king. Listen something even more wonderful, you that once were a slave of the prince of this world, once were in his chains, once were bound by it, now because you've been sent back into that world, you can stand as it were in the presence of the prince of darkness and the king of Hell and say to him, let this people go.

Oh, that's the marvelous privilege of intercession, to stand against the forces of darkness, to stand against the prince of night, to stand against the one who holds Hell in his power and say, let this people go. This is your responsibility. This is mine. This is what He's called us to do, to speak for Him. It's His voice. But He uses a man to say the words. He used Moses, He used the Lord Jesus Christ, and now He uses you. The Lord Jesus Himself wants to speak through you.

Then notice in sovereign authority who He ordains their destiny, this people that are let go, this people that are redeemed. He says, "Let my son go that he may serve me." I love Ephesians 2:10. Two verses, eight and nine are so well known, "For by grace

are you saved through faith; and that not of yourself: it is the gift of God, not of works, lest any man should boast." And so many stop there. Why? That's "let my son go." But the rest of it is that, "he may serve me," "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

What is His purpose for the one that's let go to go back and sit there and wrangle his feet in the slime pit where the clay was mixed for bricks? Never. To play back there where the rest of the slaves are, never. What was it? Ah, it was glorious. This, He said, I saved you that I might make My power to be known that you might know Me and that you might be My witnesses. The good works that He's ordained for us is first worship, worshiping Him, living in fellowship with Him. Then it is to exhibit His grace through our lives, His transforming power, and then it is to witness for and to speak for it.

God spoke through Moses and He'll speak through you, just as He spoke through the Lord Jesus Christ to His day. So the Lord Jesus wants to speak through us in our day. God knew that Moses would be rejected, and I want you to remember this, that God knows that not everyone that you talk to is going to submit either. Surely not all to whom our Lord Jesus spoke in anywise bowed their knee to Him, not so, think not for a minute. Not everyone you speak to will either, just as they did to Moses and to Christ, so they'll do to you. But Moses knew that God would surely triumph. So did our Lord Jesus when He saw that great crowd go away as is recorded in John six. His heart never failed for a minute. He turned to the disciples and said, "Will you go away?" (Joh. 6:67) Well, what do you mean? He knew that the Father had a people. They were a people that were given to Him and the way that this people would be discovered and unveiled was that they would hear His Word. And if they went away, all that meant was they weren't His people and He couldn't use them. He had no place for them. And let them go. Let them go. We can't do anything about it. Let them go. "My sheep hear my voice" (Joh. 10:27). They hear the Word. That's why, my friend in our witness, in our testimony, in our preaching, we dare not change the Word because if we change the Word, we get an entirely different people.

I was talking with a pastor recently and he was telling me about the unmitigated hell into which he came, when he came into that church. He found immorality and uncleanness and dishonesty among the members and the officers of the church. He found brutality and cruelty and iniquity and sin. He found that there was hatred. Everything that you'd expect to find in Hell was in this church. And he looked at me with tears in his eyes and he said, there's only one answer. Through the years past, the preachers have preached this shoddy, cheap, shallow evangelism and have filled this church with the Devil's children, doubly damned, lost. And with a profession that's as empty as can be, that's the result. That's the result.

That's why the Lord Jesus would let the crowd go rather than change the message, because if He changed the message, He changed the witness. He changed the testimony. He couldn't do that. He couldn't do that. The only possible way that God can have His witness is that His message be given for by this message, this truth, this witness are His people drawn to Him.

Well, let's see what happens. Let's take these plagues for a minute, shall we? Someone that you're witnessing to comes into under the truth and the first thing you know, he comes and sees you. I'm not going to hear that preacher anymore. I won't go near that church anymore. Why, I went home and went to bed and you know, I couldn't sleep. All I could think about was some of those statements that preacher made. Oh, I know what it is. Frogs in the bedroom. That's what it's. God said He'd do. He'd send the frogs even into the bed chamber. Oh, wonderful, wonderful, when somebody gets frogs gnawing at them and chirping at them when they just can't get away. Then the next thing they had was flies. Biting them. Biting them and just cheering at them. What a marvel thing it is, when God's flies of truth began to just torment and buzz and whisper and they can't and they get mad. Oh, it's lovely. I think Wesley was right when he said to the young preachers, when you preach brethren, something's got to happen. People have either got to be glad, sad, or mad, but don't ever let 'em get away the way they were when they came. And I think it ought to always be that way. The flies begin to bite and nick and tear at them. Then we discover there was darkness. Oh, what great joy there should be in your heart when someone you're concerned about gets into darkness and all the pleasantness of their toys and their sins is gone, and all the things they rested in are gone.

We're so afraid of letting God do His work aren't we? So afraid with our unsaved friends? We don't want a frog to bother them or a fly to bother them or darkness to come, but how else can God get them ready? How else can He deal with them? Oh, it's a delightful thing when someone that you long to see come to Christ gets in darkness. Oh, the darkness shrouds him in at

noonday. It is as midnight and all the delightful things in which he's rested are gone. And then the hailstorm. This is wonderful. When you see desolation and grief become, you say, wonderful. What kind of a person are you that are willing to talk about hailstones, desolation and grief and say, it's a wonderful thing? Why my dear? It's the boom and the blessing of the Lord, for everyone is in raptured with these little toys, the dam and destroy, and somehow God's hailstones have to come until it knocks them out of their hands and they're in desolation. And then of course there's murrain among the cattle and their possessions go and often their business goes and their families touched, and this happens and they stand their strip.

Well, rejoice and be exceeding glad, God is working. And then the next thing you see is the first born. Oh, what a sad thing it is. But Luke Rader⁴, the brother of Paul Rader told how, he looked down into that little cradle and saw that little light realized testimony that he'd had from a godly father. Luke Rader said as he looked down at that little baby, he had to throw himself down on his knees beside the crib, for he knew that God, even in His sovereign love, would be prepared to touch that little life if need be to get at his. And that's what happened. He said, "Let my son go or I'll take yours."

"This is my son." What a wonderful thing it is when God is willing to bring the frogs and the flies and the darkness and the hailstorm and the disease and even the firstborn that He can touch that life and prepare them for grace. Ah, my dear sinful friend, my dear friend, without God or joy or peace, I assure you God can do it. But why press into it? Why press into it? This is the whole since salutary work of the law, preparing a heart for grace, but must it be that way? Must it be that your heart becomes hardened by the lost repeated overtures of God's love. Must it be if need be. God is prepared to work even as He did with Pharaoh and in Egypt.

But why press Him to? Why not see it? Why not now? Why not then come to the feet of the Lord Jesus, slave though you are and chained though you are with all your filth just as you are, come and let this one, the Lord Jesus Christ, made to be sin for you, gave Himself for you, that He might redeem you out of Egypt and translate you into His own kingdom. The kingdom of His dear Son. Let Him become Lord and Savior your life. He died for you, you know. He died in love for you. You come as He bid you come, and you'll receive that forgiveness of pardon and a life that He died to make yours.

This is our invitation. We're going to give you no further. If you are here and you want help, do speak to me after the service, I'll be so glad to stay and talk and pray with any of you. May God seal the Word to your hearts. Let us stand for the benediction.

Father of our Lord Jesus, look deeply to us tonight. We go out into Egypt again. We've been here in this little bit of China, this little place where we gather together. Now we go out into the world and on every side we'll see men that are wholly given up to sin and uncleanness and idolatry. We are in Thy stead tonight, Lord Jesus, as though Thou You were by us seeking men to be reconciled to Thee. Give us Moses' faithfulness. He was faithful in his house. Ah God give us his faithfulness. Help us to see Thee as he saw Thee and to speak for Thy, as Thou would speak to us. Grant Lord Jesus that because we're here tonight, something will happen in our hearts and respect to Thy Word and Thy will for our lives and will not be the same. But we'll realize just as Thou would send Moses and just as the Lord Jesus came, so we said even so send I into the world. Seal now Thy Word onto our hearts. May it do a gracious work in the hours that lay ahead. In Jesus Name. Amen

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Evening, 1959 by Paris W. Reidhead, Pastor.

⁴ Dr. Luke Marvin Rader (1890-1952)