

Exodus 005
Little Things Matter
Exodus 2:13-17
June 15, 2025
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The world has been very busy. Have you noticed? I want to read something here. It is very tempting for pastors to move into daily church ritual and ignore everything that is happening in our culture. There are two things that are happening: number one, these No Kings protests. Have you noticed those happening all over our country? Although there was a beautiful patriotic activity at our nation's capital.

The other crisis is the Middle East—Israel taking out some of Iran's nuclear capacity. As you listen to all the talking heads, the mentality out there is, "Both sides are bad. Little Johnny, you sit down; little Mark, you sit down over here. Let me slap both of your hands." That is what you call a moral equivalence argument. Israel did bad, Iran did bad in response. The truth of the matter is, nothing could be further from the truth. There is no moral equivalence between what Israel just did and what Iran is doing now.

I want to read a paragraph to you. It is very short. This comes from the James Dobson Family Institute Facebook page. He said it so succinctly and so nicely that I wanted to read this to you and substitute Sugar Land Bible Church for the James Dobson Family Institute, because I think his sentiments would be our sentiments on this as well. He writes:

"The James Dobson Family Institute (and I inserted SLBC) strongly supports the Nation of Israel and its people at this critical moment. Contrary to press reports, Israel did not launch an unprovoked attack on Iran. It launched a preemptive precision strike to deter Iran (I added in brackets: a Shiite Islamic theocracy) from its nearly complete goal of becoming a nuclear power. We hope and pray that Israel will be successful, and that Iran will abandon its nuclear weapons program and choose a peaceful future for its people. Please join us in praying for the peace of Jerusalem (which is a citation from Psalm 122:6)."

What Israel did a day or two ago was to launch a precision strike. It was not a carte blanche, "Let us take out innocent civilians." It was a precise strike designed to disable Iran's path towards weapons of mass destruction, taking out a few of those builders and players and scientists intimately involved in this destruction project. It was a precision strike.

The reason I mentioned the fact that Iran is a Shiite Islamic theocracy is to help people understand that the Iranian people are not the problem; the Iranians or the Persian people are beautiful people. If the truth were known, no one would be rooting more for

the Israelis than the Iranian people that have been subjugated by a regime that has been in place ever since the Shah was deposed and replaced by the Ayatollah in 1979.

If you understand Shiite Islamic doctrine, it is the idea that they are going to bring the 12th Imam to the earth, through confusion that they themselves will cause. That is their belief system. The Nation of Israel says, "How in the world can you let people like that get their hands on weapons of mass destruction? We cannot do it." Israel, as an independent sovereign nation, as an independent sovereign state, made a decision to disable—to the best of their ability—Iran's nuclear capacity.

It was not a *carte blanche* attack on innocent civilians. What does Iran do in response? They start launching all kinds of things against innocent populations—weapons aimed at Tel Aviv. In fact, I was on live feed with people during interviews this week who were in Israel, and they were running into bunkers, bomb shelters, etc., because of the Iranian response. There is no moral equivalence here. You cannot compare what the Israelis did to what the Iranians are doing by way of response.

I want to be very clear that we go on the record here, that we stand with the Nation of Israel. Part of our thinking on this is that you have to analyze these things through the prophetic grid. I am not going to spend the whole sermon on this, but it bears the need of a comment from spiritual leaders.

This is what the prophet Ezekiel said 2,600 years ago:

"So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone" (Ezekiel 47:7).

This is describing the miraculous regathering of the Nation of Israel by God in the last days. Ezekiel said, "When this happens, it is going to be noisy." Would you not say that the Middle East today is very noisy?

"And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them" (Ezekiel 37:8).

Now the breath is the Holy Spirit. The Hebrew there is "ruah." It is a nation miraculously gathered back together in unbelief by the hand of God.

"Then He said to me, 'Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord God, 'Come from the four winds, O breath, and breathe on these slain, that they come to life.'" So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army. Then He said to me, 'Son of man, these bones are the whole house of Israel; behold, they say, "Our bones are dried up and our hope is perished. We are completely cut off"' (Ezekiel 37:9-11).

What Ezekiel predicted in the last days was the first national regathering of the Jewish people to their homeland after 2,000 years of worldwide dispersion. We are watching that happen, but the breath of the Holy Spirit has not yet fallen on the nation that is yet coming. We are literally living in between the bones and the body coming together, and the breath. It is a very exciting time to be alive. God says when He starts the process—and this is His process for the end times: "It is going to be loud, it is going to be noisy, and it is going to get the attention of the whole world. As I am working, I will turn Israel into an exceedingly great army."

Now, as you listen to all of the talking heads, everybody scratching their heads, saying, "How could the Israelis have such military intelligence? If they knew exactly where these bomb makers were and could activate such a precise attack, how could they do it? How could they have that knowledge? They must have military intelligence that is greater than anything in the world." Everybody is scratching their heads and saying, "How could the Israelis have pulled this off?"

I know how they pulled it off: God said, in the last days as He regathers them in unbelief, that they would become an exceedingly great army. Now this great army cannot refer to the Millennial Kingdom, because in the Millennial Kingdom there is no need for an army. They are going to beat their swords into plowshares; the nations will not learn of war anymore (Isaiah 2:4). God says that prior to the breath entering the body, Israel will become a military power. I am here to tell you, folks, you are watching that happen in real time. This is not the end product of what God is going to do, but it is part of a process.

As we look at these things, we have to look at it through the lens of God's predictions and God's prophecies. We do not fall for these moral equivalence arguments: everybody is bad. God knows what He is doing. We are to be in prayer, and cooperating in harmony with the plan and program of God.

Now, this is not the final product, it is setting the stage for something. Ezekiel 38-39 predicts an invasion by Persia, which is Iran in the passage, into the land of Israel in the last days. Nobody has ever accused me of being the sharpest knife in the drawer, but even little old me knows this: before such an invasion can occur, there has to be tension between those two regional powers. There has to be conflict—cold war, hot war—between Israel and Persia. I am here to tell you that we are watching that develop as we speak. Regardless of your political position on this or that. All of these things are setting the stage for what is to come.

So, as you look at the Middle East on fire, you should not get the impression that somehow God has lost control of things. Everything is happening according to His preordained outcome. These events are highly significant. Many churches today will just go right on with their liturgical program and never even mention this.

Part of the reason they do not mention it is they have made a decision a long time ago that these prophecies in the Old Testament are not literal. It is called replacement theology, which is this idea that the church has taken over Israel's place. Most Christians, by way of denominational affiliation, are sitting in churches that teach that. I am here to tell you that here at Sugar Land Bible Church, we do not teach that; we do not allegorize the prophecies. We believe God has a plan and program for the Nation of Israel, because God means what He says and says what He means.

As this is happening, and this all happened within the last few days, as you are aware, you have what I would call polycrisis—multiple crises taking place simultaneously. You have all of these groups all over the United States—Dallas and other places, and one such event yesterday here in Sugar Land—called No Kings rallies. People that are involved in No Kings rallies, I am here to tell you that there is a King coming, the Prince of Peace, and the King of Kings, and the Lord of Lords.

Basically, these are amnesty rallies. I am not talking about the beautiful patriotic event that happened in our nation's capital. What I am talking about is crowds of people essentially arguing that people in the country illegally have a right to stay here and they should not be deported. The last time I checked, if you attend a rally like that, you are advocating something that is against the law in the United States of America. We all love immigrants, but there is a big difference between a legal immigrant and an illegal immigrant, particularly one that comes into the country with an agenda to commit violence and crimes.

Yesterday morning, three people in the state of Minnesota—a husband and wife team, and then another individual involved with the Minnesota State Senate, and another one involved with the Minnesota House—were shot and they were killed in cold blood. We looked with horror on our television screens as someone pretending to be the police with a mask on, even with a cruise vehicle in the driveway, pounding on someone's door at two o'clock in the morning. When they opened the door the two were assassinated.

Maybe you guys have some extra news on it that I do not. The last time I checked, this individual had not been apprehended. I do not call him a person. I call him someone whose conscience is so violated and who is devoid of understanding right and wrong, that we might even call him a monster. He is a refugee of the law. What is interesting is that in his automobile were discovered fliers to attend these various No Kings rallies.

The fact of the matter is, these No Kings rallies that I am talking about, not only started on the wrong premise—they are started on "let us disobey the laws of the government"—but they are also moving into violence. The Bible condemns that from beginning to end. In fact, it is noted as you watch some of these rallies that people are holding up signs with a number on the sign. Anybody that is involved in the military knows what that number means: they are calling for the assassination of the President of the United States when they hold up something like that.

I am here to tell you that the Bible and God have nothing to do with it. He condemns all of this stuff in the harshest way possible. In fact, what does the Bible say about these things? In 1 Timothy 2:1-4, Paul says,

"First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life..." (1 Tim 2:1-2)

Has life in the United States been tranquil and quiet the last couple of days? I would say no.

"...a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth." (1 Tim 2:2-4)

What do I want you guys to do in the midst of this polycrisis—the Middle East on fire, No Kings rallies being held all over the United States? I do not have any websites for you to consult; I do not have any text addresses for you; I do not have any people I want you to call; I do not have any email addresses. What I want you to do is simply this week be in prayer. We are to do what 1 Timothy 2:1-4 says. When a country moves into this kind of social destabilizing, which is what we are seeing, God's people should immediately respond by taking it and petitioning God, as 1 Timothy 2:1-4 says. Lord, bring stability to our country, to our land, to our region, because this has implications for the gospel.

Paul says we should pray this way so that we can live a quiet and tranquil life, because God desires all men to be saved and come to the knowledge of the truth. I do not want disharmony and social unrest in our country. What I want is a quiet and tranquil life, so that the gospel can travel freely and quickly throughout our land. That is to be our posture as Christians. We are not hostile people; we do not condone, promote, or advocate violence in any way; but there are people out there that have a completely different agenda. The way to handle this is through the power of prayer.

With all of that being said, I think I will stop talking about that at this point.

We were studying the Book of Exodus, and this message is entitled "Little Things Matter." Exodus 1-18 is about the redemption of a nation, the deliverance of a nation, the deliverance of a nation from national slavery. God is going to do a massive work here through the Exodus. In fact, the Exodus is probably the greatest work of redemption in the history of mankind, other than the cross of Jesus Christ. That is why this typifies the cross in so many ways—God is going to redeem a people. When God does a work, He selects a person to work through. In this case, He selects Moses to work through.

We see why the redemption is necessary (Exodus 1)—Israel is enslaved by a pharaoh that did not know Joseph. We move into Exodus 2-4 where God begins to develop the deliverer. He starts to mold and shape his character a particular way so that he can be

used, which is the process that all of us are in as Christians. Everything that is happening in your life God has allowed into your life to mold and shape you in a particular way, because His agenda and His plan at the end of the day, is to use you.

Moses, having received in Egypt the greatest education a human being could receive of that time period, now sees a situation in Exodus 2:12, where he sees an Egyptian abusing a Hebrew. Moses understands his role, no doubt, and he tries to fix the problem through his own strength, and in the process he murders the Egyptian; then he tries to hide his sin by burying the Egyptian in the sand.

What can we say about Moses? Moses had natural training at this point, but he did not have spiritual training. He understood how to deal with things in the energy of the flesh, but he did not know how to deal with things under the inspiration, dependency, and power of God. He did not know how to wait on the Lord. He is impulsive. He did not know how to draw upon God's resources. His natural training at this point will not teach him those truths, so God steps in and gives him his second layer of education.

His natural training took place for 40 years, and that is when he was set adrift on the Nile, you will recall, taken in by the daughter of Pharaoh. It was not a coincidence, by the way, to receive this wonderful naturalistic education in the empire of Egypt. It was at that point Moses became literate. God allowed him to become literate because he needed to be the author of Pentateuch—Torah, the first five books of the Bible. Had he stayed as a slave, he would not have had that writing ability. So God allowed all of this for the first 40 years of Moses' life.

Now Moses, sensing his calling as a deliverer, sees a situation where an Egyptian is abusing a Hebrew, and he tries to handle the problem through his natural power. God says, "Because you have done this, I had to make you aware of the fact that you are not yet ready to be used by Me. You are not yet ready to be used by God. What you need is your BD degree, which is your backside of the desert degree, which is what Moses now is about to receive.

He goes out to a place called Midian, and he is involved in menial labor. Nobody knows his name; he receives no accolades, no applause, just rote routine activity from 40 years of age to 80 years of age. He received his natural training from age 0 or 1 year of age to 40 years of age. Now he is in that season of his life for his spiritual training. Those middle 40 years are absolutely critical because God is emptying him of himself, which will now put Moses—a person of education, but now has been emptied of pride—in a position to be used by God in the final 40 years of his life, from 80 years of age through 120 years of age.

Had Moses not gone through that middle season of his life, those quiet years, we would have never had Moses as we know him, because it is in those final 40 years of his life that he has his most productive years. He is going to lead Israel in the Exodus; he is going to give the law; he is going to be involved in helping preserve the nation during their wilderness wanderings; he is going to end up, in the final 40 years of his life,

writing the first five books of Scripture. What I am proposing is he could not have reached his potential from age 80 to age 120, had he not gone through the silent years in Midian, age 40 to age 80. That middle section of his life is what we are entering into now in the Book of Exodus.

Moses, having just committed murder killing the Egyptian, is now in a state of fear for what he has done. We pick it up here in Exodus 2:13, which says,

"He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, 'Why are you striking your companion?'" (Exodus 2:13)

This is an example where Moses senses his calling as Israel's deliverer, but just like the murder of the Egyptian, he is trying to handle this through his own strength and power. Boy, are we not like that? We sense the call of God on our lives, and we step out in human power to try to do God's work, yet the truth of the matter is, you cannot do God's work in human power. There has to be the discipline of waiting upon the Lord, relying upon the Lord, something that Moses' natural education never taught him. Hence the necessity of the B.D. degree, as I call it—the backside of the desert degree.

However, as Moses grew into adulthood, his spiritual immaturity became apparent through his rash decision to kill the Egyptian. Although he had received physical and intellectual training in Egypt, he still needed to learn the spiritual truth of the inadequacy of the flesh. The flesh, in other words, has a short arm; it can only accomplish so much. He needed to learn the discipline of waiting on the Lord in preparation for his task as Israel's deliverer. It was, therefore, necessary for God to train his servant an additional 40 years in Midian.

I bring this up because some of you are in Midian right now. You are in menial circumstances that are beneath you, perhaps beneath your abilities. You are not really getting the accolades and the visibility that you thought you would get. You have a tendency, because I have been there many times in my life, to think that when you enter those seasons of life that you have missed the will of God; but the truth of the matter is, if you are there, you are directly in the will of God. The reason you are in the will of God is there is too much of you and not enough of God.

God puts you in positions and places where you have to be emptied of yourself, because God and only God knows what He wants to do in and through your life. But the vessel has to be molded and shaped a particular way. That is what Moses is going through here, and that is what many of us go through. Do not get mad at God because of it; do not try to get out of it. It is part of God's will and all of us that ever hope to be used of God walk through these kinds of valleys. That is what Moses is now entering into.

As you look down at Exodus 2:14, it says,

"But [one of the Hebrews] said, 'Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?'" (Exodus 2:14)

Moses thought he could hide his sin. "I will just take the corpse of the Egyptian that I murdered with my bare hands yesterday, and bury it under the sand. Who will know?" That is why it says before he committed this murder, "So he looked this way and that." He thought, "I am going to get away with it. I committed a murder, I will take the corpse, and I will bury it under the sand. I will go on with normal life."

Many of us are like that. We think that somehow we can sweep a lot of things under the rug; but I am here to tell you, God does not work that way. God brings to our attention things that we have done so we can repent and consequently be made right with Him.

Moses is hiding his sin, and he discovers that even though he tried to hide his sin, certain Hebrews knew all about it. You cannot hide your sin from God. This is what the original problem with Adam and Eve was. Genesis 3:8 says,

"They heard the sound of the Lord walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

Boy, that is not very smart if God knows everything, but we deceive ourselves into thinking we can hide from God.

Numbers 32:23 says this:

"and be sure your sin will find you out."

Proverbs 28:13 says,

*"He who covers his sin will not prosper,
But whoever confesses and forsakes them will have mercy" (NKJV).*

Look at the life of David. he committed two of the biggest sins that can be committed: number one, he committed adultery; and number two, he committed murder. Actually he committed three sins: number three, he went and told a bunch of lies trying to cover his tracks. He broke "thou shalt not murder," "thou shalt not commit adultery," and "thou shalt not lie" (Exodus 20:13, 14, 16). What an afternoon that was! Then he just went on with his life, the commentators estimated about six months to a year, thinking that he had fooled everybody and his sin was covered. Yet the prophet Nathan sought him out and brought to light these sins that David had committed.

David's life did not get back on the right track until he came clean. The smartest thing you can do with God when you blow it (and we all blow it), is just to come clean. If you study people that talk about ethics in business—ethics and politics and things of that

nature—they will tell you it is not the original sin that gets people into trouble, it is the whole effort of trying to cover it up and pretending like it did not happen. Look at all of these types of people that do all kinds of things. What gets them into trouble is they try to cover their sin. It is not the first thud that gets you, it is the second thud.

This is what Moses is doing. It is human nature, so the admonition to us is: let us not do that. If I commit a sin against somebody, just come out, come clean with it. If you commit a sin before the Lord, just come out with it. Receive God's mercy and grace, as Proverbs 28:1 indicates, and move on.

Moses is not doing this. He is hiding his sin, which shows you he is not ready to be used by God. As long as I am trying to handle things in my natural power, and as long as I am running around trying to hide my sins before the Lord, I am not ready to be used by the Lord. I need to be kept in the backside of the desert place where God can continue to mold and shape my character in a certain way.

If you look at the end of Exodus 2:14, you see another potential problem with Moses also indicating that he is not ready to be used by God. It says,

"Then Moses was afraid and said, 'Surely the matter has become known.'"
(Exodus 2:14)

It looks to me like here is a man dominated by fear. Obviously, in this particular case, he has something to be afraid of—he committed murder and he is trying to hide it. I am here to tell you that God cannot use people that are dominated by fear, as long as your life is being controlled emotionally by fear. We spend a lot of our lives in fear.

In fact, I will be honest with you, just watching the television screen yesterday, that put a lot of fear into my heart. I go out and do my walk at 7 to 8 p.m. just before it gets dark, and finally I said to my wife, "Do you think I should go? There are all these No Kings rallies going on. I could get shot." I was going to forsake my exercise by caving in to fear, but then I thought to myself, "God has not given us a spirit of fear. I am not going to let a bunch of terrorists and troublemakers wreck my day. I am going to live my day as God would have me to live it."

Now, do not get me wrong, I am not going to go out and intentionally put myself in harm's way; but we are such a fearful people. It is almost as if we are afraid of our own shadows half the time. I do not think 2020 really helped us, because all that was pumped at us through the virus and all of these things is fear, fear, fear, fear, fear, fear, fear. When the reality is, your chance of dying from the virus was 0.001% or something to that nature. The media, however, was very successful at getting us to be afraid.

The Bible is very clear that we are not to walk in fear. In 2 Timothy 1:7 Paul writes to young Timothy, who is trying to be a pastor of a big church, an influential church—you could see why he would be intimidated by that task. 2 Timothy 1:7 says,

"For God has not given us a spirit of timidity, but of power and love and discipline." (2 Timothy 1:7)

I know this much in my own life that when I am controlled by fear and anxiety, I say to myself, "You know what? That is not God doing that to me. That is not the presence of the Holy Spirit. That is not the ministry of the Holy Spirit. That must be my flesh, or it must be Satan, because God has not given us a spirit of fear."

Proverbs 28:1 says,

*"The wicked flee when no one is pursuing,
But the righteous are bold as a lion."*

The unsaved people are running away from things that are not even going to hurt them; they are afraid of their own shadow half the time. That is the characteristic of the unsaved. That is not the characteristics of the child of God. The child of God is to be as bold as a lion. What are you afraid of? You have God on your side. You have a being that is omniscient, omnipotent, and omnipresent in your corner.

"But I am really afraid of my boss." Who made your boss, or whoever is intimidating you? He or she is dependent upon God for their very next breath. Do not waste your time being afraid of them. Be respectful, and be submissive when called upon, but do not live in fear of man because God is the One that created man. It is like what God said to Job when Job was afraid of the Leviathan and the behemoth. God said to Job, "Who made those animals? I made those animals. So why are you so intimidated and afraid of them?"

This idea of perpetual fear is actually a characteristic of the unsaved, not the child of God. Revelation 21:8 describes the unsaved in the lake of fire, and it gives us their characteristics. It says,

"But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

He is describing people in the lake of fire. What are they like? They are abominable, they are murderers, they are immoral, they are sorcerers, they are idolaters, they are liars. The very first thing that he mentions of those unsaved people is that they are cowardly; that is the number one characteristic of unsaved people. They are cowardly because they are unbelieving. They are not trusting in God.; They are trusting in themselves.

If you are trusting in yourself rather than God, you are going to fall into fear the moment you enter some circumstance that is bigger than you. Life works that way. You start to deal with things that are bigger than you in life, and you have a choice. Are you going to handle that through your own power, or are you going to handle that through God's

power? What do the unsaved people have the ability to do? They do not know God; they do not have a relationship with God, so they try to handle things in their own power. Life is too big for them, so they are in a perpetual state of fear.

That is the very first sin that is mentioned here of these unsaved people in Revelation 21:8. Even before murder and immorality, John says they are afraid—they are cowardly. God is not going to use people that are impulsively controlled by perpetual fear and anxiety. That was what Moses was like here. Not only was he trying to fix problems through his own power, but he was a man given over to fear, thus he needs spiritual training from God.

Do you recognize that 365 times the Bible says, "Do not be afraid." There are 365 commands in the Bible that you can paraphrase from place to place, that basically say the same thing—do not fear; do not be afraid; be strong and courageous. I think that number is pretty neat because that is a command per day for a whole year. Every day you wake up in the morning and you look at yourself in the mirror and God says, "Do not be afraid." Every day you wake up, God says, "Do not be afraid. Fear not." "But my day is going to be so filled with so many problems." God says, "Do not be afraid. Do not be afraid."

In fact, when you fall into fear, it is actually a sin against God because we are relying upon yourself to fix your problems rather than relying upon God. I know this from my personal life, that every single time I fall into chronic fear, worry, or anxiety, I know categorically that I am in sin because I am not trusting that circumstance to God. Have you noticed that faith and fear are opposites? It is hard to be in faith when I am in fear; it is hard to be in fear when I am in faith. Moses needs to learn this, in addition to many other things, in his spiritual training.

You go down to Exodus 2:15:

"When Pharaoh heard of this matter, he tried to kill Moses."

Now you think you have problems. Think of the most powerful man in the world trying to kill you. Yet Pharaoh did not succeed. Why is it that the most powerful man in the world could not kill Moses? Answer: God was not finished with Moses. Because God was not finished with Moses, it was not time for him to die, and God supernaturally protected him.

Here is a famous quote in Christianity:

"God's servant is immortal until his work on earth is done."

If someone kills you, they actually have done you a favor, because absent from the body is to be what? At home with the Lord. If you are alive, if your heart is beating and your respiratory system is working, that means God has you here for a reason. He has preserved and protected your life for a reason, because He wants to use you in some

way, shape, or form. Until that time comes, when He has accomplished His purpose in you, you cannot die.

They tried to kill Jesus before His time. John 8:58-59—which is a key passage that will become a big deal when God calls Himself the "I am" in Exodus 3:14—says this:

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.' Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." (John 8:58-59)

Now why is it that their attempt to kill Jesus was thwarted? God the Father was not finished with the earthly life of God the Son. He had a mission to accomplish. God has a mission for you. God has a purpose for you. That is why your life has been spared; that is why your life has been preserved.

Paul, writing to the Philippians in Philippians 1:21, says, *"For to me, to live as Christ and to die is gain. But if I am to live on in the flesh, this will mean fruitful labor for me"* to you in the body. "But you know what? I would rather just check out of here and go to be with the Lord, which is far better."

It is almost like Paul resents the Philippians. "I would rather just die and go be with the Lord, because that is far better. But for your sake, you people, I have to remain here in fruitful labor." That is how you look at your life. If you are alive, this side of heaven, this side of eternity, it is not an accident. God wants to use you. When it is your time to go, you are going to a better place. Paul says that it is far better. "Absent from the body is to be present with the Lord" (2 Corinthians 5:6). You can live your life as a Christian, afraid of death if you want to, but if you live that way, you are living way beneath your privileges. You are living way beneath the promises that God has made to you.

Moses miraculously escapes from the most powerful man in the known world who tried to kill him right there on the spot, but God would not allow it because God has big plans for Moses. Before these big plans can be executed, he has to enter the next 40 years of his life, for his character to be shaped in a way that his naturalistic training did not allow for. He has to receive his spiritual education at this point.

Exodus 2:15 says,

"When Pharaoh heard this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well."

What is this business of Midian? Where exactly is that? Charles Ryrie says,

"Exodus 2:15—the land of Midian. An area E of the Gulf of Aqaba or on the Sinai Peninsula, inhabited by the nomadic sons of Abraham by Keturah (cf. Gen. 25:2)."

You remember when Abraham married again, he married someone named Keturah, and from that union came a group of people called the Midianites.

"Moses must have learned about surviving in the desert during these years."



That is where Moses fled to. He left Goshen in the west and he traveled east. That is where Moses would spend the next 40 years of his life, getting that BD degree—backside of the desert degree. This is where God trained Moses in a way that the greatest schools of Egypt could not train him, because God had His purpose for Moses.

Everyone goes through it. Saul of Tarsus, you remember, had three years of personal training from God after the Damascus Road. Even Jesus experienced this as the God-Man (God in human flesh). I am not saying that Jesus was sinful, obviously, but His human side had to grow; his human side had to mature. You will see a reference to that in Luke 2:52, where there are those silent years in Christ's life.

You read Luke's gospel, and at age 12 Jesus is ready to go. He is confounding the religious leaders with his wisdom. Then all of a sudden, Luke jumps from age 12 to age 30 when Jesus started His public ministry. I have never liked that. Pardon me for being blasphemous, but that always bothered me, because I want to know what happened between age 12 and age 30. The Bible does not tell us, but I think what was happening is Jesus was maturing (Luke 2:52). He was growing; He was coming of age socially, intellectually, and spiritually.

If Jesus had to go through the silent years, and if Moses had to go through the silent years, and if Paul the Apostle had to go through the silent years, then we all have to walk through them. This is how God prepares us and shapes us for better things. If you resist God during the silent years and you shut yourself off because you are mad at God, and you say, "I have nothing to learn," then what you have just done is you have short-circuited your future. Maybe God can use you, but He cannot use you the way you wanted because you would not cooperate with Him during the desert experiences and silent years. God's greatest servants are walking through it.

By the way, all of these places of geography—Goshen, Nile, land of Midian—are literal, real places. When God gave us His word, it came out of an archeological, geographical, and historical setting, which is very real and very credible.

Moses' Birth, Rearing, Marriage, and Training (Exodus 2:1-25)

IV. Moses' marriage (16-22)

A. Moses assists Midianite girls (16-20)

1. Moses' actions (16-17)
2. Family report (18-20)

B. Moses marries a Midianite girl (21-22)

1. Moses' wife (21)
2. Moses' son (22)

What happens to Moses during these silent years? He gets a wife. Little things can turn into bigger things. We see Moses' marriage (Exodus 2:16-22). First, Moses assists seven Midianite girls (Exodus 2:16-20). Then he marries a Midianite girl (Exodus 2:21-22). We pick it up in Exodus 2:16-17, which says,

"Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock. Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock."

You see the training that is going on here? Here come some shepherds bothering a bunch of girls; Moses has some backbone, so he stands up and he protects these seven girls. He is watering a flock. Is he not the one that is going to be taking care of the Nation of Israel, wandering in the wilderness as they came out of Egypt? See what God is doing with him? He is putting him in charge of lesser things, because those lesser things are going to lead to bigger things.

"Interestingly, God trained Moses in the same general area where he would eventually minister and lead. God trained Moses in the wilderness since he would lead the people in the wilderness. God trained Moses for 40 years, since he would lead the nation of Israel for this same length of time."

God is putting Moses through his paces, so to speak—putting him through his steps, teaching him, and training him with something that is more minor, that is something small. It pales in comparison to what he is going to do leading the 2.5 million people of the Nation of Israel coming out of the exodus in the wilderness. God is training Moses with little things.

The little things are going to lead to bigger things, because the father-in-law is going to hear about this, invite Moses over, and he is going to offer one of the daughters to him in marriage, a woman named Zipporah. That is where Moses gets his wife. Little things lead to bigger things.

My beautiful wife is sitting up here in the front. She does not know I am going to mention her. Do you know how I met her? I was not on all the dating apps, shaking the bushes. I do not even know if there were dating apps when we were coming of age. You know what I was doing? I was teaching a little Bible study through a local church, and right in the door she walked with her dad, and I said, "That is the most beautiful woman I have ever seen." I decided I was not going to just disciple her with the Bible study, but I was going to disciple her as her husband. I had made up my mind long before she made up her mind, of course.

That is how I met her. There was no fanfare; there was no big event. It was just me doing a simple thing and right in the door—one of the best things that ever happened to me—she walks in. That is how God works. If you want bigger things in your life, then be faithful with the little things.

Doesn't the Bible teach this over and over again? Zechariah 4:10 says,

"For who has despised the day of small things?"

We look at certain things that are below us, beneath us, and we despise it. Yet God says, "Do not do that. Do not despise the day of small beginnings." Little things can lead to bigger things.

Luke 16:10 says,

"He who is faithful in a very little things is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much."

Moses is going to be given much down the road. Why did God give it to him? Because he was faithful in what little thing God gave him.

By the way, how do you select leaders in a church? First Timothy 3:4-5 says of an elder:

"He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?)."

That is how you pick leadership. What are they like with their family? What are they like in a smaller environment? What are they like in a smaller sphere of influence? Because if they cannot lead their own family, and they cannot lead their own children, then how in the world could they be trusted with God's church? Little things matter.

Joseph—we know about Joseph, do we not? He became second-in-command in Egypt, but that did not happen overnight. What does it say of Joseph when he was 17? Genesis 37:2 says,

"...Joseph, when seventeen years of age, was pasturing the flock..."

You want a big flock, Joseph, politically? Why don't you be faithful with these few animals that I have given you? That is character preparation. How about David, the second king of the united kingdom? He did not become that overnight. First Samuel 16:11 says,

"And Samuel said to Jesse, 'Are these all the children?' And he said, 'There remains yet the youngest, and behold, he is tending the sheep.' Then Samuel said to Jesse, 'Send and bring him; for he will not sit down until he comes here.'"

Samuel comes to anoint the next king of the united kingdom after the demise of Saul. Jesse brings out all his kids, and Samuel the prophet says, "It is not that one; it is not that one; it is not that one. You got another kid around here?" "I have this little kid, but you do not want to be bothered with that. He is out doing the chores; he is tending the sheep." Samuel said to Jesse, "Bring him out." Samuel prophetically says, "He is the next king."

Do you see the pattern? David was faithful with something little; Joseph was faithful with something little; and with Moses the same thing is happening—he is faithful with something little. You run into a lot of young people, and they want a house, which I do not fault them for. They are frustrated because of the economy that they cannot get a home. (The economy is more challenging than it has been for older generations.) You know what I would do if I wanted a house and did not have one? I would treat my rental, that belongs to someone else, as if it were my own; I would look after that place as if I owned it. I would demonstrate to the Lord, "Lord, I can be faithful with this little tiny thing."

You get a person with that kind of attitude, and it will not be long until they are in their own house, or their own business, or their own marriage and family, or their own this, or their own that. It is a time and tested pattern of God: if you are faithful with something small, He can trust you with something big.

Here is Moses watering a little flock, protecting some girls. Yet that is going to lead to his marriage; it is going to lead to his firstborn son; it is going to take his character in

such a developed state where he, after 40 years of this, is ready to be promoted to Israel's lawgiver, deliverer, and the author of the first five books of Hebrew Bible.

Do not despise, brethren, the little things, the day of small beginnings. The world thinks the opposite, because everybody in the world wants to start at the top. Yet, in God's economy, following God's principles, He does not work that way. He promotes those that are faithful with the little things. We will see this next week as we learn about this report that these seven girls are going to bring back to their father, who was about to become Moses' father-in-law.

Let us pray. Father, we are grateful for Your Word, grateful for Your truth, grateful for how it speaks to us, grateful for how it gives us stability in the midst of storms that we see all around us. Thank you, Lord, for being true north for us—that point on the compass that cannot lie. That is Your truth; that is Your Word. Help us to learn these great principles from the life of Moses as we walk these things out this week.

I do ask Lord if anyone is here today and does not know You personally—anybody within the sound of my voice—has never trusted and believed in the gospel, I pray that today for them would be the day of salvation; that today they would be born spiritually as they come under the convicting ministry of the Holy Spirit of their need to be right with You; and that they would trust in the finished work of the Savior and be made, even as I speak, a brand new, born anew, born again, regenerated child of God. I pray many, many people within the sound of my voice would be receiving Christ personally, being made anew.

We acknowledge, Lord, that this is not something that you receive by raising a hand or walking an aisle, or vowing to try harder; it is a supernatural work where we trust what You have done and then You deposit something into us—the work of the Holy Spirit, which is bigger than us. I pray many, many people would be receiving that in the midst of these tumultuous times that we are seeing in our country and in the Middle East. We will be careful to give You all the praise and the glory. We ask these things in Jesus' name, and all God's people said, Amen.