

Exodus 009  
Scripture's Sufficiency  
Exodus 3:16-22  
July 20, 2025  
Dr. Andy Woods

Let us take our Bibles this morning and open them to Exodus 3:16. The title of our message this morning is "Scripture's Sufficiency." We are continuing to move in our verse-by-verse teaching through the Book of Exodus. The first section of the book is dealing with the redemption of a nation from Egyptian bondage, as God is taking His people out of bondage and bringing them into the land of Canaan.

Of course, when God does a work, typically what He does is He selects an instrument to work through. The instrument in this case is Moses. Moses is like us—we can identify with him—a lump of clay, which is really not good for much until it is formed by the potter on the potter's wheel. What you have happening there in Exodus 2-4 is God shaping Moses' character in such a way that he could be used by God as His instrument of blessing.

Moses, as we have studied, had 40 years of tremendous natural training in Egypt as he was set adrift there on the Nile and taken in by the daughter of Pharaoh. He was given the best education a human being can be given of that time period. Moses, at the age of 40, had a tendency, like all of us do, to take matters into his own hands. He saw an Egyptian abusing a Hebrew and he killed the Egyptian.

God basically says to Moses at that point, "That is not how it is going to work. That is not how you do My work." That sends Moses into his second layer of education, that middle tier where he spends 40 years getting his B.D. degree—the backside of a desert degree. He is no longer a prince, but he is an obscure shepherd in the land of Midian.

When Moses is about reduced to nothing, God now reveals Himself to Moses in the event called the burning bush, where Moses receives his calling. Moses is pasturing the flock of his father-in-law Jethro, and comes across Mount Sinai. He sees this bush that, although on fire, would never be fully consumed. That grabbed his attention, and it is through those events that God reveals Himself to Moses and reveals to him his calling (Exodus 3:1-10).

Moses at this point gives a couple of objections. They are the same objections we probably give when God says He wants to use us. "Who am I?" God answers those two objections (Exodus 3:11-15). The finality of that whole exchange is God telling Moses, "I am sent you." "Who should I say sent me?" "Do not worry about it, Moses. I AM sent you." It is God revealing Himself as the self-existent One.

To further comfort Moses, what God does in Exodus 3:16-22 is encourage Moses with a series of short-term prophecies, many of which will be fulfilled in Moses' lifetime. They are prophecies concerning Israel's land (Exodus 3:16-17); prophecies concerning Israel's leaders (Exodus 3:18); prophecies concerning opposition that Moses would experience (Exodus 3:19); prophecies concerning Egypt's judgment (Exodus 3:20). Then the chapter ends with a statement about how Israel, as she is being let out of Egypt, will actually plunder the Egyptians.

III. God's Prophecies (Exodus 3:16-22)

- A. Israel's land (16-17)
- B. Israel's leaders (18)
- C. Pharaoh's opposition (19)
- D. Egypt's judgment (20)
- E. Israel's plundering (21-22)

I believe Jesus did the same kind of thing to the disciples huddled there in the Upper Room—eleven of them because Judas, the only unbeliever, had left the room. Jesus, speaking to the eleven, said this to them in John 13:19:

*"From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."* (John 13:19)

One chapter later, to the same group in John 14:29, Jesus said,

*"Now I have told you before it happens, so that when it happens, you may believe."* (John 14:29)

How is it that these eleven could leave the Upper Room and turn the world upside down as the Book of Acts records? Obviously, part of that reason is they were given the Holy Spirit, which was their source of power. But something else that gave them courage was these predictions that Jesus made. Jesus said, "I am going to make a series of short-term predictions. Most of them are going to happen this week. When you see how quickly and accurately they are going to come to pass—that I am going to be betrayed by My own people; that I am going to be betrayed by a friend; that Peter will deny Me three times; that I will be killed by the Gentiles; that I will rise from the dead—when you see these prophecies happen in real time this week, you are going to know that I am." That is the same title that God gave to Moses in Exodus 3:14, "the self-existent One."

That is the spirit and the tone in which I look at these short-term prophecies. They are there to build Moses' growing confidence as to exactly who he is dealing with here. He is dealing with God Himself, so he should not be afraid of the assignment that God has given him.

I do not know what assignment God has given you or will give you, but I can guarantee you this much: whatever He wants you to do will be bigger than you. When something comes into our inbox which is bigger than us, we have a tendency to fall into fear. The

reason we are afraid of it is because we cannot handle it in our own strength. That is why we need to trust the Lord. If God gave you something to do that you could pull off on your own, you would not need God, but because it is bigger than us, we need God to help us, and so we have to depend upon Him.

How is it that we know we are dealing with God? Moses, in his life, just like the apostles received these short-term predictions. The first prediction deals with Israel's land (Exodus 3:16-17). Notice what it says:

*"Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, 'I am indeed concerned about you and what has been done to you in Egypt.''" (Exodus 3:16-17)*

"The first thing you need to do, Moses, as you embark on your assignment at the ripe old age of 80, is to gather the leadership of the Nation of Israel. You have to tell them that God is aware of everything that has happened to them by way of abuse and enslavement in the land of Egypt."

We have a tendency to think that God is up there somewhere, and He really does not understand what is going on in our lives. Nothing could be further from the truth. He is a personal God. The very hairs on our head are numbered (Matthew 10:30; Luke 12:7). You might be saying, "What if I do not have any hair left?" Maybe He will number your eyelashes or something, but whatever it takes to number you, He is aware of you. He is aware of your issues; he is aware of my issues. He is aware of our needs.

He is a personal God. He is an intimate God. He cares very deeply about us. That is what God discloses to Moses in Exodus 3:16. "I am going to take you, Moses, and use you as My instrument to take My people out of Egyptian bondage, which is called redemption." Redemption is the purchasing of someone from bondage through the blood of an innocent sacrifice.

Of course, the innocent sacrifice here is going to be the Passover lamb, but you see the typology in the Christian life. The whole Christian life is described as a similar form of redemption. The New Testament does not explain this in detail. It does explain it, but it is a concept that you have to move into the New Testament with an understanding of what the term means going back to the Book of Exodus.

The Book of Exodus, as it is portrayed, shows the redemption or the purchasing from bondage through the blood of an innocent sacrifice. That is what God is doing here with Israel, and that is what He does with us related to Jesus Christ.

The truth of the matter is, before I met Jesus, my life was in incredible bondage—a prison, incarceration. It was not until you move into the freedom that Jesus Christ offers that you realize that you actually were in prison, because a lot of times in prison, we do not even recognize we are in prison. We have become comfortable in the world's

system and with sin. God says, "Those are the very things that are enslaving you. I have come into the world to redeem you, to take you out of that through the blood of an innocent sacrifice, the blood of My Son."

When God takes you out of something, which is what is described in Exodus 3:16—the bondage that Israel is in—He leads them into something better. That something better is described in Exodus 3:17:

*"So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey."* (Exodus 3:17)

"I am taking you out of this prison that you have been in, and Israel had been in it for 400 years. I am not just redeeming you from something; I am redeeming you to something. I am going to replace what you were in with something far greater and far better."

This is a beautiful picture of what the Lord does with us. Christianity is not about being taken out of something, it is also being taken into something better. Colossians 1:13-14 says,

*"For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins."* (Colossians 1:13-14)

Did you know we needed rescuing? You cannot really recognize that you need a rescue until you recognize your drowning. The Bible says that without Jesus we are drowning.

*"For he rescued us from the domain of darkness"* which is the Satanic realm of the world's system that we live in. *"And has transferred us to the kingdom of His beloved Son, in whom we have redemption."* Here is our buzzword: redemption. It is already spelled out for us what it means in the Book of Exodus.

God has taken me out of something, but He has brought me into something far better. I am a citizen of His kingdom, which is coming to planet Earth. Do you believe that? The world today, with all of its struggles and all of its problems, is actually on probation. It is just a matter of time before Jesus shows up, His feet touch planet Earth, and He establishes His long-awaited kingdom.

Hebrews 12:28 calls it *"a kingdom which cannot be shaken."* It cannot be voted out of power; it is not subject to the latest opinion poll; and I am part of it. I am a member of it, and I am a son or an heir of it, and so are you, as you find yourself in Christ Jesus, a son or daughter of the coming Kingdom.

Since that is true, and I am a son of the Kingdom (Matthew 13:38), Galatians 4:7 says,

*"Therefore you are no longer a slave but a son; and if a son, then an heir through God." (Galatians 4:7)*

It is as if I am going to be promoted to CEO, but as an heir I am going to run and own the whole company. It is one thing managing something; it is another thing inheriting something. You can be promoted to senior level management, but that is not even you—you are going to inherit the whole thing. That is your high calling in Christ Jesus. God gave that to us by way of redemption.

Since that is true, that is my identity, spiritually speaking, the Bible says that the only thing I can do now is live my life befitting of heirship. I try to live a life under God's power that fits this new identity that I have been given. It is a marvelous picture of redemption in Colossians 1:13-14, with Paul expecting us to have already understood the concept of redemption, having studied the Book of Exodus.

The Book of Exodus is a record of Israel's redemption—God taking them from something and to something. May I just say to you that God is really good at this? He is really good at taking the Nation of Israel out of their land and bringing them back into the same land. In fact, God is so good at this, that He does it in the Bible three times. The first one we are reading about here, from Egypt to Canaan.

The second one will occur about 700 or 800 years later, after they are in the land. They are going to be taken to the east for discipline purposes. Maybe God has you in that season of discipline right now, but that does not cancel His program for you. The Nation of Israel was disciplined. They were brought about 350 miles to the east, to a place called Babylon, about 800 years after they had entered the land under Joshua.

As the prophet Jeremiah said, "Just like God said, after 70 years you are going to come out of Babylon and come right back into the same land" (Jeremiah 25:11; 29:10). The first return happened in the season of Moses' life; we are reading about it here. The second return happened in the Persian time period; the books of Ezra and Nehemiah talk all about it. The third time is happening right now.

God told the Nation of Israel that you are going to go into worldwide dispersion, which happened post AD 70 when the nation rejected her King. "The Romans will come. You are going to go into worldwide dispersion for purposes of discipline, and at the right time I am going to bring you out of dispersion right back into your own land in preparation for the end time events, the Tribulation Period, the Millennial Kingdom, etc.."

I cannot tell you how many churches will deny the third return. They will pretend like it is not happening, but the truth of the matter is it is happening. You read about it every single day in your newspapers when you see any news story related to the Nation of Israel in the Middle East. Israel today, in the Middle East, is not the final product of what God will do. It is just the firstfruits, but it is happening. I may not be the sharpest knife in the drawer, but this much I know: if the first return happened literally, and the second

return happened accurately and literally, then I have a tendency to think that the third one will happen the same way.

This is a marvelous thing that we are reading about in the Bible. It is a magnificent picture of redemption—removal from the land, and brought back into the land. It has happened twice in biblical history, and it is actually happening now. When you see "The Jerusalem Post" in Hebrew and you see the Hebrew language revived, and you see an ancient people being recycled into the same land that they were in 2,000 years earlier, and you see the world community upset about it, that is what God said would happen. When God makes a move, He does not need everybody's majority opinion, to execute what He wants to do. He says, "I am going to do it and people will not like it—the whole world will hate Israel—but it is Me at work."

People say to me, "I wish God would do miracles today." Are you kidding me? Look at the Middle East. That is an absolute miracle—the miracle on the Mediterranean—the Nation of Israel, a nation that was outside of its land for 2,000 years. Every sociologist will tell you that when a nation is removed from its land for that period of time, it loses its cultural distinctiveness. That is why all of these "ites" that we just read about—the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite—how many Jebusites do you know? "So-and-so and so-and-so moved in down the street. What a lovely Jebusite family." What happened to the Jebusites? Being outside of their land, they assimilated. They lost their cultural identity.

With Israel it will be different. She will be outside of her land, not just for a few generations—which is all it really takes for assimilation to occur into a host country—but she will be outside of her land for 2,000 years, and she will go right back into that same land speaking the exact same language, having her exact same culture and religion. I am here to tell you folks that that has never, ever, ever, ever happened in world history. Yet we are the very generation to see it happen. Moses is on the front end of that, being given prophecies about the first return from Egypt, Moses being a key player that God is using to bring that about.

Then we have a prophecy of Israel's leadership in Exodus 3:18, which says,

*"They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The Lord, the God of the Hebrews, has met with us. So now, please let us go to a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'"*  
(Exodus 3:18)

Probably the issue on Moses' mind is, "Why in the world would the leadership of the Nation of Israel, when I gather them and tell them what you are going to do, Lord, as we go together to the Egyptian leadership, to Pharaoh, why would they believe me? Why would they embrace me? Why would they accompany me? Why would they accept me? This is the same crowd that hated my leadership 40 years ago."

Moses is probably thinking about Exodus 2:14, when he, through natural power, tried to intervene and stop an Egyptian from abusing a Hebrew. Then he tried to do something similar the next day. You remember what they said to him 40 years earlier?

*"But he said, 'Who made you [Moses] a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?' Then Moses was afraid and said, 'Surely the matter has become known.'"* (Exodus 2:14)

This is what turned Moses into a fugitive of justice. The leadership would not respond to him as leader. Now 40 years have passed and he is wondering, "Are these people going to respond to my leadership or not?" God says, "Do not worry about it. I have got it covered."

The truth of the matter is, if you are called to do something in business, if you are called to do something in management, and God has put you in that position, the people that are opposing you—and you will face opposition, Moses did, as I will show you that in just a moment—those people are completely under the authority and the control of God. At the right time, God is completely capable and able to change people's hearts. You start to see a response from people as you step out, not in your own timing and energy, but in God's timing and energy. Moses, over 40 years, has learned about that. He has in the back of his mind, "What if they reject me like they did 40 years ago?" God says, "Do not worry about that. I have got that covered."

Keep in mind who the leader of Egypt was. This was the leader of the world, the known world, at the time. It would be like God telling you to go into the White House. This is essentially what Moses is being told to do. Tell the president of the United States X, Y, and Z, and the president of the United States is going to do exactly what you tell him to do. You would say to yourself, "Who am I to do something like that?" It is not you doing it; you are just an instrument.

"Moses, when you do this, you are going to ask a somewhat minimal request."

Exodus 3:18:

*"...and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The Lord, the God of the Hebrews, has met with us.'"*  
(Exodus 3:18)

"Egypt is going to do what you say, eventually. They are going to have a little bit of a temper tantrum, though, until we hit plague ten. Then they will get the picture. The leadership of Israel is going to submit to your authority, since I am the I AM, the self-existent one, the uncaused cause, the one who people are dependent upon for their next breath. Why are you so worried about people?" What we should be concerned about is, am I walking in God's calling? If you are walking in God's calling, then God is going to take care of potential opponents.

The Bible teaches that the fear of man is a snare. I know from personal experience that we can spend far more time being afraid of people than we are God. The fact of the matter is, what you need is the calling of God on your life. You do not need qualifications for this. God does not call the qualified, because none of us are qualified; He qualifies the called. Whatever God has told you to do, instructed you to do, led you to do, then start walking out in it. Do not be intimidated by potential opponents because God is very good at handling them.

"Israel's leadership, although unresponsive 40 years earlier, is going to submit to you, as will ultimately the leader of the known world Pharaoh. What are you to ask Pharaoh for?" It seems like a pretty minimal request. He says at the end of Exodus 3:18:

*""So now, please, let us go three days' journey into the wilderness, that we may sacrifice to the Lord our God.""* (Exodus 3:18)

"Let us go and let us do our worship for three days in the wilderness." Now, the reason it is three days is because God is trying to create worship independent of the Egyptians. "You need to get away for three days. You need to do your worship. You need to do your sacrifice." That is all Moses really was asking for. This, of course, is a prelude to what is coming when the Nation of Israel is finally free or liberated from Egypt, they will build the tabernacle in the wilderness.

God will lay out the instructions for the Tabernacle in Exodus 25-31. They will actually build the Tabernacle in Exodus 35-40. Do you know what they are going to ask for? They are going to ask for money—resources. Do you know what happens here? There are so many resources that come in for the construction of the Tabernacle that Moses has to stand up and say, "Quit sending in resources. We have got too many." When was the last time you saw a televangelist do that? "We got so much money, please keep it. Give it to somebody else."

The truth of the matter is, what God orders, He pays for. If God wants something to come into existence, He is going to finance and fund whatever it is He wants to finance and fund because it is His project and not our project. The problem is when we start to do our own projects. "Well," God says, "It is your project. I am not going to pay for it. You pay for it." So you have to start begging and pleading and all of these kinds of things, but the truth of the matter is, God's work done God's way, never lacks His resources. You can take it to the bank.

That is how you know a ministry has stepped out of the leading of God, and many of them do, because it becomes a thing where we are going to take the offering. I much prefer the verbiage "will receive the offering" because we do not take things from anyone. "Take it" sounds like you have your fists clenched and we are going to come and rip it out of your hands.

I am so proud, by the way, to be involved in a church that does not even take up an offering. God has been really good at fulfilling the needs of this church. Many people get



up and say, "We are going to take the offering," when they ought to be saying, "We are going to receive the offering." Maybe they should not even be saying that.

You might say to yourself, "I am going to keep my money." If that is the way you think, you have a lot of learning to do because first of all, it is not your money, it is God's money. God understands that; you do not. He is going to have to put you through a learning curve. You know what? If you do not want to give to the work of the Lord then keep it, you miss out on the blessing.

With all of this being said, all of this begging and pleading and crying for money and give, give, give, at some point something like that is no longer a ministry. A ministry exists to bless the people. A ministry is here for the people. When the people are constantly put under financial duress or pressure, then it is not a ministry. The people exist to promote whatever machinery leadership happens to be promoting.

"Give us three days. We are going to go into the wilderness and worship." Worship is obviously important for God because there is going to be built in the wilderness, a tabernacle, which is a prelude for the coming temple. Money is not going to be a problem, because Moses is actually going to have the problem of too much money and too many resources. "Let us go for three days."

You will notice that days plus a number equals a 24-hour day. No one would interpret this as, "Let us go for 3 billion years. Hey, Pharaoh, give us 3 billion years off." In the Bible, "yom"—the Hebrew word for "day"—plus a number always means a 24-hour day. If Moses also wrote Genesis 1, why are we playing games with Genesis 1? Why are we telling people that each of those days is really an age when we would never interpret "yom" ("day") plus a number like that anywhere else?

The reason is because evangelicals have become intimidated by the evolution revolution. They have started to attach the Bible to a moving target, meaning "let us rewrite it to keep up with the modern philosophers of the day." We are not going to do that here. God means what He says and says what He means. I agree more with Answers in Genesis and the Institute for Creation Research.

Let us hold the secularists accountable to God's Word and see if they are really doing science or not, or are they imposing philosophy? We are not going to keep rewriting Genesis 1 to keep up with modern philosophy masquerading as science, because as you will hear from Russ Miller at our prophecy conference coming up next year, science is the believer's best friend. True science always agrees with the Bible, and the Bible always agrees with true science.

Science is something observable, testable, and repeatable. When someone is speculating about something that happened billions of years ago that they were not there to see, that is not science. You can call it whatever you want, but do not call it science because it is not observable, testable, and repeatable.

The last time I checked, there is only one eyewitness that was there—that is God. He tells us exactly how He did it. "Yom" plus a number equals six 24-hour days. So that is how we interpret Exodus 3:18. This is the same author, Moses, who is going to say to Pharaoh, "Let us go into the wilderness and we will be back in 3 billion years." No, it does not say that. It says three 24-hour days.

We have a prophecy about Israel's land; we have a prophecy about Israel's leadership submitting to Moses; and then there is a prophecy about opposition (Exodus 3:19). God tells Moses,

*"But I know that the king of Egypt will not permit you to go, except under compulsion."* (Exodus 3:19)

"You are going to come out with your plan, and you are going to announce it to Pharaoh. Pharaoh is not necessarily going to like it. In fact, he is going to oppose it until his will is broken."

I am not sure how we ever got the idea in our heads that God's plan is executed without opposition. I guess somehow we started to think that if I am walking in the will of God, all of my opponents would disappear, all of my critics would disappear. The truth of the matter is, Moses was directly in the will of God, and Pharaoh countered him and opposed him every step of the way.

If you are walking in what you think is the will of God, and you are getting pushback because of it, do not think that you are somehow out of the will of God. You could be getting pushback from people and be directly in the will of God. Moses being a textbook example of that.

Doesn't Paul tell us that this is going to happen? Ephesians 6:12 says that people are not the problem; it is the demonic source of energy behind people.

*"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."* (Ephesians 6:12)

Paul says, "When you step out and you start walking in the will of God, you are going to get immediate resistance. The people that are resisting you will not even know why they are resisting you, because they are being energized by something darker and greater than themselves—the demonic realm."

If everything in your life is smooth sailing and everything is working out, there are no frustrations, there are no setbacks, and there is no discouragement, I would maybe start to question, are you really walking in the will of God? Show me any character in the Bible that walks in the will of God who is not resisted every single step of the way. "So, Moses, this actually is going to happen to you."

Paul the Apostle in 1 Corinthians 16:9, when he talks about a door that was opened to him for ministry, writes:

*"for a wide door for effective service has opened up to me,"* (1 Cor 16:9)

It is so tempting to stop reading at that point. Praise the Lord an opportunity. Praise the Lord, a doorway of opportunity. But the rest of the verse says this:

*"there are many adversaries."* (1 Cor 16:9)

The opportunity increases and so do the opponents. The opportunity to serve God in a special way was presented to me, but so did the critics. God gave me a great offensive ability, but here comes the defense. Is it going to be man-to-man? Is it going to be a zone? Is it going to be a half court press? Is it going to be a full court press? What is coming at me? The other team is not just going to sit there and let me score one basket after another. They are going to put some kind of defense on me.

That is what happens when you start to walk with God in any realm. You are in family, business, ministry, or whatever God is doing in your life, and do not think that the opponents somehow mean that you are out of God's will. Paul says, "The door opened, but here come the adversaries." But the nice thing about God is that the adversaries do not have the final say—God does.

This is what Jesus said to the church at Philadelphia, a little struggling church:

*"I have put before you an open door which no man can shut..."*  
(Revelation 3:8)

"You have your opponents. You have even got a group of people called the Synagogue of Satan. Talk about a group of people that do not like you. They are even called the Synagogue of Satan, and they are fighting you every step of the way. But the truth of the matter is, they do not have the final say, because I opened the door and what I open, man cannot close."

The existence of an opportunity with opposition does not mean that it is not an authentic, legitimate opportunity from the Lord. "Yes, Moses, these things are going to happen. The leadership of Israel is going to submit to you, and I am going to use you actually, to start the first return, but Pharaoh is not going to come along nicely or peaceably. I am going to have to break his will," which of course, God does through the ten plagues, particularly the tenth plague, which would take Pharaoh's firstborn away. Once that happens, you know he is willing to play ball for a little while because, as you know, he has a change of heart, and he corners Israel on the Red sea after they have been taken out of Egypt.

If you have either read the Bible or seen the movie, with Charlton Heston, you know that the waters part and Israel makes it through the parted waters. Then here come the

pursuing Egyptians. God closes the water, and then what explodes in Exodus 15 is the greatest example you can have of worship in the whole Bible. God's people are so blown away by what God did by drowning the Egyptians, that they just explode into praise and worship. You have a whole chapter of the Bible devoted to that, as we will see.

In the process of these short-term prophecies, God articulates Egypt's judgment. You see that in Exodus 3:20:

*"So I will stretch out my hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he [Pharaoh, your opponent, your critic, your adversary] will let you go." (Exodus 3:20)*

Of course, this is coming in Exodus 5-10 when the ten major plagues are going to fall upon Pharaoh and Egypt because they were non-compliant. It is interesting that with each plague, God turns up the pressure. As Pharaoh hardens his heart further God applies more pressure, and he applies more pressure until finally you get to plague number ten and his firstborn is dead. Then he says, "Okay, get out of here." But then he changes his mind and is drowned in the Red sea.

This is what redemption is—it is God taking His people, through miraculous power, out of the bondage that they have been in for 400 years. It is a description of the Christian life. It is a description of what God has done for you by releasing you from Satan's grasp and transferring you into the coming kingdom of His Son.

God had had enough of Egypt. Finally, He said, "That is enough. It is time for judgment," and you get to that point. We saw that in Genesis 6:3, just before the flood. It says,

*"Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.'" (Genesis 6:3)*

God put up with this pre-flood generation for 120 years. They became so wicked and so unresponsive to God that God said, "That is enough. The age of grace is over." You are going to watch the same thing happen with the Canaanites that Joshua is going to slaughter at God's command after giving them so many centuries to repent. The same thing happened with the wicked descendants of Sodom and Gomorrah.

"Will you spare Sodom if you can find ten righteous?" God says, "I will do that." The problem here is that these people have gone so far in living outside of the creation mandates that God had given. They are mixing things that should not be mixed; they are experimenting with things that should not be experimented with. They are so tampering with God's design that God says, "You are done." It is a horrifying thing when you think about it, that you can actually, as a civilization, exhaust the patience of God

Himself, who is nothing but patient. This is why Peter, in 1 Peter 3:20 says of the flood that God waited patiently in the days of Noah.

I think God is giving our country a lot of patience right now, but I also believe that we are living on borrowed time. I do not think the grace that we have been given is something that you can count on as lasting forever, unless our country repents. I see a lot of patriotism today, and I thank God for it. I do not see a lot of repentance. I do not see a lot of contrition.

In the old days, particularly in the South, if you went to the front of a church, they had these benches at the front of the church. What were the benches for? They were there for people to kneel, and they were basically called crying benches. You went there because you were so contrite about your sin, and that is where you went to emote. When was the last church you were in that had that kind of a practice?

We as evangelical Christians do not even think that way anymore. Church is about us and it is about our preferences. Whatever happened to sorrow over sin, sorrow over the direction of our country? You do not see that kind of thing, because we have become very man-centered, anthropocentric, me-centered. James 4:8-9—weep and wail, you sinners, wash your hands—and those kinds of passages we do not really pay attention to. Yet, as far as God is concerned, those passages seem to be very, very appropriate.

When was the last sermon you heard anywhere, talking about those things? This church is different because we just preached on the holiness of God when we were in Exodus 3:5. Jonathan Edwards started in America, through God's power, what is called the Great Awakening. You can look it up historically. When he gave his sermon that stimulated this revival, the title of it was "Sinners in the Hands of an Angry God." He did this in Massachusetts.

Any historian I have ever read says the guy was not much of an orator, and he was not much of a speaker; he just wrote it out. It is a famous sermon. You could easily find it on the internet. He just read it and the whole country repented because God took that sermon and produced the First Great Awakening in America. I just do not hear sermons like that today. What I hear is your best life now and what God's going to do for you and those kinds of things (which I guess have their place, or maybe not), but I am not hearing the type of sorrow and contrition over sin that God seems to require of His people from time to time.

"Moses, I am going to bring judgment on the known power of the day. They have run their course and the ten plagues are coming, and you are not going to leave empty-handed because you are going to plunder the Egyptians."

Look at what Exodus 3:21-22 says:

*"I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. But every woman shall*

*ask her neighbor and the woman who lives in her house, articles of silver and of gold, and of clothing; and you will put them on your sons and daughters. Thus you shall plunder the Egyptians."* (Exodus 3:21-22)

"When you leave, you are not leaving empty-handed; you are leaving with the wealth of Egypt." It is a concept called "plundering the Egyptians." Six hundred years earlier in the Abrahamic Covenant, God said this would happen.

Genesis 15:13 says,

*"God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.'"*

Genesis 15:16 says,

*"Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."*

Right in the mix of that God says this in Genesis 15:14:

*"But I will also judge the nation whom they serve, and afterward they will come out with many possessions."*

"Before Egypt is judged and before you are redeemed and liberated, you are taking their wealth with you." This certainly adds meaning to Proverbs 13:22, which says,

*"And the wealth of the sinner is stored up for the righteous." (Proverbs 13:22)*

Did you know that? You do not have to worry about the guy next door who is godless and is going through his eighth divorce and beats his wife and his kids hate him and his employees hate him, yet he is filthy rich. You say to yourself, "Why does a guy like that get ahead? Here I am trying to live the Christian life, and I am nowhere near where he is at in terms of monetary value." God says, "Just wait a little while, because one of these days his wealth is going to be yours."

That is an amazing thought when you think about it. "You mean the Lamborghini and the BMW and the Jacuzzi and the tennis court that he has?" Yes, just wait for the Kingdom Age, and all that stuff is going to fall right into your hands." I am not preaching a gospel of greed here, as you know, but the Bible says what it says. "When you guys leave, you are not leaving empty-handed. You will plunder the Egyptians. You are going to have gold." They are going to need it, because what are they going to build in the wilderness? A tabernacle.

Exodus 35:5 says,

*""Take from among you a contribution to the Lord; whoever is of willing heart, let him bring it as the Lord's contribution: gold, silver, and bronze.""*  
(Exodus 35:5)

"Bring the gold. We are going to build the Tabernacle." Where did the gold come from? was there an ATM out there in the Sinai Peninsula. No, the gold came from what they took from the Egyptians on the way out.

Exodus 35:22 says,

*"Then all whose hearts moved them, both men and women, came and brought the brooches and earrings and signet rings and bracelets, all the articles of gold; so did every man who presented an offering of gold to the Lord.""* (Exodus 35:22)

Where did the gold come from? From plundering the Egyptians. Then when they get to the other side of the Red sea, after God closed the waters and drowned the Egyptians, they started to worship the Lord with musical instruments. Where did a bunch of slaves get musical instruments from? They plundered the Egyptians.

Exodus 15:20 says,

*"Miriam the prophetess, Aaron's sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing."* (Exodus 15:20)

Where did you get the timbrel? Seeing this shows you the superficiality of people that say, "You can only have an organ in the church or a piano. Do not have a guitar because the devil is in the guitar. Do not have drums, do not have anything like that." The truth of the matter is, they had all this pagan stuff that they took, and they turned it around to worship the Lord.

It is not the musical instrument that is the issue. How are you using the musical instrument? We may not even have musical instruments but do it a cappella, but do it in spirit and truth. That is the issue. Do not get hung up on this worship style, that worship style. Just say to the Lord, "I am here to worship in spirit and truth." All this talk about this musical instrument is okay, but not this one—I am not sure people that say stuff like that have really ever read the Book of Exodus, because these were Egyptian musical instruments that they turned for the glory of God. These were pagan pieces of wealth that they turned around for the glory of God.

"Thus they plundered the Egyptians," and they built the Tabernacle in the Sinai Peninsula.

Let me just close with this: there has been a huge abuse of this concept, plundering the Egyptians. It has been used to teach the doctrine that the Bible is like a piece of Swiss

cheese. It has holes in it that you have to plug up with worldly wisdom. We are told 1 and 2 Timothy, Titus, and the pastoral letters are not enough to organize God's church. You have to delve deeply into management theory and marketing. You had better get your sermons to line up with Maslow's hierarchy of needs, which is classic marketing.

Do you realize that one of my majors in college was business? I spent probably about three years of my life teaching business related courses at the community college level. Then I went to the seminary and they taught me the same stuff; they just threw a few verses in some of the pastoral Ministries classes. I knew exactly what they were doing: they were taking worldly wisdom and using it to fill what they perceived as gaps or holes in the Word of God.

People in the area of origins do this all of the time. Genesis 1 is not enough to help you understand the beginning; you need to understand Darwin and Charles Lyell and all of these godless people. "You do not think the Bible is enough, do you?" Then you get into the area of counseling and they tell you that the Bible is not enough to counsel people. You need the thoughts of Abraham Maslow, Charles Skinner, Freud, Carl Jung.

By the way, did you know that Carl Jung had a spirit guide who was a demon named Philemon? That was the spirit guide. He was listening to a demon gathering all of this psychological data, and the evangelical church says, "We need all that stuff to be brought into modern-day counseling." In the process, they are not denying the inerrancy of the Scripture, they are denying the sufficiency of Scripture.

The great battle of our time period is not the inerrancy of the Scripture. Every church on the block we will hold to the inerrancy of Scripture. What they do not believe in is the sufficiency of Scripture. Is the Bible enough to counsel somebody? Is the Bible enough to organize a church? Is the Bible enough to explain origins? When you confront them on it, here is what they say, "We are just plundering the Egyptians." They will use this passage.

When Israel plundered the Egyptians, they did not take with them Egyptian philosophy. They took their metal, and sometimes they did not do such a good job with the metal because they built a golden calf also. Ever since I have come of age as a Christian, and I have tried to speak up and out about the sufficiency of Scripture, I have always had somebody throw this verse in my face saying, "You can borrow from Darwin and Jung and everyone else because Egypt did. They were plundering the Egyptians." In the process, what they are saying is that the Bible is not enough.

Let me just make this as clear as I know how to make it: when you come to this church and you hear preaching and teaching from this church, it is coming out of this book. You are not going to get a bunch of worldly wisdom from me because I do not have any. I am a one book guy. You want to come to me for counseling? You are going to get counseling from this book. You want some kind of explanation for how everything came into existence? I am going to this book. You want to know about what is to come? You are not going to get Nostradamus or anything else; you are going to get this book.



Sugar Land Bible Church does not just embrace the inerrancy of the Scripture, but we have taken a position on the sufficiency of Scripture that the Scripture is enough.

Now, if you have a broken arm and it is outside the realm of the Bible, I will send you to the doctor or the hospital. That is outside my expertise, but if it is dealing with something that is within my expertise, which are these 66 books, I do not have anything to tell you but what is in here. If you are looking for something other than what is in here, my suggestion is you go to another church because there are an awful lot of churches that will fill up those holes with all kinds of stuff, which we are not going to do here.

Second Timothy 3:16 says,

*"All Scripture is inspired by God, and profitable for teaching, for reproof, for correction, for training righteousness; so that the man of God may be adequate, equipped for every good work." (2 Timothy 3:16)*

Everything you need is right here. You want to be better with money? It is right here. You want to have your emotions under control? It is right here. Do you want to be a better husband or wife? Do you want better interaction with your parents as a child? It is all right here. You want to build a church? It is right here.

Second Peter 1:3-4 says,

*"Seeing that His divine power has granted to us everything pertaining to life and godliness, through the knowledge of Him who called us by His own glory and excellence." (2 Peter 1:3-4)*

First Peter 2:2 says,

*"Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation." (2 Peter 2:2)*

When your newborn is crying—and they can be quite loud—if you go in to feed that newborn and you start mixing the pure milk with some other substance, you are going to have a developmental problem on your hands. First Peter 2:2 talks about the "pure milk of the word." That is how you grow.

*"Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation." (2 Peter 2:2)*

Do you want to grow? Purity of the word, not the Word of God mixed with a bunch of human wisdom—the sufficiency of the Scripture.

This is why one of our position statements at Chafer Seminary is as follows:

"We believe in the complete adequacy of Scripture, for in it God has given us all things that pertain to life and godliness. We hold, therefore, that the Word of God by itself is sufficient to prepare a person for a lifetime of effective ministry."<sup>1</sup>

Inerrancy of the Bible is a great discussion, but let us up the game, shall we? Let us not just stand on inerrancy of the Scripture; let us stand on its sufficiency.

Lord, we are grateful for Your dealings with Moses and the things that You reveal. We pray You will be with us as we move into Exodus 4 next week, and discover more of Your content related to encouragement to Moses. Help this not to be a history lesson. Help us to meet us in the nasty now and now as we walk with you by way of faith.

I do pray, Lord, if anyone is here within the sound of my voice that does not know You personally, that for them today would be the day of salvation. They would recognize the final words of Your son on the cross: "It is finished" (John 19:30), and trust in Him and Him alone for their eternity, the forgiveness of their sins and the safekeeping of their soul. I pray if anyone has never done that, that even now in their heart of hearts they would do that.

I do pray, Lord, if anyone is confused about it, that they would seek me out after the service to get better understanding. I just pray many, many people, Lord, within the sound of my voice, would be trusting in the work of the Savior. We are grateful for what You have revealed, what You have given us. We lift up these things in the mighty name of Jesus and God's people said, Amen.

---

<sup>1</sup> <https://www.chafer.edu/distinctives>