



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Exodus 5:1-6

Exodus

"The First Encounter, From Highs to Lows"

TRANSCRIPT

[Message] Good morning. We are continuing our study in Exodus. And this morning we will look into chapter 5:1-6:1.

“And afterward, Moses and Aaron came and said to Pharaoh, “Thus says the Lord, the God of Israel, let my people go, that they may celebrate a feast to me in the wilderness.” The Pharaoh said, “, who is the Lord, that I shall obey his voice to let Israel go? I do not know the Lord. And besides, I will not let Israel go.” Then they said, “The God of the Hebrews has met us. Please let us go three days journey into the wilderness that we may sacrifice to the Lord our God, lest he fall upon us with pestilence or with the sword.” But the king of Egypt said to them, “Moses and Aaron, why do you draw the people away from their work? Get back to your labors.” Again, Pharaoh said, “Look, the people of the land are now many and you would have them cease from their labors.” So the same day Pharaoh commanded the taskmasters over the people and their foreman, saying, “You are no longer to give people straw to make bricks as previously. Let them go and gather straw for themselves. But the quota of bricks which they were making previously you shall impose on them. You are not to reduce any of it because they are lazy. Therefore, they cry out, “Let us go and sacrifice to our God.” Let the labor be heavier on the men and let them work at it, that they may pay no attention to false words.” So the taskmasters of the people and their foreman went out and spoke to the people, saying, “Thus says Pharaoh, “I am not going

to give you any straw.” You go in get straw for yourselves wherever you can find it. But none of your labor will be reduced.” So the people scattered through all the land of Egypt, to gather stubble for straw. And the taskmasters press than saying, “Complete your work quota. Your daily amount, just as when you had straw.” Moreover, the foreman of the sons of Israel, whom Pharaoh’s taskmasters had set over them were beaten and rasped, “Why have you not completed your required amount either yesterday or today in making brick as previously?” Then the foreman of the sons of Israel came and cried out to Pharaoh saying, “Why do you deal this way with your servants? There is no straw given to your servants, yet they keep saying to us, “Make bricks.” And behold your servants are being beaten. But it is the fault of your own people.” But he said, “You are lazy, very lazy. Therefore, you say, “Let us go and sacrifice to the Lord.” So go now and work for you shall be given no straw, yet you must deliver the quota of bricks.” The foreman of the sons of Israel saw that they were in trouble because they were told, “You must not reduce your daily amount of bricks.” When they left Pharaoh’s presence, they met Moses and Aaron, as they were waiting for them and they said to them, “May the Lord look upon you and judge you for you have made us odious in Pharaoh’s site in the sight of his servants to put a sword in their hand to kill us.” Then Moses turn to the Lord and said, “O Lord, why hast thou brought harm to this people, why dost thou send me? Ever since I came to Pharaoh to speak in thy name he has done harm to this people, and thou hast not deliver thy people at all.” The Lord said to Moses, “Now you shall see what I will do to Pharaoh, for under compulsion, he shall let them go, and under compulsion, he shall drive them out of his land.””

Let’s bow together in a word of prayer.

[Prayer] Father, we do thank you that we can come to you. We can approach your throne at any moment. In fact, you urge us to do that, to live constantly before the throne of grace, not only in our prayers, but in our walk, in our attitude and our whole being. We are

to be a people who draw near to you. And so we do that at this moment and ask you to extend your grace as we come together and look into the Scriptures.

And as we do that we remember the various needs that have been mentioned. We pray for all who are mentioned on the calendar of concern. We ask that you would bless and if it is your will to heal that that would happen, and if not, we pray that you would give encouragement and strength to your people.

We do also, as Ray mentioned a moment ago, remember our leaders and the crisis that we seem to face as a nation. We pray that you would give wisdom, and that you would give the proper results. And we pray that if it please you, peace would result very soon, and we commit that to you. We do thank you that as we look at the dark cloud on the horizon that we can look at it with confidence and the knowledge that you are a sovereign God who attends all of the events of the world and you are guiding history to your appointed in and that in some way that we can't perceive you are using all of these events to that end. So we praise you and thank you that we are under your care.

We pray now father, that you bless our time of study. And we pray that it would be an enjoyable time. A time in which we are instructed, as we look into the Scriptures, and we might be conformed in the image of your son. We pray these things in our Saviors name.

[Message] Our lesson this morning is the first encounter from the highs to lows. Sometimes the Christian life is represented, at least to my mind, somewhat unrealistically as something of an easy ride; rather than as a battle. It's represented as a panacea for all problems, away in which things are quickly and easily settled and taken care of. And of course, ultimately, that's true. All problems are resolved in Christ and through the Christian life. But the Christian life also has its ups and downs. Has its peaks and valleys. Young people will go to Christian camp for a week in the summer and return home filled with the enthusiasm that comes on the discovery of spiritual truth, and

the enjoyment of Christian Fellowship, only to face the cold realities of the world. The old friends haven't changed. Their temptations. There is rejection.

It happens to adults too. The joy of Sunday is eroded by the routine of Monday. At other times the life of faith is challenged by cases of disappointment, affliction, opposition, a business deal that offered hope, may come to nothing after a great deal of work and attention to it. A vacation that's been planned on may be canceled, a relationship terminated. With the result that the Christian becomes discouraged, becomes emotionally letdown.

That's why the word of God, the promises of God must govern our thinking, it must govern our minds. Because exciting times will probably not be as frequent as routine times. In fact, Scripture informs us that we can expect difficulties, we can expect opposition, we can expect affliction in this world. Preparation for this is in knowing God's word and looking to him.

One of the greatest expectations of the Bible is that found in Hebrews 12:1, also, verse 2. In which we read, "Let us run with endurance," and there is that aspect of running, it's not skipping its running, it's this aspect of diligence. "Run with endurance, fixing our eyes on Jesus, the author and perfecter of faith." We're not to fix our eyes on the circumstances, but on our Lord. Which means we are to meditate on him. We are to reflect upon him. We're to know who he is, know all that he represents. These are things that we'll also cover next week as well, but we see that throughout the Scripture. Consider who he is and reflect upon him and what he is capable of and what he's promised and continue in light of all of that to live in obedience by faith.

Moses had to learn that. His return to Egypt had been exciting. And the people had accepted him as their leader, and they had bowed down and worship the Lord. It was a great moment. The promises that God had made to him at the burning bush had come true. All of his fears had come true false, and now enjoying something of a

spiritual high. He goes to Pharaoh with the request that God had instructed him to make in chapter 3, to let Israel go into the desert to celebrate the feast of the Lord.

But at the positive response of Israel had encourage Moses to hope that Pharaoh would give his consent to this request, well, he was mistaken. Because we read in verse 2, "But Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I do not know the Lord. And besides, I will not let Israel go." So not only does Pharaoh reject the request that Israel be allowed to worship the Lord, he rejected it with arrogance; claiming to have never heard of the Lord.

That statement, "Who is the Lord?" is interesting to contrast with the earlier statement that Moses made when he was at the burning bush and God calls him to service, and Moses says, "Who am I?" Pharaoh says, "Who is the Lord?" One man doesn't feel worthy to obey the Lord to follow his instruction and the other man's too arrogant to do so.

Well the scene that we have here, particularly with this arrogant response, "Who is the Lord?" This response is something like Pharaoh saying, "I know Amen Ra, the sun God, I know Horace, I know Osiris and Isis and the many other gods, some 500 gods of Egypt. But who is this Yahweh? This Jehovah?"

In fact, the Egyptians considered, as we mentioned before, Pharaoh to have been a God himself. In fact, the official monuments mentioned the pharaohs with such titles as *A perfect God* and *Great God*. And so Pharaoh who considers himself to be a God and knew that the people looked upon him as the God was not going to yield to what he considered some obscure God of a slave people. "Who is the Lord?" is his arrogant, willful response to Moses request.

This is Amenhotep II, or so many think, who, as we mentioned in the past, reigned over Egypt during its Imperial age; during the height of its Imperial age. And boasted of his physical strength. He boasted of his skill in warfare and sports. I've seen him. And if you'd like to see him you can too. His mummy is on display in the

Cairo Museum under piece of glass, along with a number of other mummies of the pharaohs, including that of Ramses II, who many think is also the Pharaoh of the Exodus.

A friend of mine asked me one time when I told him that I'd seen him, "Did he look like Yul Brynner?" And no, he didn't look like him. He didn't have much hair as I remember. The centuries haven't been too kind to Amenhotep II. But I find it very interesting to look at him. In fact, I looked right into his face, because I was looking into the face of the very man that Moses had stood before and looked at. And to do that and then consider that here's a man who thought that he was God. And then to look at all that was left of that man.

As arrogance, and there's something of I guess a proverb in that just to look at one who claims to be a God, and then see what comes of those who think of themselves in that way. He was arrogant and he arrogantly refused Moses and Aaron's requests. But they still try to persuade him by adding that the Lord would strike them with pestilence or with sword if he didn't allow them to leave; since disobedience invites punishment.

The Pharaoh was unmoved. He had the choice of dealing sympathetically with them or harshly. And like a typical tyrant and dictator he chose to deal with dissent with force and cruelty. He told them, "Get back to your labors." And accused Moses and Aaron of causing the people of the land to cease from their labors. The people of the land, the slaves, the Israelites were valued by Pharaoh for their cheap labor. And he didn't want them to become restless, he didn't want them to be idled, he wanted them to be productive and to continue to build monuments to his name. But as he notices there are also many, and he feared as the previous pharaohs had, that this might mean a threat of insurrection; they might rise up against him.

And so he adopts the old policy of controlling the people through affliction. He commands the taskmasters in verses 6 and 7 to make work more difficult for the Israelites by not providing them with

straw for the bricks they made. That was the custom to do so. They would give them the straw. But now the order is to let them go and gather straw for themselves. They were also to maintain the same quota that they previously had in making bricks.

Sun-dried mud was a favor material for bricks and still is, in many parts of Africa and Asia. It's cheap, but it must be reinforced with chopped straw or else it will, when it dries in the sun, shrink and crack. So they've got to have straw if you're going to make these bricks. But now, in addition to having to go out and find their own straw, they have to keep the same quota. So really this is an increased workload that's given to them, and that's the point. As Pharaoh says in verse 9, "Let the labor be heavier on the men and let them work at it, that they may pay no attention to false words."

Well the false words that are referred to are probably the promise of deliverance that Moses had brought to the people; Pharaohs heard this. And so the extra burden was designed to crush their spirit and was to cause them to be disillusioned with this promise of leaving Egypt. And so the slave drivers issued Pharaoh's order and the people swarmed over the land searching for the straw for their bricks. And Pharaoh's men didn't let up on the Israelites.

We read in verse 13, "And the taskmasters pressed them saying, "Complete your work quota, your daily amount, just as when you had straw."

Now the goal was unrealistic and the Israelite foreman who were held responsible for production were beaten when the quota wasn't met. There's no way they could meet it. And when they don't meet it they're beaten because of that. Well, this brought a response from the foreman who complained to Pharaoh that they were being treated unfairly. "Why do you deal this way with your servants?" they asked."

Now the verb that's used here in verse 15, "They cried out to Pharaoh." is the same word that's used earlier when they cry out to the Lord. It's interesting to compare the two. Same word, both cases are

crying out, but there's a contrast here between what happens when men cry out to the Lord and what happens when men cry out to other men. When they seek their help from the Lord, and when they seek it for men, the Lord hears. And the Lord answers to people when they seek help from him. But when men are sought, men don't answer, they don't have the power and often times they don't have the intention, and that certainly the case with Pharaoh. He hears that he doesn't hear favorably.

And the treatment was intended to be unfair, as they learn. Intended to crush their hope and to drive a wedge between them and Moses. And so their complaint fell on deaf ears. Pharaoh, instead tells them that they are lazy, they're very lazy and he orders them back to work.

During the meeting Moses and Aaron were stationed outside the palace waiting with anticipation, no doubt, perhaps even with the hope that Pharaoh would be persuaded by reason and by a sense of fairness. But they were disappointed. The foreman emerged, discouraged and blame Moses and Aaron for their difficulties, and they invite the Lord to deal very unkindly with Moses and Aaron. We read in verse 21, "They said to them, "May the Lord look upon you and judge you for you have made us odious in Pharaoh's site and in the sight of his servants.""

Literally that's a very strong statement that they make. It's literally you have made us to stink in the sight of Pharaoh, and in the sight of his servants to put a sword in their hand to kill us. You just made everything worse for us, Moses and Aaron. And so they blame the leaders.

Unfortunately, that's often what happens. Things don't go as expected, circumstances get tough and the people blame the leadership and they start grumbling against the elders. They grumble against the man in charge. And in this case it happens to be Moses. And he was stunned by their reaction. Stunned by their anger.

The same people earlier who had rallied to him were now cursing him. Suddenly, everything seemed to have backfired. He returned to Egypt with great hope. But instead of experiencing deliverance from slavery, the slavery had become more unbearable. As a result, Moses goes from a spiritual high with the people supporting him to a spiritual low with the people rejecting him. And so Moses does what we all do so often, he turns the Lord, and complains.

“Oh Lord, why hast thou brought harm to this people?” The people blame Moses, who is doing the will of God, doing just what God had told him to do, but they blame him. And Moses blames God for what the Lord had already told him what happened. What happened to Pharaoh in all of this? Moses is blamed, God is blamed, Pharaoh is scot-free. No one mention Pharaoh’s name. As though he’s not responsible for any part of this.

Moses was doing what people often do. They confuse God’s sovereign control of human events with human actions and human responsibility.

On the one hand, it is certainly true God causes all things that occur; the Scriptures are very plain about that. Romans 8:28, one of our favorite verses makes that very clear. Ephesians 1:11, makes that very clear. God’s not the author of all things that take place. God doesn’t do that. Pharaoh is the author of these evil events. And Moses seems to be confusing those two things.

Nonbelievers do that. They won’t acknowledge God in any part of their life. They may enjoy good health, they may enjoy a monetary prosperity, they may enjoy a wonderful family and all kinds of good things. And all of that good they don’t acknowledge God, it’s as though he doesn’t exist until something bad comes into their life and then they curse God; then he’s very real.

We’ll Moses doesn’t curse God. But his responses really very typical of human nature and often times of God’s people. That’s why one writer calls Moses, complaint, one of the most human documents

in the whole Bible. He blames God. And he also questions the wisdom of God's plan and the reliability of his promise. He goes on in verse 22, "Why dost thou ever send me? Ever since I came to Pharaoh to speak in thy name he has done harm to his people, and thou hast not delivered by people at all."

God had promised to deliver Israel. Moses had returned to tell the people that God was going to do that and God was concerned about them and when they heard that, you'll remember the end of chapter 4, they fall down and they worship him. Yet all they've experienced is more hardship. If he's concerned about them why more hardship?

Moses was inferring that God had not kept his promise. And that his earlier fears of failure were actually coming to pass after all. He felt that God had taking care of that and everything he feared would not happen and now everything he fears seems to be taking place, the people have rejected him, things are harder, Pharaoh is not responding.

But God had told him twice while at the burning bush that Pharaoh was not going to let people go. Nothing's happened that God had not informed Moses loved to begin with. He was to expect resistance. God had prepared him for that. Far from suggesting that God's word had failed. What this did was prove that God's word was true. Everything is happening, just as God had said it would take place. And so really Moses shouldn't have been discouraged by this, he should've been encouraged by it. Not to say that the difficulty was easy; it certainly wasn't. But the fact that there was opposition is the verification that what God had told him would take place was certainly true.

And we to apply this to our own situation shouldn't be surprised or disturbed when we experience difficulties, when we experience rejection. He's promised us resistance from the world. He's informed us that trials will come into our life. But he's also assured us that they will be for a good purpose, and that they'll produce patients within us. That's just one of the things that he promises in Book of

James. James Chapter 1. Throughout that chapter, we read in verse 3 and 4, "Knowing that the testing of your faith produces endurance. And let endurance have its perfect result that you may be perfect and complete, lacking in nothing." And down in verse 12, he writes, "Blessed is the man who perseveres under trial. For once he has been approved. He will receive the crown of life which the Lord has promised to those who love him."

So there's reward and affliction. As difficult as it is, it's part of the sanctifying process. Trials aren't easy, but they're necessary and we shouldn't be surprised if they come and we really shouldn't be discouraged by them. Their God's way of creating patients within us and Moses would need that in the days that lay ahead. He'd be tried all through the next 40 years of his life. And they're God's way of bringing us to him, and drawing us into a relationship with him. In fact, if we are not experiencing any hardship, we have reason to wonder if God's hand is upon us at all.

Listen to what Peter says in 1 Peter 1:6-7. "In this you greatly rejoice. Even though now for a little while, if necessary, you have been distressed by various trials. That the proof of your faith, being more precious than gold, which is perishable, even though tested by fire, may be found to result in praise and glory and honor that the revelation of Jesus Christ."

So trials prove our faith and a perfect our faith and they prepare us for the day the Lord is coming. This world is not the end, it's not the sum and substance of everything. If we don't have joy and happiness, and everything in this world, we haven't lost anything because this is passing away. It's a brief time. Is preparation for what's to come when the Lord returns. Now there's a sense in which is impossible to know God's will that is to know where it will be in our lives. To know how Providence will govern our lives. Whether we will experience difficulties during a particular time or enjoy comfort and prosperity. It all comes from the hand of God.

But we can know with certainty that God never forsakes us in the midst of that. And often his will is worked out through hardship. He uses these things in our lives. And again, it's not enjoyable. Hardship by definition isn't enjoyable, but we can rejoice in the midst of it. I'm not saying we can be happy and feel pleasant in the midst of it, but we can rejoice, we can have that confidence in the midst of it that God's will is being worked out for our good.

Moses had to learn this and Moses was going through this for a good purpose. Moses, however, had misinterpreted the circumstances. He had taken his eyes off the promises that God had made, he had forgotten the revelation of God. How God had revealed himself in the burning Bush. He forgotten who God is, and he'd become bitterly discouraged over his experiences and become depressed. He was then a spiritual valley.

But for all of that he didn't turn from the Lord. He did pour out his heart to him. He didn't deny the Lord, nor did he forsake the cause that had been given to him. He turns to the Lord, he pours out his heart, he speaks honestly with the Lord, in the Lord with patient. He doesn't rebuke Moses for his lack of faith. Instead, he offers them encouragement by renewing the promise that he'd made which read in verse one and chapter 6, "In the Lord said to Moses, "Now you shall see what I will do to Pharaoh for under compulsion, he shall let them go, and under compulsion, he shall drive them out of his land.""

In other words, it all fit within God's plan. It set the stage for God to demonstrate who he is. To demonstrate his total control. To demonstrate to his glory. And in so doing, illustrate and explain who he is. It will define his name. He's given the name Yahweh, Jehovah, Lord in capital letters to Moses, and now he will through all of this begin to explain more fully who he is. What it means to be the IM and who he is as God.

As one writer states, "Pharaoh was screwing the lid down hard only to have it blow up higher." And that's the point of all this. That's what's being set. The stage is being set for God to show forth

his glory. In the end, Pharaoh would not only allow Israel to leave, he would be so anxious for them to go that he would drive them out of the land, and that by the hand of God. In so doing, God will show himself to be the great God that he is.

Well that's the first part of his answer. We cover the second part next week. But it's a reassurance. It's not a direct answer, however, to the question that Moses had asked, "Why hast thou brought harm, or literally evil. Why hast thou brought evil to this people?" And often times we don't get a direct insult to our questions. We experience difficulties or hardships. The routine of life gets to us and we wonder why it's this way and we don't get a direct answer to that, we are simply to trust him and difficult times, in the dull times, and the difficult times, the hardships.

When we're passing through the valley we are to trust him. God knows where he's going, where we're going, where he's leading us whether we know it or not, and that's what's important. And so we're simply to look to him. And it all fits within his perfect plan, even the major disappointments of life. The plan that even at times seems to come to nothing. That fits within God's purpose.

That's what Moses thought had happened in his first encounter with Pharaoh. He thought it'd been a massive failure. He thought that everything had calm to nothing. But it hadn't. And I think his experience, the way he interpreted the events fit something of a pattern that we see elsewhere in the Scripture. The scene of Moses and Aaron, two men over 80 years of age, one a slave, the other of Bedouin shepherd. It's doubtful that they look to impressive, and there they stand in the midst of Pharaoh's court and all of its glory, all of its splendor; it must of been an amazing court.

It calls to mind Paul's audience with King Agrippa and Acts 25 and 26. That is, to my mind, one of the most dramatic in moving scenes in all of the Bible. Luke records how Agrippa the King wanted to hear Paul, the prisoner and so Festus the, Roman governor accessorial, arranged it. The next day, as Luke writes, "Amid great

pomp, trumpet sounding, thrones set up, King Agrippa and his wife Bernice accompanied by Festus entered the auditorium.” Luke tells us that the hall was filled with important people. The commanders of the Army were there. The prominent men of the city. The city fathers, the wealthy merchants, all dressed in the most elegant raiment, and costumes. It was, and Auguste assembly. Very impressive place.

And into this room that’s filled with all the trappings of wealth and power and worldly authority was led Paul, the prisoner; bound with chains. And standing before the king and all of that assembly, Paul stretched out his hand and proceeded to make his defense. His defense at himself. But more importantly, his defense of the gospel. And the words of the Gospel were so effective that when Paul challenged Agrippa, with the question, “King Agrippa, **believeist’s** thou the profits. I know thou believist’s.” The king stopped him with a statement, “Almost thou **persuadest** me to be a Christian.”

Agrippa was given revelation he was given the revelation of God, and he refused it. As Pharaoh had refused the revelation given to him by Moses; he cut it off right there. Now why did God call Paul into that situation, which seem to offer such great hope of converting a king to the faith, and yet it into the rejection.

Paul might have wondered, as Moses did, “Why was I brought before this great company of people, only to be rebuffed and rejected? Nothing seems to have come of it. What purpose did it serve?” Paul didn’t ask those questions, but we can imagine that he might; that’s the way Pharaoh responded. No reason, no answer was given to Paul for why this happened. God doesn’t need to give us reasons for why things don’t go as we expect them to go or we hope for them to go.

As he explained to Moses, he has reasons that are beyond our calculation. Things go according to his planned and as far better than our plan. We’re just to trust him and obey him. And that’s what the Lord did in the days of his flesh.

In a situation that similar to that of Moses and Paul he stood before Pontius Pilate and gave revelation which pilot ultimately

refused with that rhetorical question, "What is truth?" And yet of the Lord's appearance before Pilate, Paul writes in first Timothy, "That Christ Jesus witnessed a good confession."

Sometimes such situations are designed to bring glory to God by our good conduct and by our witness before an unbelieving world. And that's intended to be an encouragement to others. It may not produce the fruit that we hope. It may not bring converts. It may not bring the response that we would hope for, that we would anticipate. But it fits God's purpose. Sometimes it's simply to glorify him.

And who knows who might have been affected by Paul's words when he stood in that great auditorium. Perhaps it was for the salvation of some obscure servant standing in the corner that God providentially arranged all that, we don't know. Paul doesn't know. Paul doesn't know who he affected in that company. He does now, but at the time he didn't. But even if no one was saved Paul's conduct brought glory to God, and that always pleases God. And that was a test of Paul and testing, as Peter tells us, has its reward.

The point is, hardships, disappointments are going to come, they're part of life for anyone. They're part of a Christian life and they are an important part of it. And we may not know the reasons for them. But as Moses in Israel were not to be discouraged, neither are we. God has his purpose, where simply to be obedient and to trust him. Moses had to learn that. Things didn't work out the way he had wanted them to, but ultimately they will and in a far better way and a far greater way than he anticipated. He was simply to be obedient, we are simply to be obedient and with the temptation comes in the midst of difficulties, to draw away from the Lord, even defect from his cause in the faith we are to draw near to him, draw near, in faith, and continuing the faith and run the race with endurance.

But perhaps you are here this morning and you have never drawn near to Christ. You don't know him as Savior. If so, then I invite you to believe in the one who died for sinners, the one who paid the penalty for our sin through his substitutionary death. And in that

death he brought great glory to the father, because as he stood there alone, abandoned, abandoned even by the father himself that great moment in which he cries out, "My God my God, why hast thou forsaken me?" He brought great glory to him because in that death on the cross, that substitutionary death, he showed God's love for the sinner and his sovereign power to save. And so he invites men and women to come to him.

If you've never drawn near to him in faith, then I invite you to do so. Believe in the Lord Jesus Christ and be saved.

Let's bow together in a word of prayer.

[Prayer] Father, we thank you for your grace, which is sovereign and free and we're reminded as we look into the events of Moses's life and the circumstances that Israel passed through in this difficult time that your control, your leading, your will, sometimes eventuates in difficulties for us and we don't always know why it is that we know that you are a just and a loving God, and that you deal with us kindly. And you deal with us in all things for our good. And we see that here. We had the advantage to look at this in its completed form. Moses had to pass through it. And yet, we can take comfort from his experiences and experiences of Israel because they reaffirm to us that you are faithful and that you are sovereign and powerful to do all this good for us. We thank you for that, in Christ's name. Amen.