

Slide #	Scripture Text & Message [slides in red]
	<p>Exodus means 'a going out', or 'departure.' At face value, it is the historical account of God's deliverance of his people from Egypt's cruel slavery. But this book of Scripture is much more than that. Exodus paints a beautiful picture of the Providence of God.</p> <p>Exodus is a story of redemption. It is a picture of the Gospel, and we have the opportunity to understand Exodus in relation to Jesus. Understanding how God's plan of redemption plays out in Exodus provides us with lessons for living out our lives on a daily basis. We will better understand foundational principles. We will have both examples to follow and examples to avoid.</p> <p>So let's dig into today's Text. Look with me at the Book of Exodus, Chapter 1, Verses 1-5.</p>
1.	<p><i>¹ These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ² Rueben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan and Naphtali, Gad, and Asher. ⁵ All the descendants of Jacob were seventy persons; Joseph was already in Egypt.</i> Exodus 1:1-5</p>
	<p>The Book of Exodus begins where the Book of Genesis ends, with the family of Jacob arriving in Egypt. The first sentence of the text begins with 'These are the names of the sons of Israel.' The Hebrew name for the Book of Exodus is 'Shemot,' which literally translates as 'Names.' And the names are significant. They show God, in his providence to be further fulfilling his covenant with Abraham, Isaac and Jacob' and ultimately with you and me. Let's remind ourselves of the story.</p>
	<p>In the 12th Chapter of Genesis, God calls Abram,</p>
2	<p><i>¹ Now, the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ² And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all families of the earth shall be blessed."</i> Genesis 12:1-3</p>
	<p>Abram and his wife Sarai were told to leave their home and everything familiar to go 'someplace' 'to the land that I will show you,' God said. The Land, as we will learn as we study Exodus, is special; because it has been promised to Abram and his offspring by God. Abram had to trust God to leave everything and go, without even knowing where he was going. God gave Abram the faith to trust Him, so Abram obeyed God and left Ur of the Chaldeans and took off for parts unknown.</p> <p>The other part of God's promise to Abram, besides the land thing, was that God would make Abram a great nation. That also required Abram to trust God, because when the promise was made, Abram and Sarai were childless.</p>

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	In Genesis Chapter 15, Abram questions God, saying, ' For I continue childless'. God brought Abram outside to look at the stars, and tells him,
3	<p><i>⁵ "...Look toward heaven, and number the stars, if you are able to number them." And then He said to him, "So shall your offspring be."</i> ⁶ And he believed the LORD, and He counted it to him as righteousness. <small>Genesis 15:5-6</small></p>
	<p>And when Abram was 99 years old, God reiterates the promise gives him the covenant of circumcision and changes his name to Abraham and Sarai's name to Sarah. She was 90, so both were a little bit past normal childbearing years. That way, when their son, Isaac was born, there was no doubt that it was God fulfilling his promise.</p> <p>In Genesis Chapter 26, God extends his covenant with Abraham to Isaac. Isaac has two sons, Esau and Jacob. Jacob deceives his father and steals the blessing of the firstborn.</p> <p>God appears to Jacob in a dream and again repeats the promise of the covenant with Abraham. Later, Jacob wrestles with God. God repeats the covenant, and renames Jacob ' Israel'. And the family grows. Abraham had one son, Isaac. Isaac had two sons. Jacob had twelve sons. Son #11 was Joseph.</p> <p>You remember the story, his brothers were jealous of him, so they threw him down a well. Some travelers found him and sold him into slavery in Egypt. Scripture tells us that ' The Lord was with Joseph' in Egypt. Through a series of incredible events, each ordained by God, he goes from being a slave to the person in control of the entire Egyptian economy. God gives Joseph the interpretation of Pharaoh's dream, and he prepares the Land of Egypt for a worldwide famine. When the famine comes, it drives Joseph's father, Jacob, and his eleven brothers and their families to the only place where food can be found. Egypt. The book of Genesis ends with the sons of Jacob being reunited in Egypt and the death of Jacob.</p> <p>And back to the text where we started this morning</p>
4	<p><i>¹ These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ² Rueben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan and Naphtali, Gad, and Asher. ⁵ All the descendants of Jacob were seventy persons; Joseph was already in Egypt.</i> <small>Exodus 1:1-5</small></p>
	<p>This is the birth of the Israelites. The people of Israel. The names are the names of the twelve sons of Jacob, and since God renamed Jacob ' Israel' we also know these names as the twelve tribes of Israel. Hence the Hebrew scriptures call the Book of Exodus the Book of Names. Let's read on:</p>
5	<p><i>⁶ Then Joseph died, and all his brothers and all that generation. ⁷ But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.</i> <small>Exodus 1:6-7</small></p>
	<p>There was a 400 year period after Jacobs 12 sons came to Egypt during which they found favor with the Pharaoh and grew from 70 to several hundred thousand Israelites. It was predicted in a prophecy God gave to Abram in Genesis 15:</p>

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6	<p><i>¹³ Then the Lord said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for 400 years. ¹⁴ But I will bring judgement on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to your fathers in peace: you shall be buried in a good old age.”</i> Genesis 15:13-15</p>
	<p>And the rest of the prophecy also came true for Abraham, Isaac, and Jacob and all the people of Israel. Let's read on:</p>
7	<p><i>⁸ Now there arose a new king over Egypt, who did not know Joseph. ⁹ And he said to his people, “Behold, the people of Israel are too many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest they multiply, and if war breaks out, they join our enemies and fight against us and escape from the land.”</i> Exodus 1:8-10</p>
	<p>In Egypt, the Israelites were immigrants. They came to Egypt as refugees in a time of famine. Things started out favorably, but, as the text says, their earlier circumstances and protection were forgotten by a new Pharaoh ' who did not know Joseph.' And things got worse. They became slaves.</p>
8	<p><i>¹¹ Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. ¹² But the more they were oppressed, the more they multiplied and the more they spread abroad. And the more the Egyptians were in dread of the people of Israel. ¹³ So they ruthlessly made the people of Israel work as slaves ¹⁴ and made their lives bitter with hard service, in mortar and brick, and all kinds of work in the field. In all their work they ruthlessly made them work as slaves.</i> Exodus 1:11-14</p>
	<p>It didn't stop at enslaving the Israelites. Pharaoh decided to do something drastic to address the growing population of Israelites:</p>
9	<p><i>¹⁵ Then the King of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶ “When you serve as a midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live. ¹⁷ But the midwives feared God and did not do as the King of Egypt commanded them, but let the male children live.”</i> Exodus 1:15-17</p>
	<p>As the story goes on, we see how the Egyptians acted brutally and violently against the Israelites. This begins with Pharaoh's evil decision in verses 15 and 16 that we just read. He initiated a state-sponsored genocide that demanded the killing of all male Hebrew babies.</p> <p>This reminds us of the baby Jesus, our deliverer, who survived the ruthless genocide of King Herod. Just as Moses survived this decree in Exodus, Jesus survived the baby-killing leadership of Herod.</p> <p>Pharaoh told the midwives that when they saw the child on the ' birthstool' and it was a boy, they were to kill him. Why did Pharaoh command this? It seems he attempted to slow the population growth of the Israelites and to make them fear him.</p>

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	<p>Now Israelites lived in constant terror. Think about it. Nine months of dread. Remember the technology to learn the gender of a baby before birth did not exist. No reveal parties. On delivery day, the report of 'It's a Boy' would devastate the family.</p> <p>However, God will deliver them out of this situation, and as we will discover later in Exodus, the last act of judgement God would inflict on Egypt was the death of firstborn sons. The Passover would forever remind God's people of God's redemption.</p> <p>Let's look at the decision of the two midwives, Shiphrah and Puah. They heroically did not obey Pharaoh, instead they 'feared God' and did not kill the boy babies. This led them to a confrontation with Pharaoh:</p>
10	<p>18 So the King of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?" 19 The midwives said to Pharaoh, "Because Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." 20 So God dealt well with the midwives. And the people multiplied and grew very strong. 21 And because the midwives feared God, he gave them families. Exodus 1:18-21</p>
	<p>This passage twice tells us that the midwives 'feared God.' Scripture commends their faithful obedience to God. Some people would argue that they lied to Pharaoh. But did they really lie? We do not have their entire statement, but what we do have is factual, "These women are vigorous!" Even if they did not give a complete testimony in Pharaoh's court, I think this is an example of what Peter and the other apostles said to the Council in Jerusalem in Acts 5:29: <i>We must obey God rather than man.</i>"</p> <p>There is another thing to note here. Scripture tells us the names of the two midwives; 'Shiphrah' which means 'Beautiful One' and 'Puah,' which means 'Splendid One.' It is not information that is necessary to the essence of telling the story of Exodus, but God deems it appropriate to commemorate the actions of these two women by recording their names in Scripture.</p>
	<p>Did you notice whose name is missing? Pharaoh is not named. He is arguably one of the most powerful men in the world. Pharaohs wanted to be remembered. They built pyramids and other great structures to be remembered. Yet, the only names remembered are those who feared God and protected life. Think of it. Because Shiphrah and Puah rescued babies, you and I will live with Christ eternally. How so? If you do not have these women, you do not have Moses, the Exodus, David, Mary, or Jesus. Shiphrah and Puah are a direct link to your salvation.</p> <p>When Pharaoh heard the midwives response, he became infuriated:</p>
11	<p>22 Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live." Exodus 1:22</p>
	<p>Pharaoh declared that every Hebrew baby boy would be thrown into the Nile. Everyone lived on the Nile, and it was used to carry away waste in its strong current.</p>

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	<p>Pharaoh declared that every Hebrew baby boy would be thrown into the Nile. Everyone lived on the Nile, and it was used to carry away waste in its strong current. But there is another reason, The Egyptians viewed the Nile as a god. (The Egyptians had many gods), and this shifted the blame. They viewed the Nile as a giver and taker of life. Thus, Pharaoh might have thought he was putting the decision as whether a boy lived or died in the hands of 'god.'</p> <p>In this story, we can see a Biblical pattern. God takes a place of death and turns it into a place of life and salvation. Think about Noah and the flood, or Jonah and the great fish, The people of Israel and the Red Sea; and ultimately, how Jesus's death on the cross and burial in a tomb became the place of new life in Him. All of these accounts underline God's divine power to take death and bring life.</p>
	<p>In order to free his people to worship Him, God raised up a mediator, a deliverer, a savior, named Moses. Let's take look at Moses:</p>
12	<p>¹ Now a man from the house of Levi went and took as his wife a Levite woman. ² The woman conceived and bore a son, and when she saw that he was a fine child, she hid him for three months. Exodus 2:1-2</p>
	<p>Despite the Pharaoh's genocide, a Levite woman bore her son, and kept him for three months.</p>
13	<p>³ When she could hide him no longer, she took for him a basket made of bullrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds in the riverbank. ⁴ And his sister stood at a distance to know what would be done to him. ⁵ Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant women, and she took it. ⁷ When she opened it, she saw the child and behold the baby was crying. She took pity on him and said, "This is one of the Hebrew's children." Exodus 2:3-6</p>
	<p>The Hebrew word for 'basket' in this text (<i>Tebah</i>) is the same word used in Genesis Chapters 6 through 9 to describe Noah's Ark. The only two places in Scripture this term is used.</p> <p>The little 'Ark-Basket' floats down the dangerous Nile, and God keeps Moses safe from crocodiles, starvation, and drowning.</p>
	<p>Along comes the daughter of Pharaoh, the man who ordered the death of Moses, and 'takes pity on Him'. The insinuation is that God is directing her emotional response to seeing the child. She is not reacting the way that current events in Egypt might predict.</p>
14	<p>⁷ Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?". ⁸ And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. ⁹ And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. ¹⁰ When the child grew older, she brought him</p>

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	to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water." Exodus 2:7-10
	<p>How amazing is this? A little baby Hebrew boy, sentenced to death in the Nile ends up being raised by his mother, right under the nose of Pharaoh. God, in His providence, is absolutely in charge of these circumstances. The daughter of Pharaoh gave the baby boy the name 'Moses', which means, 'to draw out,' thinking 'I drew him out of the water.' What a perfect name, given the fact that God would use Moses to draw His chosen people out of Egypt.</p> <p>Moses grows up. When we reach verse 11 of Exodus Chapter 2, he is a grown man. In Acts 7:23, Stephen tells us Moses is 40 years old when this event occurs:</p>
15	<p>¹¹ One day, when Moses had grown up, he went out among his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. Exodus 2:11-12</p>
	<p>This may seem like an act of righteous indignation. Moses^h own conscience, as recorded in Scripture, reveals to us that he knew it was wrong. He may have looked 'this way and that', but he did not look up. He did not seek guidance from God. He simply acted. Then he tried to hide his action by burying the man he killed in the sand. And the story continues:</p>
16	<p>¹³ When he went out the next day, behold two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?". ¹⁴ He answered, "Who made you a prince and judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid and thought, "Surely this thing is known." ¹⁵ When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well. Exodus 2:13-15</p>
	<p>In the book of Acts, Stephen also tells us how Moses was motivated to act against the Egyptian:</p>
17	<p>²⁵ He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. Acts 7:25</p>
	<p>It was not only wrong for Moses to kill the man, it was also wrong for him to attempt to lead God's people without God's blessing and instruction. He acted in his own strength, and the people of Israel rejected him. So Moses gets another character building experience in the wilderness before he is called to lead God's people:</p>
18	<p>¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them and watered their flock. ¹⁸ When they came home to their father, Reuel, he said, "How is it that you have come home so soon today?" ¹⁹ They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." ²⁰ He said to his daughters, "Then where is he? Why have you left the man? Call him, that he may eat bread." ²¹ And Moses was content to</p>

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	<p>dwelt with the man, and he gave Moses his daughter Zipporah. ²² She gave birth to a son, and he called his name Gershom, for he said, "I have been a sojourner in a foreign land." Exodus 2:16-22</p>
	<p>The Book of Acts explains that Moses spent 40 years in Midian. James Boyce writes, 'Moses was 40 years in Egypt learning something; 40 years in the desert of Midian learning to be nothing; and 40 years in the wilderness proving God to be everything.' God spent two years of Moses's life preparing him for ministry for every year he spent leading the people of Israel out of Egypt to the promised land. In his time of ministry, Moses certainly depended on God's power and grace to accomplish what God called him to do. But, the experiences he had for 40 years in Egypt followed by 40 years in the Midian desert did have a shaping effect in Moses's life. God wastes nothing. He often prepares us for the next step of our lives by forming us through our trials of today. This brings us to the last verses we will study today:</p>
19	<p>²³ During those many days, the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ God saw the people of Israel – and God knew. Exodus 2:23-25</p>
	<p>We leave Moses in Midian; and go back to Egypt. The Israelites are still in slavery. Their condition has not changed in the 80 years since Moses was saved from the death in the Nile.</p> <p>Sometimes, our lives are defined by difficult conditions. By anxiety. By fear. Things that will not go away and cause us to groan and cry out for deliverance from God.</p> <p>I think that reflecting on these three verses and four key words we found in them will give us each strength for today and bright hope for tomorrow.</p> <p>In verse 23, the passage says that the people of Israel groaned because of their slavery and cried out for help' and that their cry for rescue from slavery came up to God.</p> <p>Understand that at this time, we are a long way from the Red Sea.</p> <p>Their deliverance is not coming tomorrow.</p> <p>At this point in the text, we are even farther away from Canaan, or King David, or the Greater David, Jesus.</p> <p>We are a long, long way from the end of the age, when everything will be made right.</p> <p>We are not talking about believing for deliverance tomorrow.</p> <p>Because tomorrow, your 'thing' whatever it is, will probably still be here. And after the crisis you face today fades, there will be another <i>crisis du jour</i> for you to experience. So you and me, like these Israelites are stuck in our own situations and we cry out to God for deliverance.</p> <p>This verse 23 is from a 'horizontal' perspective.</p>

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	<ul style="list-style-type: none"> • It is what people see in their physical reality. • They don't know what is going on beyond what they can see and feel and hear.
	<p>Verse 23 is you and me in the midst of our struggle. We are aware of only our circumstances and our fears and anxiety.</p> <p>Verse 23 is watching the evening news and listening to the headlines that are only bad news. A killer pandemic. The possibility of nuclear war in Ukraine. Banks collapsing left and right.</p> <p>All that the people of Israel know is that they are suffering in slavery and their cry has gone up to heaven.</p> <p>That's all they know.</p> <p>They know:</p> <ul style="list-style-type: none"> • We are slaves. • We are oppressed. • We have cried out to God. <p>But they are not experiencing any salvation right now.</p> <p>It is incredibly important to keep that in mind.</p> <p>That is what is happening in the horizontal.</p> <p>HOWEVER</p> <p>There is something else happening in the vertical, that they are not aware of. And it is always happening. And we are not aware of it, either.</p> <p>God's providence is an amazing thing. And what is amazing about it from our perspective is that we can only see God's providence in hindsight.</p> <p>Did you know that?</p> <p>I can't see God's providence looking from here to tomorrow. I can only see God's providence by reflecting on what happened yesterday to bring me to today.</p> <p>Because right now, I have no idea how God is '<i>working all things together for good.</i>'</p> <p>I don't know that.</p> <p>All I know is what I'm walking through, what I am experiencing, what I am dealing with today. What I am suffering. That's my reality.</p>
	Which brings us to verses 24 and 25:
	<p>²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ God saw the people of Israel – and God knew. Exodus 2:23-25</p>

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	<p>There are four words in these verses that are the key to our being able to trust and endure in the midst of our fears and anxiety.</p> <ol style="list-style-type: none"> 1. God Heard 2. God Remembered 3. God Saw 4. God Knew <p>First: God Heard.</p> <p>God hears your groaning. That's good news. God hears your groaning.</p> <p>People who are suffering often say, 'It seems like God is not listening.'</p> <p>Have you ever been there (or maybe no, no, no. Not <u>been</u> there, <u>Am there!</u>)</p> <p>When it seems like God is not listening, you need to be reminded that God hears your groaning. The natural tendency of a suffering saint is to assume God doesn't hear.</p> <p>When we think God doesn't hear, we doubt his care for us. We fear the worst. Sometimes we take it a step further. We shake our fist at God. We blame God for our troubles.</p> <p>We may even turn away from following God, because we are in the midst of going through our 'thing.' We are crying out to God, but we are not experiencing immediate relief.</p> <p>We assume God is not hearing us, and if God is not going to hear' ..why bother?</p> <p>Everyone in Israel who thought that was <u>wrong</u>.</p> <p>In spite of what they saw. In spite of what they felt. Scripture tells us that God heard their groanings. How do we know? The Bible makes it clear. God is the same yesterday, today and forever. Listen to these verses:</p> <p style="padding-left: 40px;"><i>"Evening and morning and at noon, I utter my complaint and moan, and he hears my voice." Psalm 55:17</i></p> <p style="padding-left: 40px;"><i>"The Lord is far from the wicked, but he hears the prayer of the righteous." Proverbs 15:29</i></p> <p>What are you going to believe? Your fear and anxiety? Or the Word of God?</p> <p style="padding-left: 40px;"><i>"I write these things to you who believe in the name of the Son of God that you may know you have eternal life. And this is the confidence we have toward him, that if we ask anything according to his will, he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of Him. John 5:13-15.</i></p> <p>God hears us. And it is a privilege indeed to be heard by God. It is a comfort to be heard by God. It may not seem like it, in and of itself, when your circumstances are not changing, but just holding on to that theological reality brings hope.</p>
	<p>The second word: God <u>Remembers</u></p> <p style="padding-left: 40px;"><i>"and God <u>remembered</u> his covenant with Abraham, with Isaac and with Jacob."</i></p>

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	<p>This is important to hold onto. God did not remember Israel because they were the 'good guys'. He remembered his promises. His covenant. Israel's performance had nothing to do with God remembering.</p> <p>And that's often another place we go in our personal despair.</p> <ol style="list-style-type: none"> 1. God is not listening to my suffering. 2. The reason God is not listening is that I've done something wrong. He is angry with me. I'm not good enough. <p>That is wonky thinking.</p> <p>Here's the reality: 'There is not righteous, no not one.' Never in your life will you ever be good enough to 'earn' favor from God. Not on your own merit. If God gave you what you've earned, you would wake up in Hell. 'All have sinned and fall short of the glory of God.' God does not deliver his people because they deserve deliverance. No people have ever been good enough to deserve deliverance.</p> <p>And that is good news.</p> <p>Because; what God remembers is not my sin, but his covenant. God looks at Israel in the midst of their suffering and remembers his covenant with Abraham, Isaac and Jacob. And this in spite of the fact that not one of the Israelites deserved to be delivered.</p> <p>If we have come to Jesus in faith, and are in Him, we are a part of his New Covenant, and God never forsakes his Covenant. It is against his nature. He can't forsake it.</p> <p>The third word in this passage: God Saw</p> <p style="padding-left: 40px;">"God saw the people of Israel" Exodus 2:25</p> <p>If we are honest, this one tends to bother us. We think, '<i>certainly if God was watching what was going on right now, he would not have allowed it.</i>' But Scripture says:</p>
20	<p><i>1 I lift up my eyes to the hills. From where does my help come? 2 My help comes from the Lord, who made heaven and earth. 3 He will not let your foot be moved; he who keeps you will not slumber. 4 Behold, he who keeps Israel will neither slumber nor sleep." 5 The Lord is your keeper; the Lord is your shade on your right hand. 6 The sun shall not strike you by day or the moon by night. 7 The Lord will keep you from all evil; He will keep your life. 8 The Lord will keep your going out and your coming in from this time forth and forevermore.</i> Psalm 121</p>
	<p>God does not slumber or sleep. He misses nothing. When COVID came, it wasn't the angels coming to God and saying, '<i>You'd better check this out and see what is happening.</i>' Instead, it was probably God drawing the angels near and saying, '<i>Hey, watch this</i>' .3' 2' 1' .COVID!!</p>
	<p>Nothing surprises God or shakes him off the throne.</p> <ul style="list-style-type: none"> • When your loved one died' God was not absent. • When your parents divorced' .God was not absent.

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	<ul style="list-style-type: none"> • When you failed that class' .or lost that job' .God was not absent. <p>Why is there comfort in this?</p> <p>Don't ever think God is not in control of the bad stuff. If you think that, then you can't trust God to be in charge of a broken heart, or a marriage or a pandemic.</p> <p>If you don't trust him to be in control of a pandemic, how do you trust him to get you from here to heaven? He is either sovereign, or he is not. And if he is not sovereign, your salvation is not secure.</p> <p>But, if he is sovereign, then at that worst moment in your life, he was not absent.</p> <p>The Last word: God Knows</p>
21	<p>²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ God saw the people of Israel – and God knew. Exodus 2:24-25</p>
	<p>This is not about God being well informed. The implication is that this is intimate knowledge. What does God know?</p> <ol style="list-style-type: none"> 1. God knows which circumstances will maximize his glory. <ol style="list-style-type: none"> a. <i>In case you are wondering, this is more important than your comfort.</i> 2. God knows what you really need. <ol style="list-style-type: none"> a. <i>Far better than you ever will.</i> b. <i>This is providence you will only see in hindsight.</i> c. <i>The longer we live, the more we realize' 'I prayed for that.' 'I didn't get that, but if I had, it would have kept me from ' THIS!'</i> 3. God knows what you can bear. <ol style="list-style-type: none"> a. <i>You don't.</i> b. <i>You thought you knew, until you bore more than you thought you could.</i> c. <i>You learned.</i> d. <i>God knew and showed you.</i> 4. God knows your deliverance is coming. <ol style="list-style-type: none"> a. <i>He knows how.</i> b. <i>He knows when.</i> <p>This is what was happening in the realm that Israel could not see. It is what is always happening with God's people.</p> <p>To know how and why this works, we need to look to the cross. God knew at the cross that he was working out your redemption.</p> <p>Whatever you are experiencing now is not bigger than a dead Jesus. But Jesus did not stay dead. If God can raise Jesus from the dead, he can bring you through your struggle.</p> <p>That is because God always rescues his people. Sometimes he rescues them 'from' something. Sometimes he rescues them 'through' something. And always for His glory and our good.</p>

Slide #	Scripture Text & Message [slides in red]
	Keep Trusting in the One who keeps you trusting.
	<p>QUESTIONS</p> <ol style="list-style-type: none"> 1. What was the covenant that God made with Abraham, Isaac and Jacob? 2. How did the ' Sons of Israel' come to be in Egypt? Exodus 1:1-5 3. What prophecy did God give Abraham about the people of Israel in Egypt? Genesis 15: 13-15 4. Who were Shiphrah and Puah? What is their place in redemptive history? Exodus 1:15 5. What did Pharaoh decree should happen to baby Hebrew boys? Exodus 1:16-22 6. Who else survived a targeted genocide against baby Hebrew boys? Matthew 2:15 7. How did God protect Moses in his infancy and childhood? Exodus 2:1-9 8. What does the name ' Moses' mean? Why is that significant? Exodus 2:10 9. What did Moses do as a grown man in Egypt? What was the result of his action? Exodus 2:11-22 10. In their slavery, the people of Israel cried out to God. How did God respond? Exodus 2:24-25