

# Front Page - January 2024

## The Preparation of Israel and Coming of Moses for the Exodus - Part 1

### The Preparation of Israel For The Exodus

The books of Exodus (ch. 1:6); Leviticus (ch. 1:1); Numbers (ch. 1:1); and Deuteronomy (ch. 1:3) all continue their history of Israel with the word “and”. This being a conjunctive, points to the importance of considering that which came before, that is Genesis. Throughout Genesis, the consistent theme has been the sovereignty of God in the ongoing preparation for the coming of Christ and the fulfilment of Genesis 3:15.

- a) The first major step in that preparation was the sovereignty of God in calling Abram from Ur of the Chaldees (Gen. 15:7; Neh. 9:7) for several reasons:
  - i) For the fulfilling of His own purposes (Jn. 4:42; 1 Jn. 4:14). God chose Abraham to be the human ancestor for the bringing of Christ into the world. To Abraham God gave the promise that through his seed all the families of the earth would be blessed (Gen. 12:3), and Matthew 1:1 states the Lord was from the seed of Abraham.
  - ii) God called Abraham to be an illustration to make evident man is saved without the law (Rom. 4:1-4) but by faith, and those who are saved by faith are the sons of Abraham (Gal. 4:22-31). Again, Abraham was a case history of a heathen idolater being changed and becoming a worshipper of God, not by law but grace (Josh. 24:2, compare 1 Thess. 1:9).
- b) The next great movement by God was multi hinged:
  - i) By the exalting of Joseph and a famine God brought His people into Egypt where, for a time, they enjoyed great freedom (Gen. 46:4-7). However, there came a time when under a different dynasty the children of Egypt lost their freedom and became slaves to a series of Pharaohs. Despite how things looked, God was working, and Moses was born. Having put the baby in a basket floating in the Nile, the daughter of Pharaoh heard the baby cry and brought the little one into the palace becoming one of the early steps for the Exodus.
  - ii) Being brought up in the Egyptian palace Moses was highly educated politically in every way a prince would be (Acts 7:22). However, he had to be educated in the school of God. That was when he worked in Midian as a shepherd (Ex. 3:1). Earlier, Moses began to understand that God would deliver His people and sought to do the impossible task by killing the Egyptian. It was utterly foolish, but it showed Egypt was not his home nor were the Egyptians his people. He was forsaking Egypt. He had a lot to learn.
  - iii) At the same time and for much longer that the eighty years of Moses’ earthly sojourn (Gen. 15:13; Acts 7:6), the hardships for the children of Israel became increasingly severe, and despite being idolaters (Ezek. 20:5-8), they began to call on God for deliverance (Ex. 2:23-24). Thus the sovereignty of God and the free will of the children were working together.
  - iv) At the same time over in Midian the training of Moses had finished, he was now qualified to go to Egypt and untimely lead God’s people out of the land of bondage (Ex. 4:19, 21, 23).

### The Preparation Of Moses

- 1) It is a truth that God always has an individual to fulfil His purposes. Some illustrations of such:
  - a) Daniel, to witness to Nebuchadnezzar and Belshazzar what was about to happen (Dan. 2:19-45; 5:22-31).
  - b) God had Esther in the palace court for the delivering of His people (Esther 7:3-10).
  - c) Peter to speak the gospel to the Gentiles (Acts 10:15, 28, 45).
  - d) When it came to the Exodus, God prepared Moses to shepherd His people.

# Front Page - January 2024

## The Preparation of Israel and Coming of Moses for the Exodus - Part 1

- 2) The life of Moses can be considered contrastively and by similarity to the Lord.
- a) Moses and the Lord were both spoken of as prophets (Deut. 18:15; Matt. 13:57).
  - b) Moses and the Lord were not on earth priests, yet both fulfilled priestly functions (Ex. 29:11; Heb. 7:27; 9:14).
  - c) Moses and the Lord were both raised by God at a precise time to deliver the people of God (Gen. 15:13-14); Gal. 1:4).
  - d) Moses and the Lord fasted for forty days (Ex. 34:28; Matt. 4:2).
  - e) Moses and the Lord were intercessors with a deep love for failing people (Ex. 32:30-32; Jn. 17:1-26).
  - f) Moses and the Lord had shining faces, Moses by deep communion with God, the Lord it was His own glory (Ex. 34:30, 35; Matt. 17:2).
  - g) Moses and the Lord were tempted to compromise and both rejected such a matter (Ex. 10:24; Matt. 4:2-10)
  - h) Moses and the Lord knew what it was to be a shepherd (Mk. 14:27; Jn. 10:11; Heb. 13:20; 1 Pet. 2:25; 5:4; Ex. 3:1).
  - i) Moses and the Lord were both over houses (Heb. 3:2-6).
- 10) Moses in contrast to other prophets:
- a) Christ is directly connected with five prophets:
    - i) Moses - The context is a contrast between Moses and the enchanters. Moses' power was direct from God, theirs was from the devil (Ex. 7:17-22).
    - ii) Elijah (Elias) was a man of prayer (Jam. 5:17; Lk. 5:16; 9:29; 22:32, 41, 44).
- 11) Moses and the Lord were Shepherds:
- a) In the reading of John 10:15-18, it is observed the words "layeth down" and "giveth" are repeated. As with every avenue of the Lord, His giving and laying down is unequalled by anyone in any and every period of the earth's history. His giving and laying down of His life was:
    - i) An act of His own volition, "I lay it down of myself" (Jn. 10:18).
    - ii) An act of personal enablement, "I have power to lay it down" (Jn. 10:18).
    - iii) An act of loving sympathy, "I lay down my life for the sheep" (Jn. 10:15).
    - iv) An act of anticipation and victory, "I lay down my life, that I might take it again" (Jn. 10:17).

. . . . Rowan Jennings