

God Knew

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[0 : 00] Last week we saw Moses coming to the aid of some of his Hebrew brothers, showing us the reality of his connection.

With the Hebrew people, remember he came to the aid of one of his Hebrew brothers that was being dealt with by an Egyptian, dealt with roughly.

And so Moses, remember, ends up putting him to death, buries him in the sand, thinking that nobody else has seen that. But come to find out, some of the Hebrew brothers that he thought would be on his side, if you will, saw that and brought that to his attention.

And as a result, of course, we no doubt the word of that has spread, even to the ears of Pharaoh. So as a result, we find that Moses flees Egypt.

Not out of fear, the scripture says, of Pharaoh, but because more so of his tie to the Hebrew people, because of who he is.

[1 : 34] And no doubt because of God's connection or their connection with God as his people. Not yet the covenant nation, but still the seed of Abraham.

And so it's by faith. His faith there is expressed, if you will, not by fleeing, but just by the idea of leaving.

All that he had, all that he was in Pharaoh's family, if you will. You know, it's hard for me.

I don't know about you, it's hard for me. As we go through this, I've seen the Ten Commandments so many times. Every year at Easter that's on TV, and my mind goes to that.

So it's hard, sometimes you have to be sure you're differentiating between what you see in the movie and what the scripture says. Because believe it or not, Cecil B. DeMille does not, you know, go completely by what the word of God says.

[2 : 38] But nonetheless, Moses has fled, and he's on his way now to Midian. And we pick up tonight then in verses 11 through 14.

Another really, I don't know if we call it a monumental, monumental occasion here. But it's something, again, that God uses to mold and shape what he's going to do with Moses in the days ahead.

So it's a paramount event in the life of Moses here as he's left Egypt now and abandons all that he was in Egypt and decides to go as a Hebrew, I guess, really, to see what God's going to do.

So in verse 11, But it came to pass in those days when Moses was grown, that he went out unto his brethren and looked on their burdens. And he spied an Egyptian smiting in Hebrew.

Well, this is, I'm sorry, this is from last week. But we'll go ahead. One of his brethren, and he looked this way and that way. And when he saw that there was no man, he slew the Egyptian, hit him in the sand.

[3 : 54] And when he went out the second day, behold, two men of the Hebrews strove together. And he said to him that did wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us?

Intendest thou to kill me, as thou killest the Egyptian? Moses feared and said, Surely this thing is known. So that's just for the sake of those of you that might have forgotten about last week.

Now, verse 16. That's where we're going to pick up. Verse 16. Now the priests of Midian had seven daughters.

And they came and drew water and filled the troughs to water their father's flock. And the shepherds came and drove them away. But Moses stood up and helped them and watered their flock.

And when they came to Ruel their father, he said, How is it that you are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough

for us and watered the flock, and said unto his daughters, Where is he?

[5 : 04] Why is it that ye have left the man? Call him that he may eat bread. Now you get the picture here that when these dear young ladies brought their dad's sheep to be watered, that it just took a while to happen because as they would get ready to water their sheep, other shepherds would come and boot them out of the way because they were women, and water their own flock.

So it took quite a while to do that, no doubt, on a normal occasion. But now this is an abnormal occasion here because now Moses steps up and comes to their assistance and enables them to water their flocks.

And so they get home quicker than normal. Dad asks why. They tell him, and they say, Why in the world did you leave him there? Why don't you go invite him for dinner? Amen. Now, does that strike a familiar bell to you?

It does to me in Genesis chapter 29. Run there real quick because there's some similarities that I think are interesting. Genesis chapter 29.

We find the occasion of Jacob. Remember, Jacob is fleeing from his father's house, fleeing from his brother Esau, recall, because of how he had deceived his dad and deceived Esau as well, stolen from him, in this case, the blessing that was due the eldest son.

[6 : 38] And so Jacob flees because Esau's angry, and he wants to put him to death. And so he follows his mom and his dad's instructions to go to the house of his mother's father, his uncle, and there take a wife to marry.

Don't marry of the Canaanites, he said. He said, Take a wife from the household of Laban, your uncle. And so he's fleeing there. He's on his way there.

And then in Genesis chapter 29 now, in verse 1, notice what it said. Then Jacob went on his journey and came into the land of the people of the east.

And he looked, and behold, a well in the field. And, lo, there were three flocks of sheep lying by it. For out of that well they watered the flocks, and a great stone was upon the well's mouth.

And thither were all the flocks gathered, and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. Jacob said unto them, My brethren, whence be ye?

[7 : 47] And they said, Of Haran are we. Now, take note with me just a moment. He comes to the well. He sees the well. The well, no doubt, is the normal traditional gathering place, if you will.

So, it's kind of like Walmart. Amen? We can call it the well of Walmart, where people just are, you just see them there, you visit, you whatever, you reminisce and all that.

So, here's the well that Jacob comes to and begins to ask, Where are y'all from? You know? And said, They said, We're from Haran.

And then he said in verse 5, Know ye Laban, the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well.

And behold, Rachel his daughter cometh with the sheep. Oh, lo and behold. Is God in this or not? Amen? This is his, this is her knight in shining armor that has come to the well.

[8 : 55] And so, notice what happens here. And he said, Lo, it is, verse 7, It is yet high day, neither is it time that cattle should be gathered together.

What are you the sheep? And go and feed them. Now, the idea here is this. Jacob wants the guys to take the sheep, do with them, and then go feed them, so that he can have time alone with Rachel.

Because he needs to talk to her a little bit. Now, don't know, this is Lyon's supposition here. All right? Because we know a little bit later, we find that he is desperately in love with Rachel and wants to marry her.

So I got to believe, it's almost like love at first sight here. Not only does he want to get her alone to talk to her about Laban and the connection there, but you know, you know how it is, guys.

Right? When you found the lady of your dreams, right? And you just want to be alone with her. Amen? And so, I don't know if that's the case, but anyway, he wants to be alone with Rachel.

[10 : 06] Now, for our sake, they said, we cannot until all the flocks be gathered together, till they roll the stone from the well's mouth. Then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep, for she kept them.

It came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near and rolled the stone from the well's

mouth and watered the flock of Laban, his mother's brother.

And Jacob kissed Rachel and lifted up his voice and wept. Now, realize something here. This is following something we'll look at in just a second.

But, there's that connection of Rachel being Laban's daughter that just causes Jacob here to really rejoice in his soul that God is in this thing, he's directing him.

And, I mean, look how he does it. He just brings Rachel, Laban's daughter, right to his front door, if you will. All right? And so, he places a kiss on her, no doubt her cheek, and weeps.

[11 : 26] And then he tells Rachel that he was her father's brother and that he was Rebecca's son. And she ran and told her father. Okay?

So, he kind of fills her in on what's going on here. Came to pass, now, when Laban heard the tidings of Jacob, of Jacob, his sister's son, that he ran to meet him and embraced him and kissed him and brought him to his house, told Laban all the things that God had done or what that had happened.

And so, you see the connection here. Here, Jacob runs and remember, this is, this follows on the occasion of what we could consider Jacob's full, first, personal encounter with God.

First time he, by himself, all alone, personally encounters God. And that's the time, remember, when he laid down to go to sleep that night, laid his head on some rocks as a pillow and then God appears to him and makes promises to him and indeed gives him a calling in his life.

All right? Calling with promises. And so, that's the first occasion that that happens for Jacob, individually, personally, like everybody's got to have.

[12 : 46] Amen? Every individual has to have their own personal encounter with God. Can't depend on mom and dad's encounter, grandma and grandpa's encounter, got to have it themselves.

And so, Jacob does that here or God does that for Jacob. Then remember, the promises that Jacob, that God made to Jacob, I'll be with you wherever you go and bless you and all of these things.

But he said, I will bring you back until, again, unto your father's home or country. All right? His land. Now, you take Moses here now.

All right? Moses comes to this place where God begins to prepare a work. Now, with Jacob, really, we see the beginning of the work of God making preparation for that covenant relationship that will be established with the seed of Jacob, the twelve sons and their descendants.

That's the beginning of that process with Jacob. And now, with Moses, we see something similar. he comes to the place where God prepares him for the work that he is going to call him to do.

[14 : 09] All right? That he's going to have him accomplished. Moses, as well, finds a wife and is about for himself now to experience his first personal encounter with God.

And so, that's also an encounter that will bring a calling as well as promises. So, you see the similarities here. God started the process with Jacob and now he's continuing it with and through Moses.

Now, back to Moses. The father of these young ladies was Ruel, the spiritual head of the branch of the Midianites that are located in that region.

that name means friend of God. In chapter 3, verse 1, he's known as Jethro, which means excellency. Some believe that's his official designation or maybe even his surname.

Now, look in verse 21 and 22. No doubt Moses stays at Ruel's house for a good while now because it says Moses was content to dwell with the man and he gave to Moses Zavorah his daughter.

[15 : 27] She bare him a son and he called his name Gershom for he said I have been a stranger in a strange land. So, because he had done such gracious things to help his daughters, Ruel was gracious enough to ask him to stay and he was allowed to stay there for a good while.

It was very hospitable toward him and Moses then felt it was a good place to be so he was pleased to stay there and dwell in Ruel's house.

Alright? So, even though now Moses gets a wife from Ruel but he still realizes something here.

You know, you take a wife you feel like you're going to settle down. Okay? That's kind of the first step if you will of a young guy or a guy settling down.

But he realizes he's still in banishment. He's still living a life of banishment and he recognizes that and when the first born son is named he expresses that by the name he gives the son.

[16 : 53] That is the name Gershom which literally means banishment because he says I have been a stranger in a strange land.

So he recognizes that still in banishment even though now I've got a wife and things are starting to settle down a little bit. But we see something here.

Again just like with Jacob God has to bring Moses to a place in his own personal life in which then he will be usable that will make him usable for God in the days ahead.

Because that idea of banishment gives him the opportunity to live and find out what humiliation is. Bitter humiliation if you will.

Remember over in Genesis 32. Run back over there real quick. Let's go back to Jacob. Recognize what happens here. Genesis 32.

[17 : 58] God's calling him back to Bethel back to the place of his first encounter. All right.

He goes on his way. He sends messengers to Esau. The messengers come back. The messengers tell Jacob Esau knows you're coming and he's coming to meet you.

Jacob quakes in his boots. Best thing to do when you can't handle things yourself is pray.

Amen. And that's what he does. Oh God of my father Abraham Isaac and Jacob I want you to remember what you promised me. This is the lines translation here.

What you promised me. You promised you'd be with me. You would watch over me. You would protect me. You would bring me back safely to my father's land. All of that.

[19 : 01] Now remember what happens in verse number 24 as he begins to send his entourage on over across the brook to where Esau is going to be.

Verse 24 of Genesis 32 says Jacob was left alone and there wrestled a man with him until the breaking of day and when he saw that he prevailed not against him he touched the hollow of his thigh and the hollow of Jacob's thigh was out of joint and he wrestled with him and he said let me go for the day break and he said I will not let thee go except thou bless me and he said what is thy name and he said Jacob then he said thy name shall be called no more Jacob but Israel for as a prince thou has power with God and with men and hath prevailed now remember what happens here in essence Jacob's wrestling with God and what has to happen here is this Jacob is learning a lesson that if he's going to if he's going to confront Esau he's going to have to do it with more than what he's got within himself in other words there's got to come some brokenness in

Jacob's life here God has to deal with Jacob's Jacob-ness all right yeah just like he has to deal with all of us and who we are and what we are in ourselves because Jacob cannot go any farther and in essence the idea is Jacob cannot work for God and accomplish the things that God has for him in the power of Jacob he's got to do that in the power of God and through faith that he's not ever had before being able to and depend upon God for everything that's needed to accomplish the purposes of God and so that's what happens here because after this is all said and done you know prior to this we see Jacob sending his cattle and his servants and maidservants and then eventually his kids over before him but now after this occasion what's he do he gets in front of him and leads the way to

Esau when he sees Esau he bows before him as the first born in humiliation and they hug and kiss and make up like nothing ever happened amen brokenness has to come to every child of God if we're going to be used to the degree that God wants to use us we've got to just get rid of ourselves amen yeah yeah now you don't have to answer this Dave if you don't want to because Yolanda's gone I'd make her answer but in reality when we look in the mirror if we you know all of us have to surely look in the mirror at some point in the morning after we get up and if we could have the ability to just look at us and answer honestly what am

I saying about myself what am I saying about myself to myself when I see myself in the morning well maybe let me put it this way let's change this up a little bit what do I say to myself about myself after I've shaved and showered and combed my hair yeah because I know what we say to ourselves before we do that hey but is there any pride in what we say about ourselves here what we think about ourselves you know okay looking good the Fonzie thing hey you know yeah or are we humbled by what we see of ourselves that we are indeed by nature or were by nature the children of God's wrath but now because of

[23 : 54] Christ we are redeemed amen redeemed by the blood of the I'll never forget years ago I mean a long time ago had to be when I was at New Harmony we took a group of kids to Falls Creek that year one year and you know I've sung a lot of songs a lot of times led music for a long time sang the song redeemed how I love to proclaim it but the old fashioned one at Falls Creek for the

first time I ever remember hearing it they sang the other composition of that redeemed how I love to proclaim it redeemed and all that crowd singing that and all of a sudden the words of that song just really struck home to me yeah redeemed the chorus in particular redeemed redeemed redeemed by the blood of the lamb redeemed by his infinite mercy his child and forever

I am and I like to come unglued on I thought about that at that moment and that's the reality of it we ought to see ourselves for what we are redeemed by the blood of Christ and that is who we are! Amen not in what we are in ourselves but in what we are in Christ now that's what begins to happen with Moses here as he recognizes the reality that he now is in in not bondage but he is in a foreign land away from his kindred away from his homeland his dad's land and all of that and so now he begins to see that for what he is a stranger in a strange land and that brings a change in reality in the heart and mind of Moses so we go on there now he's beginning to learn now he'll be through this process he'll begin to learn unconditional submission to the will of God and bless his heart he got a wife but oh what a wife he's got she turns out to be someone we'll see later that that is has no has no idea and no sympathy for him in the things of

God because over in what chapter four I guess we have yeah there's a time the scripture says that God they had gone somewhere and had come to a place to rest King James calls it the inn and as they left the next day God sought to kill Moses and you think what in the world and the reason being is because you know he had been in the home of an Egyptian living as an Egyptian but still a Hebrew but now he's had a son called his name Gershom but he had not circumcised that son because early on in Abraham's day God tells him the seed of Abraham all the males have to be circumcised he had not circumcised the son and so all of a sudden he recognizes that and circumcises his firstborn and what does his wife end up saying she despises that all right said he took that stone and literally it's a stone knife and with that he circumcises his son and she says you are a bloody husband she despised him for doing that so consequently

Moses got no help at all spiritually speaking from his wife now so he goes on learns that submission to the Lord but he expressed that submission it is amazing how the experiences that we have in life seem to be experiences that God brings us through to either make a change in our heart in our life in our thinking or some other thing he does that in Moses life here because now he comes to that place of surrender to the will of God and he expresses that when he names his second born we seal that name in Exodus 18 El Eliezer all right which literally means God is help for the [29 : 02] God of my father she said was mine help and delivered me from the sword of Pharaoh now so in those two names Moses expresses all the feelings of his heart and his mind while he's in the land of Midian pride and self will which he expressed in Egypt remember when he went and brazenly was going to help his Hebrew brothers that were having problems with the Egyptian to be their deliverer and judge if you will has now been broken down in the feeling of exile just like Jacob was now it did not turn into despair but God brought it to affirm confidence in the God of his fathers so that he could now trust God with himself and with his

Hebrew kin! It came to pass in the process of time that the king of Egypt died and the children of Israel sighed by reason of the bondage and they cried and their cry came up unto God by reason of the bondage God heard their groaning and God remembered this covenant with Abraham with Isaac and with Jacob and he looked upon the children of Israel and God had respect unto them so the Egyptian oppression continued on without any break at all any easing of the harshness just continued on like it had been now that process of time is that time of oppression those years of oppression between the birth of Moses and the birth of his children in Midian all right the king of Egypt who died was the king from whom Moses fled so he's now dead he's taken off the scene now that took place about 40 years they say after Moses departed from Pharaoh's household now yet to this point the Egyptian oppression had lasted more than 80 years all right the real harsh oppression so Israel continued to complain about the servitude and the harshness of the work that they had to do they had a hope because of that complaint they do something here because they sense after the king dies that there should be some hope in things changing for them that the burden will be eased up not completely but somewhat more so they can deal with it more easily and life won't be such a burden to them so that was their hope but that hope was diminished because nothing changed so what did they do the only thing they could do cry out to

God amen and that's what they did they cried out to God for deliverance or for something to change now scripture said God heard their groaning and God remembered his covenant with Abraham Isaac and with Jacob so catch the picture here it's not that God didn't know all along he did he was

aware of that but now it's time in God's timetable it's time for him to take that process a little further remember now what he does from this point forward it looks as if everything is done in light of the covenant relationship that he had entered into with Abraham Isaac and Jacob and all the promises that laid in that covenant that he established with them all right he never forgot his people the idea that he remembered them is the idea that he was moved by the fact that they prayed unto him now and that no doubt had to be an earnest exhaustive praying time because

God honors that now and begins the process of doing something more after all they are the people of God they are the seed of Abraham and that they would soon then become the covenant nation so good picture here of the entire history of the nation of Israel all right God heard them God remembered them he looked upon them and he knew them now that's what the scripture said God looked upon the children of Israel and God had respect unto them that's King James Amplified says God saw the Israelites took knowledge of them and concerned himself about them knowing all understanding and remembering all I like what the ESV says here simply God saw the people of Israel and God knew!

[34 : 55] Amen? God knew enough said so God continues to work that process of delivering his covenant people well not covenant but the people that would become the covenant nation the seed of Abraham now he's chosen Moses now to be the instrument through which all of that would come to pass and now next step is to prepare Moses for that particular task and that's what we see in chapter number three and to to to!