

Exodus 013  
Authentic Worship  
Exodus 4:27-31  
August 31, 2025  
Dr. Andy Woods

Let us take our Bibles this morning and turn them to Exodus 4:27. Lord willing, we are going to try to finish the chapter today. The title of our message this morning is "Authentic Worship."

Redemption (Exodus 1-18)  
Redemption (1:1-12:30)  
Why redemption is necessary (1)  
Development of the deliverer (2-4)  
First confrontation with Pharaoh (5)  
God reassures Moses (6:1-7:7)  
Second confrontation with Pharaoh (7:18-13)  
Plagues (7:14-12:30)

The first 18 chapters of the Book of Exodus are about the redemption of a nation. God's nation is in bondage to a Pharaoh that knew not Joseph. The story of the Book of Exodus is how God redeems His nation, and pulls them out of bondage through the blood of an innocent sacrifice, the Passover lamb. That becomes a beautiful picture of salvation history for us, because we too have been bought with a price. What does it look like? It is all typified right here for us in the Book of Exodus.

When God does a work, He typically selects a person to work through. We have seen that all the way through the Book of Genesis—God using Noah, Abraham, Isaac, Jacob, and Joseph to accomplish certain feats. Here God has put His hand on a man named Moses. He tells Moses at age 80, "You are the guy I am going to use."

God had to wait until the age 80 to communicate this to Moses, because the problem with Moses is there was too much Moses, which is the problem with us. When God wants to use us, there is too much us. We like to do things our own way. Moses liked to do things his own way. That is why at the age of 40, he murdered the Egyptian that was abusing the Hebrew.

God says, "It is not going to work that way." So Moses becomes a fugitive of justice from age 40 to age 80, where God takes Moses and gives him his BD degree, backside of the desert degree. He reduces him to almost nothing in terms of pride through menial labor, tending the flock of his father-in-law.

Moses brings that flock to the mountain of God—Mount Sinai. It is there that Moses sees the burning bush, as we have studied. God discloses His plan to Moses at the age of 80: "Moses, you are going to be the tool that I am going to use as Israel's deliverer." Now Moses is ready to do what God said, and is en route from Midian back to Egypt to accomplish God's will.

Exodus 4 is a beautiful story of the calling of a man. When God disclosed this calling to him is very important, after 80 years of life, 40 years of menial labor. Of course, Moses has every excuse in the book as to why he is not qualified to be used as God's instrument. It is like the way we cough up excuses as to why we cannot be used by God.

God has dealt with every single objection. He has dealt with issues in Moses' life that some might look at as little things such as, "You do not even have your own son circumcised. How can you be Israel's deliverer in a big thing?" Or "You cannot even obey Me in a little thing?" That issue has been fixed in Moses' life.

That is just a word of warning to us: before we are qualified to do the big things for God, the issue is, are we faithful in the little things? He who is faithful in something small can be trusted in something big (Luke 16:10). The little things matter to God. God oftentimes is dealing with us in things that we think are little things, but in reality are big things.

All of those issues have been worked out in Moses' life, and he is ready now to do God's will.

#### Moses' Calling (Exodus 4:1-31)

- I. Third objection (1-9)
- II. Fourth objection (10-12)
- III. Fifth objection (13-17)
- IV. Moses returns to Egypt (18-20)
- V. God to harden Pharaoh (21-23)
- VI. Moses' refusal to circumcise Gershom (24-26)
- VII. Moses' meetings (27-31)
  - A. With Aaron (27-28)
    1. The meeting (27)
    2. The telling (28)
  - B. With Israel's leaders (29-31)
    1. Assembly (29)
    2. Proclamation (30)
    3. Response (31)

This Exodus 4 ends with two meetings that Moses has (Exodus 4:27-31): number one, he meets with Aaron to let Aaron in on what God has told Moses; number two, Aaron and Moses are going to leave Mount Sinai, and they are going to go to Egypt, where they are will encounter Israel's leadership, who are in a state of bondage, in a state of

subjugation to the Egyptians. Moses is going to communicate to them what God is going to do through him to redeem the nation.

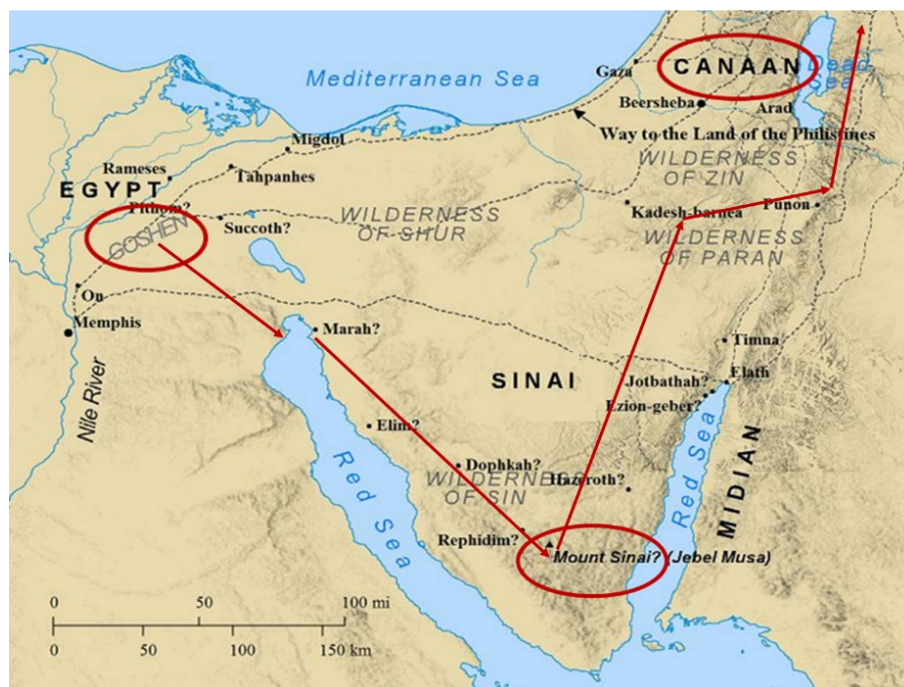
Once we leave this section at the end of Exodus 4, we move into Exodus 5-12, which is the story of the actual Exodus itself. In preparation for next week, I would encourage you to read Exodus 5, but for today we are dealing with the end of Exodus 4.

Moses has this meeting with Aaron before they leave Sinai and go back to Egypt, Moses letting Aaron in on the plan. Here is the plan (Exodus 4:27-28): We have the meeting (Exodus 4:27), and then the telling (Exodus 4:28).

*"Now the Lord said to Aaron, 'Go meet Moses in the wilderness.' So he went and he met him at the mountain of God and kissed him" (Exodus 4:27).*

God commands Aaron, "Go meet Moses, your brother, at Mount Sinai. Go meet him in the wilderness, and he will give you the lay of the land." Then you will notice the second part of the verse says, *"So he [Aaron] went and met him at the mountain of God"* (Exodus 4:27). I love that description of Mount Sinai.

There is a debate as to where the location of Mount Sinai is. The traditional view is that it is on the tip of the Sinai Peninsula, as revealed here in this map.



Others contest that and put Mount Sinai in Arabia, modern-day Saudi Arabia. There is a lively debate on that subject. Those kinds of debates are very interesting to me, but

sometimes we can get so wrapped up in debates like that that we forget what is happening here.

Mount Sinai, wherever you put it, is the mountain of God. Mount Sinai is a big deal. Back in Exodus 3:1 it was called Horeb, the mountain of God. Horeb and Mount Sinai are huge. It is here that Moses and Aaron meet. It was here that Moses received the vision or the instructions from God through the burning bush. It will be at this location that the Nation of Israel, having been emancipated from Egyptian bondage, will be placed under the greatest, holiest legal system that has ever existed, called the Mosaic Law.

After the Nation of Israel is redeemed, as we will be studying in the Book of Exodus, there is a two-month journey from the Red sea where they escaped the Egyptians to Mount Sinai. They are not happy campers as they are moving from the Red Sea to Mount Sinai.

Exodus 19:1 says, this is a journey of about two months, and they are like your kids or your grandkids when you take them out on a vacation. The car is hardly out of the driveway when they say, "Are we there yet? It is too hot. It is too cold. I am hungry. Johnny hit me." Sometimes you need a vacation to recover from your vacation.

That is what the Nation of Israel is doing. They are mad at God and His leadership through Moses every single step of the way. Yet, God is so gracious. He provides over and over again for these people.

It is then, at Mount Sinai, that God puts them under the Law. The Law was not given to redeem a nation; they already had redemption as they crossed through the Red sea, and the Egyptians were destroyed and drowned. The Law of God is there for a redeemed nation. If the Law of God was there to redeem them, they would not have been put under the Law two months later. The law was never given to redeem them. It was given to them because they were redeemed.

That is a big deal because the Law of God did not save them. The Law of God taught saved people how to behave and whether they behaved or misbehaved, it did not cancel their redeemed status. If you can grasp that, that is exactly how God works and deals with you in your life. He saves you through faith alone by grace alone in Christ alone.

Here we are, as saved people, in a very carnal and infant state. To help us grow, to help us mature, to help us develop, He puts us under the Law. Do not misunderstand me. We are not under the Law of Moses, but we are under a different legal system that looks like the Law of Moses at certain points. It is not the Law of Moses, it is called the Law of Christ, the Law of the Spirit (Galatians 6:2; Romans 8:2).

God says, "I want you under My power to walk in this new legal system, not to be birthed, not to be born, not to be redeemed, but to grow. If you make progress in this

new legal system—which, by the way, I am going to give you the supernatural power to fulfill through the indwelling ministry of the Holy Spirit—you will mature and you will grow. If you make progress in it, you are still redeemed. If you do not make progress in it, you are still redeemed.

The Law of Moses to the Nation of Israel was everything. It taught them how to relate to God—that is what the first four of the Ten Commandments are. It taught them how to relate to each other—that is what commandments five through ten taught them. It taught them how to worship God—that is why, built into this legal system, was something called the Tabernacle.

It taught them many other things like that related to their walk with God. It taught them how to interact with the unsaved world, because that legal system gave them a status called the "kingdom of priests," where they were to be representatives of God to the unsaved world. As they grew in these areas, what they were growing in was not redemption—they already had that—but it was teaching them how to live out their redemption.

How are God's people supposed to act? That is what the Law of Christ will do for you. You will find it in the New Testament. You will find it primarily in the epistles. It will teach you how to relate to God. It will teach you how to relate to other people. It will teach you how to worship God. It will teach you how to be God's representative to unsaved people. What is happening to Israel here nationally is a pattern that God uses in our own lives as we walk with Him in the New Testament age individually.

That is the significance of Mount Sinai for the Jewish person, Mount Horeb. "Go, Aaron, meet Moses at Mount Sinai." Mount Sinai is a big deal because that is going to be the disclosure of this legal system that is coming after Israel is going to be released from their bondage. Just as we have been released from the bondage of Satan and the bondage of sin, Israel was released. Just as Israel has to live differently as a blood-bought nation, God's expectation of us is to live differently.

He does not put us under the Law of Moses, but He puts us under the Law of Christ, the law of the Holy Spirit. One of the reasons I love our legal system much better than their legal system is that our legal system comes with power, the ability under divine power to fulfill the mandates and the commands of God.

Someone has said that the Christian life is difficult. No, the Christian life is not difficult; the Christian life is impossible if you are trying to do it through your own power. If you are trying to do it through your own power, the only thing that is going to happen is that it is getting your flesh to work harder, and it is going to fall short at the end of the day. It leads to burnout. It leads to discouragement.

But walking out the Christian life through God's power, that is different because everything God calls me to do, He has given me the power to do it. He is not putting on

me some kind of impossible, unrealistic regulation. That is why studying these patterns in Scripture is very helpful to our growth.

You go down to Exodus 4:28, and as the two meet Moses now tells Aaron, "Here is what God told me, and here is the plan related to how the Nation of Israel is going to be released from bondage."

*"Moses told Aaron all the words of the Lord with which He had sent him, and all the signs that He had commanded him to do" (Exodus 4:28).*

He caught Aaron up on the Lord's directives related to those words and those signs that God gave to Moses. We have already studied those in the early chapters of the Book of Exodus, the whole burning of the bush situation.

One of the things that always gets my attention every time I read the Bible is the 'alls' and the 'everys'. When Moses brought Aaron up to speed, it was not some kind of limited disclosure. He did not give him 75% of the data; he gave him everything. As you go through the Bible, it will say this over and over again "all" and "every."

I take this right in the New Testament preaching. Paul the Apostle writes in the New Testament:

*"All Scripture is inspired by God [God-breathed] and profitable for teaching, for reproof, for correction, for training in righteousness, so that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16-17).*

"All" the Scripture will equip the Christian for "every" good work. Which means that when Paul told Timothy a chapter later to preach the Scripture within the church—in this case it was the church at Ephesus—how could that be interpreted as "all Scripture is God-breathed, but preach some of it, preach parts of it, preach the things that make people happy"?

What it says when you put these verses together is, "All of it is inspired by God. So preach and teach all of it."

*"Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Timothy 4:2).*

"Preach the word" is "preach and teach all of the word," because the prior chapter just told us that "all Scripture is God-breathed."

I want you to understand something: you are in a church that is interested in teaching the whole Bible, not part of the Bible, not sections of the Bible, but all of it.

Jesus, in Matthew 4 is quoting the Book of Deuteronomy, during the temptations by Satan. Three times in the Judean wilderness, Jesus was pushed in the area of temptation to a degree that a human being has never been pushed. Yet he was without sin. To ward off these temptations, He used three quotations that He had in His mind from the Book of Deuteronomy.

The Book of Deuteronomy was sufficient to ward off the greatest temptations that Satan had against Christ in the Judean wilderness. I do not know if that convicts you the way that convicts me, but how much time have you spent in the Book of Deuteronomy? Most Christians have never even read the Book of Deuteronomy, let alone understood its power in warding off temptations. This is the book that Jesus relied upon. Jesus was a full counsel of God person. He clung to every single word in this book, even obscure books, even remote books that we in the 21st century hardly even touch.

*"But He answered and said, 'It is written, "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God"'"*  
(Matthew 4:4).

You could jot down Deuteronomy 8:3; that is what He is quoting.

Paul emphasized the totality of Scripture in Acts 20:26-27, speaking to the leadership at Ephesus:

*"Therefore, I testify to you this day that I am innocent of the blood of all men. For I did not shrink from declaring to you the whole purpose of God"*  
(Acts 20:26-27).

*"Let not many of you become teachers, my brethren, knowing that as such we will incur the stricter judgment"* (James 3:1).

Teachers in the church are accountable for what they say (watch this very carefully), and what they do not say, what they withhold. It is a lot like going to the doctor's office. He gives you your medical report, and he happens to not disclose a few facts. That is grounds for a malpractice lawsuit. Yet, that is how most churches function.

Most churches are pretty good on what they say. It is what they are leaving out that is a problem. I came of age in a church that very sadly went in this purpose-driven, seeker-friendly type of philosophy. They quit talking about sin. They quit talking about Satan. They would not say anything about Israel. They would not say anything about the End Times. They would not say anything about spiritual warfare. They would not even say anything about blood, because blood might offend the unchurched. You cannot talk about the blood. Yet, Paul says, "I have disclosed everything."

There is a big difference between being in a church that teaches about the Bible or from the Bible versus teaching the Bible. There are a lot of things that you hear in modern-day evangelicalism that might come from the Bible and are about the Bible, but it is not

the Bible. It is not reading the text of Scripture and moving through it systematically, verse by verse.

There is a reason this church is called Sugar Land Bible Church. You should come here and you should encounter the Bible, not someone's editorial job on the Bible, not the Bible mixed with a bunch of humanistic, worldly philosophy. It should be the Bible. My wife was very privileged when she grew up in a Christian denomination whose motto was, "The Bible, the whole Bible, and nothing but the Bible." I love it. That is what you see modeled for us in Scripture, as Moses is telling Aaron "all" and "every."

I understand that topical teaching has its place, but the truth of the matter is, topical teaching is not going to get you every word, which according to Matthew 4:4, is what you need to live. Being alive is important. How do you stay alive, spiritually speaking? You have to be in an environment and then you have to be under the discipline in your own personal study where you are dedicated to reading the Bible, not what a best-selling author said about the Bible.

I am not against reading books. I am a little afraid, though, that so many of the books we read have become a substitute for the Book, which is what you need. If you want to do that, or be in that kind of environment where it is perpetually three points and a poem, Sunday after Sunday after Sunday, if they are telling you how to become a Christian, Sunday after Sunday after Sunday, and you have been a Christian for 15 years and you are not being given any tools for growth, it is not a proper spiritual environment.

The job of the pastor is to teach people through the Bible. For whatever reason, God gave me the ability to study under some of the greatest Christians in our world. I do not know why God gave me that privilege, but He gave it to me. I got to study under people like Dr. John Walvoord. I got to study under people like J. Dwight Pentecost. I got to study under people like Dr. Stanley Toussaint, all of whom have gone on with the Lord.

The Lord gave me the privilege of sitting under these men, and every once in a while in their lectures they would talk about, or a student would ask, what is the secret to ministry? How do you do ministry? Every time that question came up, I was usually sitting right here in the front row. I had my notebook ready, and I wanted to know what the secret of ministry was. I did not want to know it from a guy that is 29 years old that just got his PhD from Europe. What would someone like that know? They may be good at other things, but I am talking about the secret of ministry. I wanted to know from guys that had been in the trenches for decades.

I remember the question came up to Dr. Toussaint. "What is the secret of ministry?" He said, "Here it is," and here I am in the front row, let us write it down. He said, not in any particular order, "Number one, love people. Number two, teach the Bible." I have to be honest, I sat there and said, "Is that it? I paid all this tuition money for that?" It is just a very simple formula. He said, "If you love people and teach the Bible, you have a combination which is unbeatable." I said, "Wow, no secret sauce." I am trying to figure



out what the secret sauce is. Is it Thousand Island dressing or is it mayonnaise and ketchup mixed together? What is the secret sauce? There is no secret sauce. There is no secret to ministry. It is loving people and teaching the Bible.

That is what you see modeled here over and over again in Scripture. That is what you see modeled again through this simple conversation that Moses and Aaron are having with each other. Moses loves Aaron, they are brothers, and he is revealing to him everything that God has said by way of word and by way of signs.

Moses now has another meeting. First he met with Aaron, and now he has to meet with the leaders of the Nation of Israel, as they are now going to leave Mount Sinai and go back to Egypt to fulfill God's will. That second meeting with the leadership of Israel is described in Exodus 4:29-31. There is an assembly (Exodus 4:29), a proclamation (Exodus 4:30), and a response (Exodus 4:31).

- VII. Moses' meetings (27-31)
  - A. With Aaron (27-28)
    - 1. The meeting (27)
    - 2. The telling (28)
  - B. With Israel's leaders (29-31)
    - 1. Assembly (29)
    - 2. Proclamation (30)
    - 3. Response (31)

*"Then Moses and Aaron went and assembled all the elders of the sons of Israel" (Exodus 4:29).*

They had to make a journey to do this, from Sinai, from what Moses had known for 40 years, back to Egypt where he had killed the Egyptian 40 years earlier and had become a fugitive of justice. God has told Moses, "All the people that want your head on a platter are dead, so now go back to Egypt and fulfill what the great I Am, God Himself, has disclosed to you concerning your mission."

He goes back along with Aaron, and he gets the leadership of Israel together. This is the same crowd that rejected him 40 years earlier. "Are you gonna kill us the way you killed that Egyptian yesterday?" They did not want anything to do with Moses. They did not receive his authority. He probably thought, "Forty years has not changed much," but it had changed because God changed the hearts of people.

God changes people. Do you realize that? People are different in one stage of life. They might act one way and think one way. You might just pray for them, "Lord, change their heart." I think God likes that kind of prayer request because that is what He is really good at. We are trying to yell at people, argue with people, convince people, show people, and you just get pushback from people sometimes. Sometimes it is best to step back and say, "Lord, change their heart."

You would be shocked at what God will do with that prayer request. It could be a wayward child. It could be friction on the job. It could be any number of things. "Lord, change the heart of that person. I am out of answers. My interaction with them is not going anywhere. Change their heart. Lord, if there is some wayward way in me, change my heart. Amen."

Sometimes the problem is us, and we just do not realize it. We are so focused on them, and we are really the problem. "Lord, if You have to change a heart, change my heart. Change their heart." I have had that prayer request come back answered several times over in the course of my life. You might give it a shot.

These people, they are different now. The leadership is different. Their hearts are different. They have been under a pharaoh that knew not Joseph for 40 years. Tribulation has a way of straightening people out, and that is the state of the nation's leadership that Moses is now interacting with and trying to bring them under his leadership.

He makes a proclamation. Remember, Aaron is Moses' spokesperson to some extent, as we have studied.

*"And Aaron spoke all the words which the Lord had spoken to Moses. He then performed signs in the sight of the people" (Exodus 4:30).*

There are some words and there are some signs that Aaron is now communicating to the Nation of Israel. Once again, notice the word "all." Moses told Aaron everything; Aaron told the leadership of Israel everything. Why would I, as a 21st century Bible teacher and preacher—which is a huge privilege that I cannot believe God gave to me—how could I hold back things? That does not make any sense because *"all Scripture is God-breathed"* (2 Timothy 3:16) and *"man does not live by bread alone, but on every word that proceeds from the mouth of God"* (Deuteronomy 8:3; Matthew 4:4).

Do you realize that the teacher of probably the largest church in America—I am speaking of Andy Stanley—and it is painful for me to talk about because I want to like Andy Stanley. I actually had a very high opinion of his father, Charles Stanley. I understand we could all quip about this or that, but it is just painful for me to see the direction Andy Stanley has moved in, where he is saying things like teaching the Bible verse by verse is cheating. I should have brought you the quote where you could see it yourself. Consult Rabbi Google and you will find it: teaching people verse by verse is cheating. People do not grow under verse by verse teaching.<sup>1</sup>

He also says that no one in the Bible ever emulated verse-by-verse teaching.<sup>2</sup> What is going on here? Here is a guy I want to like. He has my same first name; he cannot be that bad of a guy. We went to the same school, sat under the same giants. He was

---

<sup>1</sup>Brian Smith, "In preaching verse-by-verse 'cheating'?" Verse by Verse Ministry International, posted May 23 2015, <https://versebyverseministry.org/bible-answers/mega-church-pastor-preaching-verse-by-verse-is-cheating?locale=en>

<sup>2</sup> Ibid.

there earlier than I was, but basically had the same education. I am thinking to myself, why would you say something like that? Why would you disparage verse-by-verse teaching publicly when you have such a big platform? Isn't verse-by-verse teaching something that should be promoted, advocated?

That is not what I am finding today. I am finding that it is constantly under criticism. "If you do it that way, you are cheating or you are not doing it right. What the issue is, is the church is not growing under verse-by-verse teaching." What do you mean by growing? Can you explain that to me? Do you want a church that is a mile wide and an inch deep? I do not want that because for those kinds of people, when tribulation hits, or temptation hits, or Satan hits, or the realm of the demons hit and they are thrust into ordinary life, do you think your little three points and a poem are going to help them? They need to understand the Word of God.

"Wait a minute, Pastor. I am from the Bible Belt." As Norman Geisler said, "The problem with the Bible Belt is there is not enough Bible under our belt." We read the Bible, the whole Bible, and nothing but the Bible—the full counsel of God. One famous preacher said to another, I will not give their names because you would all know who I am talking about. He criticized another guy of his generation for moving away from verse-by-verse teaching, to which the guy being criticized said, "No one will come if we do verse-by-verse teaching." The first guy beautifully said, "We have always been committed to verse-by-verse teaching, regardless of who comes."

It is a commitment that you make. It is a respect for God's truth and God's Word. Who comes? Who sits where? Leave that to God. God will take care of that. The problem is we get so focused on the tail, on things where the tail starts to wag the dog—focused on budgets, focused on money, focused on raising funds, focused on this, focused on that. What does the Bible say?

*"But seek first His kingdom and His righteousness, and all these things will be added to you" (Matthew 6:33).*

These "tangentials" as I will call them: How big is the church going to be? What kind of budget? What kind of building? On and on and on. God will take care of that. I have been here since 2010. I think God's done a pretty good job taking care of all of that. He does not need me to worry about it. What He needs me to do is to be consistent with His Word. How people react or do not react, that is His business. That is His job. You have no control over that. You do have control over something, though. You are either committed to the full counsel of God or you are not.

Aaron now is disclosing to the leadership of Israel everything. He is also revealing to the leadership of Israel the signs that God did to satisfy Moses, who had every doubt in his mind that he was really called by God at the age of 80. Think about that. Would you be willing to step out in faith at age 80? Most of us would not age 80. That is the comfort zone. Those are the golden years. "Do not bother me. I have got my Winnebago and I

have my plans, and I have this," and then you get a burning bush. God says, "Forget the Winnebago."

We have all these plans, and then you get a burning bush and the mountain of God experience, where God calls you to do something, and you step out at age 80. That is what is happening with Moses.

Moses has every doubt in his mind that this is really from God. God gave him three proofs. The first proof was the staff that became a snake and then became a staff again (Exodus 4:2-5). The second was the leprous hand (Exodus 4:6-8). He put it into his bosom, and it was pulled out leprous; he put it back into his bosom, and it was cleansed of leprosy. Then the Nile. In that sign, the water from the Nile does not turn back. It goes from water to blood, but it does not turn back again, like those other signs showing us what is coming in terms of judgments that God is going to bring on Egypt.

Here is Aaron, as a third way communicator, telling this whole thing to the leadership of the Nation of Israel that would not submit to Moses 40 years earlier. Look at their response because I think when Moses and Aaron did this, they did not know what the response was going to be. God had told them their response, but it is one thing hearing it from God and it is another thing living it out. They had no guarantee, I guess, that there would be a favorable response. They just went and did what they were told.

God says to you, "I want you to share your faith with the person sitting next to you at work every day." God says to you, "I want you to share your faith with your neighbor." God says to you, "I want you to share your faith with the person you are sitting next to in public transportation, on the bus drive or whatever." We say, "They are going to think I am weird. They are going to think I am crazy. I do not know how they are going to react."

God says, "I never gave that job to you. You are not there to monitor their reaction. You have no control over their reaction. What you need to do is be faithful to what I have told you to do. I will handle the reaction." God says, "I am a big boy. They are not going to hurt My feelings. Do not worry about it. You just do what I have called you to do."

That is what ministry is. You just show up and you do what God called you to do. Love people. Teach the Bible. Simple. In our world of religiosity, we have made everything so complicated. Yet, it is not complicated. It is easy. What did Jesus say?

*"For My yoke is easy and My burden is light"* (Matthew 11:30).

So many times I say to the Lord, "Lord, I have all these burdens on me. I am carrying this around. I am carrying that around." The Lord has to remind me, "My yoke is easy. My burden is light." If you have a problem carrying a bunch of loads around, probably what has happened to you is what happens to me quite frequently: you are trying to carry them around in your own strength. That is not the Law of Christ.

The Law of Christ—the Law of the Spirit—is the principle that what God orders, He pays for. God does not call us to do things that we cannot do. Whenever He calls you to do anything, He will give you the resources from heaven to accomplish His will.

What is the response of these Jewish leaders? It is good. Moses and Aaron were told it would be good, but here it actually works its way out in real time. It is good. The first thing that happens is faith. The second thing that happens is worship: *"So the people believed"* (Exodus 4:31). That is the Nation of Israel, the leadership, the people that rejected Moses 40 years earlier—they believed.

*"...and when they heard what the Lord was concerned about the sons of Israel and that He had seen their affliction, they bowed low and worshiped"* (Exodus 4:31).

The first thing they did was they believed. This is not only said here concerning the leadership of the Nation of Israel. This is what the whole nation is going to do. It is coming in Exodus 14:30-31 after they see the Red sea part. Israel makes it through safely, and God closes the water on the Egyptians. They are on the other side of the water banks, and they believe the Lord.

*"Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. When Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in His servant Moses"* (Exodus 14:30-31).

The Hebrew scholar—another one that I was privileged to study under—Dr. Ronald Allen comments on that Exodus 14:31 as follows:

"When we read 'so the people feared the Lord' and the words that follow, we are meant to understand that the community had come to saving faith and so were a reborn people. They 'believed the Lord' (the same wording used of Abraham saving faith in Genesis 15:6...)...The people were transformed spiritually even as they were delivered physically."<sup>3</sup>

That is Paul's favorite verse. Every time Paul defends the doctrine of justification by faith alone he quotes Genesis 15:6:

*"Then [Abraham] believed in the Lord; and He reckoned it to him as righteousness"* (Genesis 15:6).

Dr. Ron Allen says that is the exact same Hebrew structure used in Exodus 14:31. When God put them under the Law, He did not put them under the Law to inculcate faith or regeneration. They already had it. They just needed to know how to live as God's

---

<sup>3</sup> Nelson's New Illustrated Bible Commentary, 113.

people. The Law of Moses was not given to redeem a nation; it was given to a redeemed nation.

When God puts you under the Law of Christ, He is not doing it to get you to become a Christian. You already have that. He is putting you under it not for purposes of birth, but growth. It is the identical pattern with us.

When God saved them, what did He save them from? We typically narrow this to "save them from hell," which I think is legitimate in Genesis 15:6, but here it is talking about how He saved them from water. He saved them from bondage. He saved them from 400 years under the taskmaster's whip. God showed up and He saved his people.

You have been saved, but you know what? This week I would bet there is going to be some problem in your life that you cannot handle. Do you know why God put that problem in your life? So He could save you from that. You look up and say, "Thank you, Lord," because unless God puts a problem in your life, you do not need salvation from anything. You have life figured out.

This thing about being saved is that I have been saved from hell, but I am saved all the time from problems that are probably more minor compared to hell—financial, emotional, relational, physical. God saves me all the time, and I am glad He does, because I would be in a world of hurt if He did not show up and help me out all of these times.

God wants to do that for you. He wants to save you from hell, but then He wants to save you from all kinds of issues that you are facing. The problem is, we do not go to the Lord for answers. We try to figure everything out on our own. We do not submit the way we should. It is really a matter of submission.

"Lord, I cannot handle this. It is Yours. My life is Yours anyway, so whatever problem I have is Your problem. You fix it." I am not talking about being flippant toward God or disrespectful toward God. I am trying to keep God in His right place over us—God, big place; us, little place.

Why did God save the Nation of Israel? He was compassionate toward them.

*"...and when they heard that the Lord was concerned about the sons of Israel and that He had seen their affliction..." (Exodus 4:31).*

God knew. In fact, God identified all the suffering these people had gone through for 400 years. Did you know that God is aware of your sufferings? The God of Islam is so different from the Biblical God. He is this neutral, objective force out there somewhere that has no concept experientially of human suffering. How different the God of Scripture is.

When God confronted Saul, who was persecuting the early Christians, "Saul, Saul, why are you persecuting Me?" (Acts 9:4). "My people suffer, I suffer."

*"You have taken account of my wanderings;  
Put my tears in Your bottle.  
Are they not in Your book?" (Psalm 56:8).*

You cry, we shed a few tears, because of circumstances, and God takes those tears and puts them in a bottle and records them in a book. What other God out there, competing for the hearts and minds of people, does that?

Exodus 2:24 tells us another reason why God saved them.

*"So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob" (Exodus 2:24).*

God made a covenant with the physical descendants of Abraham, promising them a tract of real estate from modern-day Egypt to modern-day Iraq. It is the foundation of the covenants that God would later enter into with Israel. God moves in history to fulfill His promises. In fact, that is why the End Time regathering is happening right now, as Israel is being recycled into their land and we are seeing it happen. Ezekiel 36 verse 22 says,

*"Therefore say to the house of Israel, 'Thus says the Lord God, 'It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went'''" (Ezekiel 36:22).*

"I am working in history to fulfill My promises." That is why He freed Israel from bondage. He identified with their sufferings. Absolutely. But He remembered His promise. If God makes a promise, you can take it right to the bank. It is just a matter of time before that promise is fulfilled, because it is impossible for God to lie.

What do you do when you receive this kind of truth after being in bondage for 400 years? You worship the Lord. That is a normal reaction. That is how the chapter ends: *"...then they bowed low and worshiped"* (Exodus 4:31).

What is worship? We have Christians and websites and book authors and elder boards fighting with each other all over the Bible Church world. They are called the worship wars. Do you know what? Not a single one of them can give you a concrete definition of what worship is. You want to divide a church over worship? Fine. Give me a one-sentence definition of worship. What is it? It has nothing to do with receiving the liver quiver of the day. It has nothing to do with preferences or styles. It has nothing to do with what kind of musical instrumentation is going to be used.

Here is a very simple definition of worship, which I got from my professor Dwight Pentecost whom I was privileged to study under. He said, "Here is what worship is." I

was there in the front row with my pencil, ready to write it down, because this is a biggie. Everybody's fighting about it. I want to know what it is. He says, "Worship is a response to truth." I said, "Is that it?"

That is all worship is. You hear truth, you see truth, and you just do what is natural. You want to glorify God. You do it a cappella. You do it with a guitar. You do it with an organ. It does not matter. You come into the presence of God and God's people, and you are so overwhelmed by what God has done that you just cannot help yourself. You want to worship the Lord. He deserves it, does He not?

"Hey, Jesus, shut your disciples up." Do you remember the Pharisees? "Shut up the disciples!" Jesus said, "If they are quiet, the rocks will cry out" (Luke 19:40). By the way, I have been to Israel. There are a lot of rocks there. That is quite a chorus. "If I shut them up, they are going to cry out," because that is who God is. He deserves worship.

Did you know that God is seeking worshipers? John four verses 23 and 24.

*"But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth"* (John 4:23-24).

Do you want to be one of them?

We end this chapter with Moses calling a couple of meetings with Aaron and the leaders, and then we are going to move into Exodus 5, where he is going to step out in his calling. Guess what? Everything, I mean everything, that can go wrong goes wrong. We think if we are stepping out doing the Lord's will, it is smooth sailing. Whoops! Exodus 5 is in my Bible. We will read about that next time.