

*to Bring
You
In*

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Chapter 1

Out of Egypt

And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved (Hos 12:13).

Why did the Lord God Almighty bring the children of Israel out of Egypt? What is His eternal purpose? What is His goal for delivering them with such an extravagant display of power and might at the Red Sea and in the wilderness for forty years? From what we know of our Lord God, there is always a purpose behind His investments, and this too will bring a glorious return. He is the Almighty, the wise Husbandman. We must ponder on this to see, even if as it were in a glass dimly, the eternal purpose of God; by doing this, we shall understand why God so lavished His love toward us that, Christ died for us while we were yet sinners.

It is important to establish that all of Scripture—both Old and New Testaments—is applicable to us today, at least on a spiritual plane. The spirit of the Scripture is applicable to every generation. The Apostle Paul in a letter to his son Timothy wrote:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim 3:14-17).

We must be clear in our minds, therefore, that the Old Testament Scriptures, in type and prophecy, are applicable to the Church of Jesus Christ on a spiritual plane. For instance, there is no question as to what Passover signifies or the spiritual meaning of the *Feast of Passover and Unleavened Bread*, which began on the night preceding the exodus of the Children of Israel from Egypt. It was a prophecy that was fulfilled when Christ our Passover Lamb was sacrificed on the cross. This application of Old Testament Scripture in type and prophecy is established beyond any shadow of a doubt. It is also well understood that the waving of the sheaves of firstfruit was fulfilled on the resurrection morning when the Lord Jesus rose from the dead and became the firstfruit of them that slept (I Cor 15:20), firstborn from the dead (Col 1:18), and the Lord of the New Creation.

The foundational truth of the gospel was written and prefigured in the Old Testament long before its fulfillment.

These representations of divine truth in type and shadow appear everywhere in the Old Testament. The word of God is replete with portraits of Christ in types and shadows. For instance, we see Him in Genesis as the seed of the woman; in Exodus, He is the Passover Lamb whose blood is on the doorpost; He is the manna, the bread of life that came down from heaven. In Leviticus, He is the Great High Priest. In Numbers, He is the Pillar of Fire by night and the Glory Cloud by day. In Deuteronomy, He is the Deliverer and the Prophet like unto Moses. In the Book of Joshua, He is the Commander-in-Chief of the army of the Most High God. It doesn't matter where you look in Scripture— Christ is shown forth. The entire Word of God is a revelation of Jesus Christ.

Dear reader, before we go any further, let's pause and make sure everyone reading this book is on the same page. Let's ascertain

that we are all at the same starting line. This is of utmost importance.

Man is dead in sin and trespasses, bankrupt, in prison and cannot deliver himself from the dominion of sin and the devil. This is akin to the children of Israel in Egypt. God, because of His inexplicable love, sent a deliverer, His own Son, to pay the price for man's redemption. He sent His Son to pay the price: to die in our place, for the wages of sin is death. And so, God demonstrated His love toward us in that while we were yet sinners, miserable offenders, Christ died for us. This indeed is the Gospel: *"That Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures"* (I Cor 15:3-4).

For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal (John 3:16).

Here is the most important step that everyone must take. Because all have sinned and fallen short of the glory of God, everyone must accept the salvation God has provided through Jesus Christ. There is only one way to be saved; there is only one Name given under heaven to men by which we can be saved: and that is the Name of Jesus. So, if you are not 100% sure that you have eternal life, this is what you must do—and you can do it right this minute:

Recognize that you, like everyone else, are a sinner. *"As it is written, There is none righteous, no, not one"* (Rom 3:10); *"For all have sinned, and come short of the glory of God"* (Rom 3:23); the soul that sinneth must die, *"for the wages of sin is death"* (Rom 6:23).

Recognize that you cannot save yourself by your good works. *"But we are all as an unclean thing, and all our righteousnesses are as filthy rags"* (Isaiah 64:6); *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"* (Eph 2:8).

The price has been paid. “*The wages of sin is death*” (Rom 5:8). “*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*” (Rom 6:23). Christ already died in your place and paid the debt. Salvation is a gift and is by grace. (Rom 6:23, Eph 2:8)

So what do you need to do to be saved? Believe on the Lord Jesus Christ. “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation*” (Rom 10:9-10). Repent, turn away from doing it your own way, and accept Jesus as your Lord and Savior.

When will you be saved? At the moment when you believe in your heart that Jesus died and was raised from the dead for you, and you confess with your mouth that Jesus is your Lord. At that moment, you will be saved.

Pray this prayer for your salvation now:

Dear Heavenly Father, I come to you in the Name of Jesus. Your word says “anyone that comes to you, You will in no wise cast out” (Joh 6:37). So I know You won’t cast me out. Thank You, for You said in your word that “...if I shall confess with my mouth the Lord Jesus, and shalt believe in mine heart that God hath raised him from the dead, I shall be saved,” and that “whosoever shall call upon the Name of the Lord shall be saved” (Rom 10:13).

I believe in my heart that Jesus Christ is the Son of God; I believe He died on the cross for me and was raised from the dead for my justification; I confess with my mouth that Jesus Christ is Lord and that He is my Lord and Savior; Therefore, according to your word, I AM SAVED. Thank you, my Father, and thank You, my Lord, in Jesus’ Name, amen.

Now let’s return to the children of Israel in Egypt and solemnly follow what the Lord wants to teach us. The Lord God Almighty, the I AM, and the Self-Existing One spoke unto Moses in the

wilderness of Midian. Here, as Moses was keeping the flock of Jethro, the priest of Midian, the Angel of the Lord appeared unto him in the burning bush. When Moses looked, *“behold, the bush burned with fire, and the bush was not consumed”* (Ex 3:2).

Moses turned to see this great sight and to examine how on earth a bush could be on fire and not be consumed. Just as Moses was approaching to see this wonder in the wilderness of Midian, God Almighty spoke to him out of the burning bush, saying, *“Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God”* (Ex 3:4-6).

To help us understand the context of this passage, we need to step back a little and find out who this Moses was and how he got to the backside of the desert of Midian.

It all started with the call of God to Abraham, the son of Terah of Mesopotamia. We'll go to the New Testament for a narration of this and have Stephen lead us step by step through these God-appointed events. The apostle Stephen, at his trial before the high priest, gave an inspired, concise, and accurate survey of Israel's history beginning with Abraham. This passage in the Book of Acts is really the Holy Spirit's interpretation of the Old Testament account. It is the most succinct and accurate survey of the history of God's people, given to us as only the Holy Ghost can.

We will therefore listen to the Holy Ghost as He leads us step by step along the journey with His people. Stephen began, saying:

“Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in

Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell (Act 7:3-4).

God called Abram while he was still in his native pagan land in ancient Babylonia, telling him to come out of his native country and go to a land that He would later show him. God promised him a child and a land. Though Abram had neither at the time, he still believed God. He came out of his native land as commanded, and was eventually brought to the land of Canaan. Because of his uncommon faith, he became a friend of God, with whom God made a covenant accompanied by several promises. One of these was that he would become a father of multitudes, even as his new name, Abraham, implied.

God then told Abraham a little about the future of his descendants, saying that *“his seed would sojourn in a strange land; and that they would bring them into bondage, and entreat them evil four hundred years”* (Act 7:6). God told Abraham this before he had any child, while his wife was still barren. Abraham believed God and went around answering to the name Abraham, which means “father of multitudes.”

The Almighty continued His revelation to Abraham by telling him that He would, at the appointed time and by a strong hand, bring his children *out of bondage*. He said to Abraham: *“And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place”* (Act 7:7). God Almighty told Abraham this about 430 years before the Exodus: that He would bring the Israelites out of Egypt and that they would serve Him in the place where He was speaking to Abraham.

When Abraham was 100 years old, after he had waited in faith for more than 25 years, God began to fulfill His promises and His plan and purposes began to gradually unfold. *“And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs”* (Act 7:8).

Stephen proceeds from Abraham to talking about the patriarchs. He speaks of the brethren of Joseph, who sold him into Egypt motivated by envy and hatred. But God was with him; God overruled them and used Joseph to prepare sustenance for them. In the next seven verses of our main passage, we meet Joseph, the beloved son of Jacob, whose life story takes the family of Israel to Egypt. .

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers (Act 7:9-15).

Now Stephen comes to a major milestone in the history of God's people. He begins to narrate the plight of the Israelites in Egypt after the death of Joseph, especially after a new regime came to power that did not know Joseph, at which time the Israelites became slaves in Egypt. This was when Moses was born.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

Till another king arose, which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Act 7:17-22).

We now come to the end of the first forty years of Moses' life. He was now a mature prince of Egypt, well educated and highly competent. He knew that although he'd been brought up in Pharaoh's palace, he had Hebrew origin. He also knew in his heart that God would one day deliver his Hebrew brethren from slavery through him.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not (Act 7:23-25).

Yes, Moses was well-bred, well-read, and mighty in words and deeds, but he was not ready to lead God's people. As a prince of Egypt, he had all the learning of the world of his day, but that was not sufficient to equip him to lead God's people. And as it was with Moses, so it is with us today. All the wisdom and knowledge that men acquire in institutions of learning today cannot equip them for understanding the things of God. This is because the natural man, by natural knowledge, cannot receive the things of the Spirit of God. *"They are foolishness to him and he cannot know them, because they are spiritually discerned"* (1 Cor. 2:14).

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?

Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons (Act 7:26-29).

Although Moses was learned in the wisdom of his day, he was not ready to deliver God's people. He had not yet gone through God's boot camp at the backside of the desert. Because of his natural upbringing and quality training in Pharaoh's palace, he thought he was ready and the time was ripe for him to deliver his people, but he was running ahead of God—in fact, he was forty years ahead of God. He thought he could begin the work of delivering the Lord's people through the arm of flesh. Yes, Moses was strong, capable, and mighty in words and deeds, but God has never depended on the strength or ability of any man to help him bring deliverance or salvation to his people. No one man has the ability to even save himself, much less someone else.

This may come as a shock to you, but God is not depending on your education, intelligence, or political power to bring deliverance to His people anytime or anywhere. He is not depending on your political party to move His gospel forward. *It is not by power nor by might but by my Spirit says the Lord (Zech 4:6).*

The Lord is trying to make it abundantly clear to us through the life of Moses that the deliverance of His people and the nations of the world is going to come from Him. It is all of Him and by Him. We are going to be used as instruments in the deliverance of God's people, but we must understand that it is by His Spirit and not by the reason of our education or political influence. It is important to remember that Moses was a prince in Egypt. He was the adopted son of a queen, and at 40 years old, he was the man *who would be king* and wielded great political power in the court of Pharaoh. Moses knew the kind of power that he had, and he knew that God had chosen him as the instrument to bring deliverance to his people. But he did not understand that God does not save by sword or spear, but by His Spirit.

God orchestrated the incident that drove Moses out of Egypt to the Midian desert to teach him (and us) that He does not depend on

man's ability and political position to deliver his people. We, in this present generation, must ponder on this. May the Lord God grant us understanding in these things.

So, after completing the first of the three phases of his life, each forty years in length, Moses left Egypt, according to the plan of God, and went into the desert of Midian to be trained for the ministry ahead of him. He had to go there to learn a different lesson. It was part of the "*making of the man of God.*"

Here is the account the Holy Ghost gave through the apostle Paul in the letter to the Hebrews:

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them (Heb 11:24-28).

Out of the king's palace to the desert; there Moses would learn the art of being a shepherd. There he would learn brokenness and lose the superman-superpower attitude he acquired from his upbringing in the palace. There he would become weak, empty, and less self-reliant than he once was. And then, in his emptiness, God would fill him, and in his weakness, the Almighty would become the strength of his life. It was this transformation that would make Moses into a man of God, ready to be sent to Egypt to bring deliverance to the people of God.

And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush.

Now the second forty-year period of Moses' life was complete. He had spent forty years keeping the flock of Jethro and learning the

way of a shepherd. He had become empty of self and was a completely changed man. It was at this point that the angel of God appeared to him in the burning bush. Moses had gone through the school of patience and become as meek as any man could be. He was now ready to begin the last phase of his ministry—becoming an instrument of deliverance for the children of Israel.

When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground (Act 7:30-33).

We have returned to the place where we digressed in the second paragraph of this chapter. We left off when Moses saw the burning bush; now we see Moses turning in amazement and walking toward the burning bush to examine this wonder in the wilderness of Sinai.

The Omniscient One was not only training Moses in the wilderness; He was also revealing, to him and to us, the supernatural nature of His people. Through the metaphor of the burning bush, the bush that was on fire and yet never consumed, God showed the indestructibility of His people. The Israel of God, in whom and through whom God speaks to the nations, is the burning bush that can never be consumed. In the natural realm, the burning bush can be considered a symbol of the nation of Israel, but we will look deeper and further to see what the Holy Spirit has hidden in this for the Church of Jesus Christ. It is a wonder of wonders that the small nation of Israel has existed through all these centuries, in spite of the fire of persecution and gruesome affliction that she has endured. Many mighty nations and powerful emperors have made it their dying ambition to wipe out any remembrance of Israel from the earth. She has passed

through terrible and horrifying fires of affliction—the Babylonian captivity, the Romans, the Holocaust, and all the hostile nations that encompass her round about—and she is still alive today. Many other nations and empires have come and gone; Israel was at their cradles and has attended the funerals of them all. Indeed, she is that burning bush and will never be consumed.

However, we must look deeper into the meaning of this burning bush metaphor, for we see in it a portrait of the Church of Jesus Christ. As pointed out in the previous paragraph, this burning bush is a picture, in the natural dimension, of the nation of Israel. However, the great Apostle speaking by the Holy Ghost said: “*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come*” (1 Co 10:11). Looking at the spiritual reality, the Church of Jesus Christ is truly the burning bush of which the natural olive tree, the nation of Israel, is a type. Moses as the deliverer sent by God to deliver Israel is a picture of the true Deliverer, the Lord Jesus Christ, who was sent by God to be the Savior of the world. Israel is therefore a picture of the Church, that spiritual assembly of the redeemed.

Since she was born in the upper room on the day of Pentecost, the Church has been in the fire of persecution and has not been consumed. *God is in the midst of her; she shall not be moved.* She has been under persecution and martyrdom since day one, from Stephen, the anointed preacher and the first martyr whose message we’ve been discussing in the earlier part of this chapter, to James and Peter, who were crucified; others were sawn asunder, some burned at the stake, some thrown to lions, many buried alive, and many tortured. For 2000 years, this bush has been burning in an intense fire, yet is not and will never be consumed. And God is speaking from within this burning bush, as He spoke to Moses, speaking His message of salvation to the world of humanity.

This burning bush that we're talking about, instead of being consumed, is actually shining brighter. The affliction and testing by fire is bringing forth the work of purification and refinement in her. She is becoming pure like tried gold and refined brass. This must be the revelation John the beloved saw when He was on the island of Patmos and saw the Lord in His complete body from head to toe. The head of course is Jesus Christ Himself, while the Church is us, the company of the redeemed, and the feet are the last generation who are still in contact with the earth. These ones are just coming out of the earth and are as the refined brass just coming out of the furnace. Here is what John the beloved saw:

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters (Rev 1:13-15).

Down through the centuries, the Church has been persecuted, but she has been and remains an overcomer.

So Moses turned around and heard the voice of God speaking to him. Moses' superb education in the palace of the king of Egypt did not teach him how to approach the holy God. The Most High God had to educate him on how to approach His Presence. He was brought up in the court of Pharaoh, well-learned in the custom and the civilization of this world, but ignorant of how to conduct himself with reverence in the holy Presence of the Almighty. God said to Him, *"Don't come close. Take off your sandals from off your feet, for the place you are standing on is holy ground"* (Exo 3:5).

I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt (Act 7:34).

Then God told Moses of His intention to deliver His people from Egypt and the ministry to which Moses was called. Let's closely examine the three principal phrases that God spoke to Moses here and apply their meaning to our lives. In the Book of Exodus, this is the complete narration of what God said:

*And the LORD said, **I have surely seen** the affliction of my people which are in Egypt, and **have heard their cry** by reason of their taskmasters; for I know their sorrows;*

*And **I am come down to deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites (Exo 3:7-8).*

Notice the key phrases in the message to Moses. *I have seen, I have heard, and I have come down to deliver.* It is important for you and I to understand the principle that God is setting forth here. God sees you when you are in need of help, but you need to cry unto Him. *"Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures (Jam 4:2b,3).*

To receive eternal life and become a child of God, an individual needs to ask God. To receive salvation and be delivered from the dominion of Satan into the glorious liberty of the children of God, an individual must ask God. To receive healing from Christ the Healer, the sick and afflicted need to ask Him; if they ask, they'll receive.

Jehovah God Almighty saw the affliction of His people, heard their cries, and came down to deliver them. The faithful and promise-

keeping God always comes through with His promises. Let's sing this song with the Psalmist:

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people;

He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm. Moreover he called for a famine upon the land: he brake the whole staff of bread

He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom.

Israel also came into Egypt; and Jacob sojourn'd in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtly with his servants.

He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillers,

and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, the chief of all their strength.

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant.

And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people;

That they might observe his statutes, and keep his laws. Praise ye the LORD (Psa 105:9-12).

Chapter 2

By the Blood

And he brought forth his people with joy, and his chosen with gladness (2 Sam 6:17).

Thirty-five hundred years ago, God brought plagues upon Egypt because of Pharaoh's refusal to release the children of Israel from bondage. Pharaoh was so stubborn that it took the death of all the firstborn in Egypt to force him to release the children of Israel from bondage.

The night that the firstborn of the Egyptian families died was a night of terror to all those who ignored the instructions of God. God provided a way of escape through the blood of the Passover lamb for those who would obey: He commanded them to sprinkle the blood of the lamb upon the doorposts of their houses. To all those who trusted in God and obeyed His instruction, the night was one of hope for deliverance from slavery to freedom.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house (Exo 12:2-3).

The instruction given by God for the Passover night is clear and simple. The entire instruction is recorded in the first twenty-four verses of the twelfth chapter of Exodus. Each family must select a lamb. It must be a lamb without blemish, a male of the first year. And like the ram on Mount Moriah, this lamb must be killed. They must then take the blood of the lamb and sprinkle it on the lintel and on the two side posts of their door. Every member of the family must stay inside the house and not go outside the door until the morning.

By substitution, the lamb that was slain took the place of their firstborn sons, just as the ram had taken the place of Isaac their grandfather on Mount Moriah.

All these sacrifices are patterns or portraits of the true Lamb of God, the One John saw when he was baptizing by the river Jordan and said, *“Behold the Lamb of God, that took away the sins of the world.”* This is the only Lamb without blemish: the Lamb slain from the foundation of the earth. Redemption from Egyptian bondage was wrought on that night when the lamb was slain, a figure of the day when the Lamb of God was slain on Calvary’s tree. Apostle Peter wrote: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot (1Pe 1:18-19).*

*For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, **the LORD will pass over the door**, and will not suffer the destroyer to come in unto your houses to smite you*

And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land

which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses (Exo 12:23).

On that notable Passover night, **the God of Israel** broke the Egyptian yoke from the necks of His people. The Passover lamb took the place of the firstborn in every Jewish home. They were protected by the blood of the lamb. *“When I see the blood, I will pass over you,”* the Lord told the children of Israel. They were to eat the lamb with unleavened bread and bitter herbs, with their loins girded and their shoes on their feet, ready to depart from Egypt. The eating of unleavened bread was to continue for seven days as they escaped from Pharaoh’s slavery. God instructed Israel to have a yearly convocation commemorating this landmark event in their history as a nation. It is also a symbol typifying the great work of redemption that our Lord Jesus performed on the cross.

The Passover is when our freedom from slavery to sin (*typified by Israel’s enslavement by Pharaoh*) was won by the death of Jesus Christ, the Passover Lamb of God.

Why did the firstborn of Israel not die along with those of the people of Egypt? They did not die because they accepted the way of salvation that God opened for them **through the blood of a lamb**. The truth of the matter is that we all deserve God’s judgment. However, God, in His mercy, has told us that if we accept the sacrifice of the Lamb of God and apply His blood to our lives, we will be safe. But the Lamb must die, because the wages of sin is death. God is righteous and cannot simply overlook our sins. The Lamb is our Substitute and was sacrificed in our place, as Abraham sacrificed the ram instead of his son.

Dear friends, what we need to realize today is that, before God, all of Adam's descendants are like the firstborn sons of the people of Egypt and Israel. **God's holy law condemns every one of us** to die and face God's righteous judgment. That is what the Scripture says: *"There is no difference, for **all have sinned and fall short of the glory of God.**"* (Rom. 3:22,23) The payment of sin is eternal condemnation, *"shut out from the presence of the Lord and from the majesty of his power!"* (2 Thes. 1:9)

The lambs which the Israelites sacrificed to escape the plague of death **symbolized the Redeemer** who had to come and pour out his blood to pay the debt of sin for the whole world. Our Redeemer, the Lamb of God, *"died for sins once for all, **the righteous for the unrighteous** to bring us to God."* (1 Pet. 3:18).

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever (Exo 12:16 -17).

God commanded the children of Israel to *observe this event as an ordinance for ever*. It is a night to be observed and set apart unto the Lord for bringing them out from the land of Egypt. They are to observe the night of the *Passover*, the seven days following as the feast of *unleavened bread*, and the morning after the Sabbath as the *"waving of the sheaf"* that symbolizes the resurrection morning when our Savior, the Lamb that was slain, rose up from the dead. The apostle Paul, admonishing the Church with reference to this feast, wrote: *"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our PASSOVER is sacrificed for us"* (1 Corinthians 5:7).

As we meditate on the ordinance of the Passover feast in Exodus and Leviticus, we can easily see that it is a type of our salvation experience. This feast was fulfilled in reality and made available to the Church in its real meaning when Jesus went to Calvary as the *"Lamb of God,"* shed His blood, and carried away our sins. The messages from Passover therefore are these: that we were ransomed from the dominion of death at Passover and liberated by the blood of His Son, the Passover Lamb; purged of sin, hypocrisy, and false doctrine during the days of unleavened bread to become a holy Temple of God; and celebrated the waving of the sheaf of the first-fruits before the Lord of the Harvest on the first day of the week after the resurrection of the Savior.

Still meditating on the blood, let's step back about 430 years and visit the call of Abraham, the miraculous birth of Isaac, and the formation of the people of God. Before the formation of the nation, there was an immutable covenant between God and Abraham, and the covenant and the nation were established by the shedding of blood.

The covenant between God and Abraham is recorded in the 15th chapter of the book of Genesis. The chapter starts with Abraham having a vision. God said to him, *"Fear not, Abram: I am thy shield, and thy exceeding great reward"* (Gen 15:1b).

At this time, Abraham had no child. So he asked God, *"What will you give me, since I have no child?"* God replied by telling Abraham that the multitude of his descendants would be as innumerable as the stars, and that they would inherit the land he was standing on. Abraham, being a man, asked the Lord for an assurance that he would inherit the land. *Whereby shall I know that I shall inherit it?* he asked. God's response led to the covenant.

God then instructed him to take a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon, and to kill these and divide them as God commanded him.

This was the necessary preparation for the covenant that God made with Abraham later that day. It was consummated by the shedding of blood.

The Almighty God came through with His promise to Abraham and gave him a son when his wife had passed childbearing age and it was utterly impossible to conceive: Sarah gave birth to Isaac, the child of promise. Abraham had passed a severe test of faith, but he still had to learn that Isaac, the child of promise who belonged to God, could be truly surrendered to God only in death. Isaac had to die.

Yes, it's true, for Abraham, Isaac, and all of us, that only through death can freedom from the old-man or the self-life be obtained. It is important for us to keep in mind this spiritual principle that we conquer by yielding, we receive by giving, and we live by dying. There is no other way beside the way of the cross. The self-life must be laid on the altar, surrendered to die so that a new life in the spirit can be brought forth by the resurrection.

This is why the Lord Jesus said, *"If any man will come after me, let him deny himself, and take up his cross, and follow me.*

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Mat 16:24-25).

Abraham had to offer Isaac on the altar. This was a divine revelation of the plan of God. If Isaac were to die, it would be impossible for him to rise from the death on that day, for death would hold him fast on account of sin. Death would keep him until a qualified redeemer came to pay the debt. But, by the plan of the Omniscient One, his life was spared and a ram was offered in his place. This is substitution in action. As written in the eleventh chapter of Hebrews: *"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from when also he received him in a figure"* (Heb 11:17-19).

Four hundred years passed; Isaac produced a multitude of people, the children of Israel; and they were down in Egypt. God's people by covenant with Abraham and Isaac were in Egyptian bondage, and the means of their deliverance was *"not without blood"*. What the blood accomplished on Mount Moriah for Isaac, the child of promise and the father of the nation of Israel, was then experienced by the whole nation in Egypt on the night of Passover. Blessed be God: there is redemption in the blood of the lamb.

Chapter 3

Delivered from the Dominion of Darkness

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins (Col 1:13-14).

Here again is the good news: God has delivered us from the dominion of darkness. If you have received Jesus Christ as your Lord and Savior, you have been delivered from the lordship and dominion of the evil one. Neither sin nor Satan can lord it over you any longer unless you let them. You are no longer under the kingdom of darkness; you are a partaker of the kingdom of light and you possess the inheritance of the saints in light. You have a new spirit in you, the old is gone, and all is become new. A miraculous work of new creation has been performed in you. You are a new creation in Christ Jesus.

Now that you have been delivered from the dominion of darkness, you must begin to walk in the newness of life into which you've been transformed. Do not let the enemy through subtlety deceive you into looking back and subjecting yourself to the old bondage from which you've been delivered.

After God brought His children out of Egypt, He promised them that He would take them into the Land of Canaan. But many of them did not believe. These ones robbed themselves of entering into the rest He promised. They failed to believe His words, this unbelief gave way to fear, and fear led to defeat. We must understand that fear is one of the most potent weapons the enemy uses against us. If you begin to look at the physical circumstances around you instead of the Word, the enemy will begin to make suggestions, inferences, and logical prognosis to make you doubt the Word of God. And once you begin to walk in doubt and unbelief, he will attack you with fear. This is when you will begin to see your land of promise occupied by giants of insurmountable proportion. And it doesn't even end there: not only will you begin to see the giants and the monumental obstacles stacked against you, you may even begin to grow smaller in the face of these gigantic obstacles until you see yourself as a grasshopper before the giants arrayed against you.

Why did God keep admonishing Joshua as he was preparing to enter the Land of promise to be strong and very courageous? *"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest"* (Josh 1:19). This is because fear is contrary to faith. Fear is a manifestation of belief in the power of the enemy at the expense of believing in the promises of the Almighty. Fear is a proclamation of the might of Satan and declares that God is a failure.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (Tim 1:7). Fear does not come from inside you; it comes from the outside, from the enemy. It is an attack by the evil one, trying to get you to succumb. He comes at you like a roaring lion, intending to cause you to fear and thereby devour you. Therefore, resist fear; do not confess fear, but instead confess the Word, the power of God, the love of God. Confess that you have a sound mind, an overcoming mind. Take on the shield of faith and quench all the fiery darts of the wicked.

Fear is the evil one's weapon against the believer. When a believer entertains fear, he stops walking by faith. When fear is allowed to come in, faith goes out. Don't confess doubt; confess faith. Talk about who you are in Christ Jesus. Say it aloud, don't keep quiet. The enemy is constantly throwing bombs at you to create doubt and fear, so don't just stand there staring at him—throw your bomb back at him. Keep speaking the Word: *"He will never leave me nor forsake me .."*

Confessing your fear gives fear dominion over you. Fear becomes stronger and stronger as you meditate upon it or confess it. *When you confess your doubts and fears, weakness and sicknesses, inabilities and diseases, you are openly confessing that the word of God is not true or that God has failed to make it true.*

You must recognize fear when the enemy throws it at you in all its shades and forms. We are not to be ignorant of the devices of the evil one who comes at us in myriad ways to pull us down. You must keep these words before you at all times: *that God has not given you the spirit of fear, but of love and of power and of a sound mind.* Fear is not from God; it is an attack from your enemy.

What kind of fear has the enemy been attacking you with? Is it the fear of failure? Is it the fear of not achieving what the world expects from you? Is it a fear of lack or of not being able to take care of yours? The Lord said: ***"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"***(Isa 41:10). The Lord shall *"supply all your need according to his riches in glory by Christ Jesus"* (Phil 4:19).

Is the enemy attacking you with the fear of loneliness, of losing a loved one, or of being forsaken? The Lord says He will never leave you nor forsake you. If the Devil is lying to you and saying that God, like everyone else, will leave you or forsake you and that you'll be alone, remember, the Lord said that He will never leave you nor forsake you.

“But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me” (Isa 49:14-16).

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation” (Psa 91:15-16).

“For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye” (Zec 2:8).

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Isa 43:1-3).

Is it the fear of man he’s intimidating you with? Is it a fear of what people might say about you? Or is it the fear of isolation or calumny? Is it the fear of what they might do to you? Remember the word of wisdom from the Book of Proverbs: *“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe”*(Prov 29:25). The apostle writing by the Holy Ghost reminds us of what God said in the book of Hebrews: *“For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”* (Heb 13:6).

The Lord Jesus speaking to His disciples said: *“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”* (Mat 10:28).

Is it a fear of attack, a fear of sickness or of catching an incurable disease? Believe His promises, accept what He has done for you, and confess it.

“Surely he hath borne our griefs, and carried our sorrows: yet we did steem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa 53:4-5). He is your healer, your balm of Gilead, your resident physician.

Is it the fear of death? The Lord partook of death to deliver you from this fear. *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage”* (Heb 2:14-15).

Is it the fear of the unknown? Is it the crippling anticipatory fear of what tomorrow might bring? Fear not, only believe. Put your trust in He who holds tomorrow. Remember what Jehovah told Abram after he stepped out into the unknown: *“Fear not, Abram: I am thy shield, and thy exceeding great reward”* (Gen 15:1). *“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went”* (Heb 11).

God is your shield, your buckler, your mighty fortress, and your high and mighty tower. He is your very present help in trouble. *“But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head”* (Psa 3:3).

The sum of the message is that God has not given you the spirit of timidity or the spirit of bondage to fear. Instead, He has given us the spirit of love, of power and of a sound mind. And *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love”* (1Jo 4:18).

Meditate on these words from God; let them not depart from your eyes nor from your mind until they become part of your system. Feed on these words until they become part of your being, until

they are so absorbed into your spirit that you breathe them and act them without thinking.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD (Isa 54:17).

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him (Isa 59:19).

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mar 16:16-18).

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (Psa 27:5).

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early (Psa 46:1-5).

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (Psa 27:5).

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end (Jer 29:11).

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world (1Jo 4:4) .

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee (Isa 54:10).

Chapter 4

In the Cloud and Through the Sea

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1Co 10:1-4).

“The LORD, which maketh a way in the sea, and a path in the mighty waters” (Isa. 43:16).

When God brought the children of Israel out of Egypt, bearing them, as it were, *on eagle’s wings* from the clutches of the enemy, He led them southward and brought them right up against the Red Sea. He did this on purpose to test their obedience, trust, and faith in Him. But they failed the test, because all they could see was the Red Sea in front and the menacing hordes of the Egyptian army behind them. God wanted

them to behold His faithfulness and His wisdom, and to know that the way of the sea would also become the way of victory.

God would have us know that every dead end in the pathway of obedience will lead us to a new highway of victory. He wants us to discover the secret of *standing still, and seeing the salvation of the LORD*. He also wants us to know that our encampment at the Red Sea in His will, where there is no place to go and no way to turn, is intended to bring about the defeat of our enemies, which we would not know without this nerve-wracking experience. He wants us to know that the place of our seeming defeat and dead-end perplexity can become our place of greatest victory.

He could have led the Israelites in some way other than the way of the Red Sea, and you and I would perhaps not have chosen the paths to which He has led us if we were in control. But somehow He led us this way, and the purpose is that He might be glorified.

How were the children of Israel baptized unto Moses in the cloud and in the sea? We saw them leave Egypt after the Passover lambs were slain. God directed them southward towards the Red Sea, and there, they were caught between the sea and Pharaoh, who had had a change of heart concerning their release. They were perplexed more than ever before, and justifiably so, for they were between the devil and the deep blue sea.

Did they have faith that God who had brought them out so far would complete their deliverance from Pharaoh? Did they remember the plagues that devastated the Egyptians but did not touch them? Did they remember the promises and the oath that the God of Abraham their father had made to deliver them? Definitely not! Fear had overcome them and vaporized everything they had seen and had been told. If they were going to be saved, it would not be on the merit of their faith in God. Their salvation had to come through the man Moses, who had heard from God and spent forty years in the wilderness of Midian being prepared for such a time as this.

This baptism unto Moses is identification. When they saw Pharaoh's army, they complained bitterly against Moses for putting them in this dilemma. The primary meaning of *baptism* is identification. Such is the baptism with water, which outwardly demonstrates the real baptism whereby we are identified with Christ in His burial and resurrection.

"By faith they passed through the Red Sea by dry land: which the Egyptians assaying to do were drowned" (Heb 11:29). It was "by faith" that the Israelites crossed the sea. Whose faith was it? It was not the faith of the children of Israel, because they did not have any until they crossed over the sea. They complained on one side of the sea, and when they crossed to the other side, they sang the song of Moses. They were identified with Moses. It was Moses' faith. It was Moses who smote the Red Sea. It was Moses who led them across. When they reached the other side of the sea, it was Moses who lifted the song of deliverance. They had seen the salvation of God; they were identified with Moses; they had been baptized unto Moses; and they were delivered through him.

Friends, this is what happens when you trust the Lord Jesus Christ as Savior. He is the One who takes us out of the Egyptian bondage and the Egyptian darkness of this world. He leads us across the Red Sea. It is His deliverance and His salvation and His redemption. He brings us to the place where we can lift a song of redemption unto Him. Then, we are joined to Him: we are baptized into Christ. Apostle Paul's first letter to the Corinthians Chapter 12 and verse 13 says, *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."* The Holy Spirit is the one who joins us to Christ and causes us to become one with Him. It is a wonderful thing to be joined to Him!

Baptism in the Cloud

“And the pillar of the cloud went from before their face, and stood behind them” (Ex 14:19). The journey in the wilderness was very grievous to the children of Israel, but God knew what He was doing and led them all the way. The Pillar of Cloud that had been leading the way moved from the front of the hosts of Israel to the rear, passing through the host and immersing them in the Cloud of Glory. He who was their Guide now became their Protector and their Defense against their enemies. His glory became their Light throughout the darkness of the night; and that same glory became darkness and night to the enemies of God.

We need to remember this: in the night hours when the darkness is all around us, the Pillar of Fire is guiding us, giving us light. This Pillar of Fire also protects us from attack and from danger. It is our hiding place and the only defense that we need. The Light in which we dwell and in which we walk shall make us totally triumphant over all the powers of darkness in the world around us. God planned it this way, that in the hour of darkness, His glory would shine forth upon His people.

“For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee” (Isa 60:2).

Baptized into the Cloud of His glory, we the people of God shall radiate the very Light of God Himself. The Pillar of Cloud by day is our shield and protection from the scorching heat of the midday sun and the guide in the wilderness.

“And the LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence” (Isa. 4:5).

Chapter 5

Thou Shalt Bring Them In

“Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O LORD, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established” (Ex. 15:17).

God had a divine purpose for bringing the Children of Israel out of Egypt. As He brought them forth by the hand of Moses, His purpose was to bring them into the land of Canaan. God had told Abraham that his descendants would be *“strangers in a strange land”* and that they would be slaves and would be afflicted for 400 years, but that He would bring them out with a strong hand and with an outstretched arm. This is exactly what happened. And God kept His promise to Abraham and caused them to multiply, for the more the Egyptians afflicted them, the more they grew, and the God of Abraham brought them out with signs and wonders.

What a great day of victory that was when God brought them out of Egypt and parted the Red Sea so they crossed on dry ground to the other side! What a time of victory! They had seen the host of

Egyptian soldiers chasing them as they crossed the Red Sea. They had heard Moses say: *“Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever, The LORD shall fight for you, and ye shall hold your peace”* (Exo 14:14). They also saw Moses lifting up his hand and the Red Sea returning upon the Egyptian army with their chariots, who all perished in the mighty sea. No wonder they did not hesitate to sing the victory song with Moses!

“Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him” (Exo 15:1 -2).

A few hours before, they had been singing a different song. That was before they crossed the sea, when they lifted up their eyes and saw Pharaoh and his host marching towards them. At that time, they sang the blues loud and clear. The words of their song included these: *“Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness”* (Ex 14:11).

They would be returning to these Desert Blues very soon as they traveled through the desert. But for now, blessed be God, they temporarily identified with Moses and enthusiastically sang the song of redemption.

However, we must not forget that Israel’s journey from Egypt to Canaan is an example for us. It is a picture or portrait of us and of our redemption. The way they behaved is an accurate picture of our behavior, including their unbelief, impatience, and ingratitude.

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1Co 10:8-12).

The parallel between the Exodus event and the Calvary event is obvious. God acted to deliver His people from Egyptian bondage under Pharaoh by sending Moses, a leader from among them, and led them across the sea of judgment in which God’s enemies perished, bringing them to the promised land of life and liberty. In a similar manner, God has acted to deliver us from the dominion of sin and death under Satan by sending us a Savior who has shared with us our life in the flesh, led us across the sea of judgment in which God’s enemies were defeated, and translated us into the Kingdom of His dear Son.

This song concerning the miraculous parting of the Red Sea is surely a response to an unparalleled Divine action. Moses led, and the people followed. They sang about the right hand of the Lord, which is full of power and glory. They sang of His greatness and His excellency, and Miriam the prophetess led the women with timbrels and dances.

The beginning of the song presents the central theme of the celebration. It is about the glorious triumph of the Lord. It clearly shows us that God performed the work of deliverance and not Moses. All the glory belongs to him. It is His and His alone. His right hand and His holy hand has brought Him the victory. Although many deliverance events are described in Scripture, this one remains the model for the deliverance experienced by the New

Testament believers. And finally, in the Book of Revelation, this song and its antitype will be sung by those who would win the victory over the beast and over his image.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest”(Rev 15:3-4).

This celebration of worship and thanksgiving is worthy of emulation for us, the New Creation in Christ. Whenever we come before our God, we must always begin with praise. We must enter His gates with thanksgiving; we must enter His courts with praise. He is the King of heaven and earth, and He is our King; great is the Lord our God.

“Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King” (Psa 48:2).

We should cultivate a habit of daily singing these songs of victory and worship unto God, who has delivered us from the dominion of darkness and translated us into His kingdom; for indeed, there is none like our God.

“Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?” (Exo 15:11-12).

In the middle of the song of victory, a remarkable prophecy emerged. In the seventeenth verse of the chapter, Moses began to prophesy in the Spirit. After testifying of the great deliverance, the destruction of Pharaoh and his host in the sea, and the glory of the excellency of God displayed on their behalf, the song was interspersed with prophetic revelations of things to come.

“Thou shalt bring them in, and plant them in the mountain of thine inheritance” was the beginning of the prophetic utterance. God is teaching here that even in the song of deliverance, there is a prophecy of something greater to come. As they celebrated the victory, God was informing them that there was a lot more. God was telling them that He had brought them out, not to leave them in the wilderness, but to take them into the Land of Promise. He brought them out to bring them in.

And for us also, who have been born again, God has brought us out of the dominion of Satan. However, He did not save us for a life of mediocrity. He did not even save us for the life of commonplace people. Instead, He took us out of the prison and placed us on the throne. He brought us out of death into life, out of darkness into light, out of failure into brilliant success, and out of weakness into His mighty power. He pulled us out of prison into liberty, out of the pit onto the mountaintop, and out of the miry clay onto the rock. He pulled us out of uncleanness into the holy priesthood, out of slavery into lordship over Satan, and out of poverty into His everlasting inheritance. He has not only delivered us from our former taskmaster, but has rendered double unto us. Hearken to the voice of the prophet and turn to Him as your stronghold:

“As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee” (Zec 9:11 -12)

Yes, it's true: by the Blood of the Passover Lamb, the Lamb of God, we have been set free, released, and sent forth out of the waterless pit. We have redemption through the Blood of Jesus. Not only has He set us free by His Blood, He has rendered double unto us. In other words, He pulled us up out of the pit and placed us on the mountaintop. It would have been sufficient to bring us up from the pit to level ground, but He rendered double unto us by catapulting us onto a mountain higher than the level of our former taskmaster.

No wonder the Scripture says that while we were dead in sin, He quickened us together with Christ, raised us up, and made us sit together with Christ in the heavenly places. This position where He has placed us is far above all principalities and powers.

He took us out of the prison house and made us into royalty, and brought us out of idolatry into the royal priesthood.

Yes, it's true: He has taken former slaves and transformed them into conquerors who trample over all the powers of their former lords. Hear the Lord speak to these former prisoners of hope saying: *"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you"* (Luk 10:19).

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mar 16:17-18).

This becomes the heritage of the believer who once was under the dominion of demons. He has now become their master, and by the authority vested in him or her by the Lord, he can cast out demons and set others free. In the Name of the Lord Jesus, the believer becomes the master, no longer to be bullied by satanic forces. The believer can recover everything Satan the thief has stolen, for Satan comes to steal, to kill, and to destroy. The tables have turned: the predator has become the prey, and the expropriator is being expropriated.

This is what we are learning here: When God redeems, He not only delivers *from* something, He always redeems *unto* something. We have been delivered from the power of darkness and translated into the kingdom of God's Son. You have been brought out of Adam and baptized into Christ. You have been brought out of death and into life. You have been brought out of darkness and into light. You have been brought out of hell into heaven. The redemptive work

performed by God is a complete one: He takes us out and brings us in. It is *out of, into*.

God had planned from the beginning to plant us *"in the mountain of His inheritance."* It was never His intention that we should take root, flourish, and die in Egypt. Neither was it His plan that we remain in the wilderness of Shur, and not even in Elim, the place of refreshing in the wilderness, where there were twelve wells of water and threescore and ten palm trees (Ex. 15:27). His desire and plan is to bring us into the Land of Canaan: the land of abundance, the place of fruitfulness, the land of rest, and the mountain of His inheritance. This land has been prepared for those whom He has brought out and who would dare believe His promises. Like Caleb and Joshua, God will bring those who would believe into the land that flows with milk and honey. God has prepared plenty of provision for the overcomers in the land of rest. But these ones must enter in by faith.

The Almighty God has prepared a feast for these overcomers in the land of abundance and is waiting for them to enter in. His plan is that these Caleb and Joshua Company will partake of the Feast of Tabernacles with Him in the mountain of His inheritance. Dearly beloved, let us therefore diligently seek to enter into that rest, lest any of us should fall after the same example of unbelief, for *"He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers"* (Deut 6:23).

Chapter 6

Into His Holy Convocations

“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation.”
(Lev. 23:24).

Man did not originate the idea of rest after labor: the idea came from the Almighty God. The book of beginnings tells us that *“on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made”* (Gen 2:2-3).

First of all, we must understand that the Sabbath, as described by God either in Genesis or in Exodus, is God’s rest. The passage does not say that the creature rested, but that God rested. He rested not because He was weary, but to show His satisfaction in the perfect work that He had done. It also teaches that the work was His and not the creatures’, and so is the rest; God Himself had joy and satisfaction in His perfect work and so rested. *“And God saw every*

thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day” (Gen 1:31).

Now God is speaking to us, that we can enter into His rest with Him. Think of it as God Almighty inviting you and me to a holy convocation, a holy vacation and a glorious Feast where He prepares everything and pays for everything. Having made everything ready, His plan is to bring us into His Feast of abundance and rest. The only requirement on our part is to honor the invitation and enter in by faith, trusting that He’s true to His word.

All the feasts and convocations of the God of Israel were in connection with the Sabbath, and all of God’s dealing with both the natural and spiritual Israel can be seen in His feasts. The seventh day was set apart and special, the seventh month was set apart and special, and so was the seventh year. The LORD said to Moses on Mount Sinai:

“Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it”(Exo 20:9).

The natural Israelite understands the Sabbath as a literal day of the week, the seventh day of the week, which corresponds to our Saturday. On that day, they strictly refrained from all work. This was a sign and covenant between them and Jehovah. The ordinance applies not only to the seventh day of the week, but also to the seven festivals of Israel’s calendar and to periods of seven and seven-times-seven years.

The book of Hebrews makes it plain that the ordinances associated with the Old Testament types are *“a shadow of good things to come and not the very image”* (Heb 10). The Sabbath observed by the

natural Israel is a shadow of God's Sabbath. The real meaning of the Sabbath is not a day of the week, nor is the natural land of Canaan the real possession and inheritance that God promised the seed of Abraham; these are pictures of the real and are not even the very image.

The Sabbath of God is a time when the people of God (*for which Israel is a type*) must cease their own works and rest in the work of Christ: *For there remains, then, a Sabbath-rest for the people of God and he that is entered into his rest, he also hath ceased from his own works, as God did from his.* There must come an end to man's struggles and an entering into God's rest. This is the Sabbath, the rest that God is speaking to us about in the fourth chapter of Hebrews, and His ultimate purpose is to bring you and me into His rest.

The Sabbath embodies the gospel. Central to the whole gospel message is the revelation of God's grace. Man cannot earn his salvation; it comes not by man's strength or effort, but through faith in the work completed by Christ. God freely gave His only Son to save man from the devil and from sin, just as He sent Moses to bring Israel out of Egypt.

To enter into God's rest is to relax in Him even in the midst of the storms of life. It is to relax in His everlasting Arms in the midst of economic recession, even when the gas price has risen to \$5 a gallon and there is panic all around. To rest is not to deny the presence of the storm; neither is it presumption, but an active obedience and total reliance on His words. It is faith. It is knowing that He is with us and will deliver us.

To enter into His rest is to enter into His convocation and enjoy the abundance He has made available in His Feasts. To enter into His rest is to cease laboring and begin enjoying His inexhaustible provision. The season of the Feast of the Lord is a time of rejoicing. It is the time when the children of God who dare to believe will leave their toil behind and begin to fully enjoy His bountiful supply.

The prophecy of Joel in the second chapter of his book announces the abundance associated with the Feasts of the Trumpets. After announcing the blowing of the Trumpet in Zion, the prophet began to speak words of comfort to the people of God: *“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.*

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed” (Joel 2:22-26).

The Lord will bring to pass His good intention concerning us. He will bring us in from the realm of lack into His abundance, from toiling into His rest, and from wandering in the wilderness into His holy convocation. Let’s be clear in our minds and make no mistake about this; let the heavens and the earth understand, and let the gates of hell acknowledge this: God’s purpose will come to pass. No work of man can prevent it from coming to pass. No action or inaction on the part of man can forestall or preclude His purpose. If the people to whom the promise is given should refuse to perform, God will bypass them and bring His purpose to pass through others. For when God promises a rest for His people, it remains that some must enter.

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his” (Heb 4:9-10).

Chapter 7

Into the Holiest of All

God, in these last days, is raising up a people who will go all the way with Him. These ones will not stop at the outer court of the spiritual walk with God, but will heed His call and go all the way into His inner chamber, even into the Holiest of all. God's heart delights in a people whom He can bring into union with Himself. God cannot be satisfied until the new creation in Christ Jesus is brought in to abide permanently in His presence in the Holy of Holies.

When He brought the children of Israel out of Egypt, He said that His ultimate purpose was to bring them into His Sanctuary, there to dwell. He brought them out to bring them in and to establish them on Mount Zion, the mountain of His inheritance. His purpose, which He spoke to Moses and demonstrated in the tabernacle of witness in the wilderness, will come to pass. His plan is to bring the church of Jesus Christ in to where He is. His desire is to tabernacle with men. Ultimately, this will come to pass, and as we read in the prophetic book of Revelation, the triumphant declaration will come from heaven, saying, *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."*

All through the Scriptures we see God drawing man unto Himself. In the picture presented by the tabernacle, God's presence is between the cherubim above the mercy seat on top of the Ark of the Covenant in the Holy of Holies. The Almighty God is in innermost court reaching outwards to draw man in. God's viewpoint is from the inside reaching outward, but man's perspective is opposite. The ark resides in the Holy of Holies, where God's presence is. Outside this is the holy place, and the outermost part is the outer court. If we approach this from man's viewpoint, we would come first to the east gate of the tabernacle, pass by the brazen altar and the laver, then pass through the first veil, which will bring us into the holy place. Here we come across the table of shewbread, stand before the golden lampstand, and experience the golden altar of incense before going through the final veil into the holiest of all.

God's desire is for all His children to pass through each of these realms and to ultimately draw us into the holiest of all, to abide with Him permanently.

The apostle, while meditating on these and praying for us, made a strong statement of faith, saying: "*I am convinced of this, **that the one who began a good work among you will bring it to completion** by the day of Christ Jesus*" (Phi 1:2-6).

The Almighty God began a good work in you and me when we were born again. The apostle Paul stated above that he was convinced that God, who has started a good work in us, will complete it. It was He who drew us to Christ Jesus and began the work of salvation in us, and He will surely bring us to perfection. The Lord Jesus said, "*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day*" (Joh 6:44).

We arrive first at the gate of the outer court. There is only one gate, one doorway to God through His Son Jesus Christ. We enter in and begin to partake of the blessing of the cross. This is the brazen altar, the realm of salvation by faith. And at the brazen laver, we

experience the washing away of the filth of the world by the water of the Word. There is much activity here in the outer court, much service, much labor of the flesh. In this realm, however, these are necessary. There is sweat, and tears, and labor, and much outward service and religion. Souls are saved at the brazen altar, souls are cleansed of worldly filth at the brazen laver, and the gospel is preached. Here we are engaged in evangelism, baptism, the teaching of personal holiness, and the outward principles of New Testament living. Here God begins a good work in us. But we must not stop here or hinder God's people from pressing on to the next level of greater glory; for though there is a glory in the outer court, it is a fading glory. Its light comes from the sun, and as the Lord said, "*night comes when no man can work.*" But there is a greater glory in the sanctuary that is not affected by the setting of the sun. This is where He wants us. His plan is to draw us into the innermost court, for *He brought us out to bring us in.*

As He draws us inward toward Himself, we pass through the outer veil and come into the inner court of the holy place. Here we encounter a glory that can never be seen by those that do not proceed beyond the outer court. The light from the seven golden lampstands shines and supplies light in this realm. The lamps burn continuously from the constant supply of oil into the lampstands. There is no outward light in this realm, for there are no windows there. This is the realm of the Spirit-filled Church, the oil-filled golden lampstand. The ministry in this place is Spirit-given, Spirit-revealed, and Spirit-operated. This is the place of ministry and of the ministry gifts that Christ sets in the body. Without the light from the candlestick, this place is in total darkness: and there is no darkness as great as a Pentecostal movement that lacks the presence and manifestations of the Holy Spirit. No one can depend on natural understanding to guide him in this supernatural realm. If anyone in this realm fails to remain full of the Spirit (oil), he/she will come into a darkness and confusion greater than anything found in the outer court. The darkness will be too great. By divine

revelation was the Pentecostal movement raised up, and only by divine revelation will she be sustained.

Finally, the Almighty brings man in. He draws him through the final veil into the holiest of all. Here we find a glory that is beyond description, glory far beyond anything that mortal man has ever conceived of. There is no natural light of any form in this realm, yet we find a light far greater in glory than the light of any of the previous realms. It is not the natural light of the sun, for there are no windows; neither are there any candlesticks in this realm. The light in this place is supernatural and inexplicable! It is not the natural light of human understanding, nor the flickering light of an imperfect Church that needs a daily supply of oil to keep the flesh from taking over. The glorious light in this realm is the Shekinah glory of God's Presence!

In this realm, there is no need for the light of the sun, nor of the moon, nor of the candlestick, *"for the Lord God and the Lamb are the light thereof."* Here is a light that never goes out, never grows dim, and never needs an oil refill or a wick trimming. It is not a temporary glory, like the glory on the face of Moses that passed away; it is the fullness of His glory and power of His presence. In this realm there is no limitation, no failure, no death, no defeat.

This is the ultimate realm where God desires to bring the Church. This proceeds beyond the realm of ministry and of ministry gifts and moves into the realm of fullness and into the full measure of the stature of Christ. When the Church enters into the holiest of all, she enters into the realm of the fullness of Christ, and this is God's objective: bringing her out of darkness that He might bring her into the realm of the fullness of Christ. *The zeal of the Lord of Hosts will perform it.*

Other Books by the Author

1. Palace Of Praise
2. Bread of Heaven
3. Let This Mind Be In You
4. The Minister of the Sanctuary
5. My One Desire
6. There is a River
7. First the Blade
8. Ye Shall Return
9. On Eagle's Wings
10. The Spirit of Wisdom and Revelation