

# EXODUS

THE LORD AND HIS PILGRIMS

**10** Publishing  
a division of **10**ofthose.com

Unless indicated otherwise, Scripture taken from the NEW KING JAMES VERSION ®.  
Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Copyright © 2016 by Alec Motyer

First published in Great Britain in 2016, reprinted 2019.

The right of Alec Motyer to be identified as the Author of this Work has been asserted  
by him in accordance with the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this publication may be reproduced, stored in a  
retrieval system or transmitted in any form or by any means, electronic, mechanical,  
photocopying, recording or otherwise, without the prior permission of the publisher or  
a licence permitting restricted copying.

British Library Cataloguing in Publication Data

A record for this book is available from the British Library

ISBN: 978-1-910587-62-1

Designed by Diane Warnes

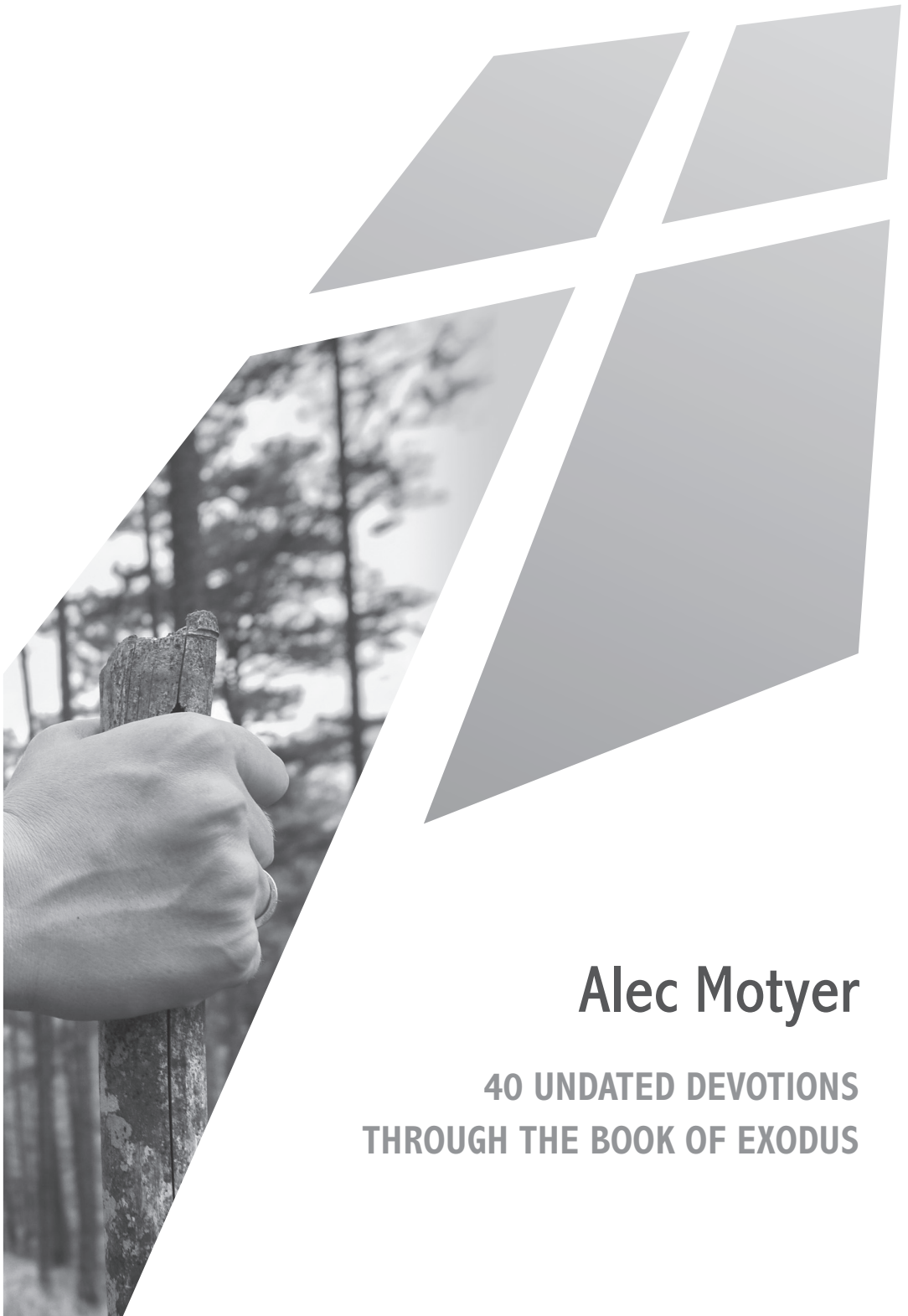
Printed in the UK

10Publishing, a division of 10ofthose.com

Unit C, Tomlinson Road, Leyland, PR25 2DY, England

Email: [info@10ofthose.com](mailto:info@10ofthose.com)

Website: [www.10ofthose.com](http://www.10ofthose.com)



**Alec Motyer**

**40 UNDATED DEVOTIONS  
THROUGH THE BOOK OF EXODUS**



# INTRODUCTION

---

The simplest way to look at the book of Exodus is to see it in four sections:

**1. A slave people under sentence of death (1:1 – 5:21).** The scene is set in chapter 1 where the current Pharaoh or king of Egypt determines on a genocidal policy. In chapter 2 Moses is born, but fails in his attempt to liberate his people. He flees to Midian, but in chapters 3–4 is called by God to return and bring Israel out of Egypt. His first encounter with Pharaoh, in chapter 5, is a failure.

**2. The Lord's great work of liberation and redemption (5:22 – 12:51).** In 5:22 – 7:7 Moses, together with Aaron, is restored to the task of delivering Israel. The plagues (7:8 – 11:10) are Pharaoh's period of probation, giving him every opportunity to obey the Lord's word and release the people. The final plague achieves this purpose (11:1–9). In chapter 12 the Passover sacrifice of a lamb shelters the Israelites on the night the Lord comes himself in judgment and they leave Egypt as the Lord's redeemed people.

**3. The Journey to Sinai: Israel walks with God and learns his requirements (13:1 – 24:18).** The Lord cares for his people as they travel from Egypt to Sinai (13:1 – 19:25). At Sinai they learn his law and promise obedience (20:1 – 24:18).

**4. A slave people who built cities for Pharaoh (1:11) provide a tabernacle for the Lord himself to live among them (25:1 – 40:38).** Moses is given the blueprint (25:1 – 31:18). In spite of the great sin of the golden calf (chapters 32–33), the covenant is renewed (chapter 34) and the building goes ahead. All its various parts are assembled (35:1 – 39:43) and finally erected (40:1–28).

Within the book of Exodus as a whole, two important points need to be established:

**1. The story of the Exodus is a visual aid teaching about law and grace.** An Israelite of Moses' day would have given much the same testimony as you or I. He would have said, 'I was a slave under a king determined to put me to death. Moses said: take a lamb and shelter under its blood. I did so, and the Lord saved me!' In other words, the Exodus is a story of saving grace. It is about not my worthiness but God's goodness; it is due to nothing that I did, but what he provided in the blood of the lamb. This is what the Old Testament calls 'redemption'. What happened next? They set out for the Promised Land, following the cloudy-fiery pillar (13:21–22), and in the first instance the pillar led them not to Canaan but to Mount Sinai, where the Lord gave them his Law (chapters 19–20). God's law, in the Bible, is not a ladder we try to climb to get into God's good books; it is a way of life the Lord gives to his redeemed people because they are already in his good books through his work of redemption. Grace always comes first; law follows, so that we who have been redeemed know how to live so as to delight our Redeemer.

**2. Moses dominates the story.** From start to finish Exodus is about Moses. Born under a special providential protection of God, disciplined in Midian to learn to shepherd another man's sheep (3:1; cf. Ps. 77:20) and sent back as the liberator, Moses was Israel's leader right through the wilderness to the border of the Promised Land. He is central to the whole story and much of it concerns what took place privately between him and God, so that he is the only source of the information. Unbroken tradition summarises all this by calling Exodus 'the second book of Moses', and there is no reason to question that attribution. All known leaders in antiquity kept daily written records of their leadership; Moses was no different.

## Whose word will win?

God keeps his promises – and God’s promise always come under threat. At first sight verses 1–7 say nothing that is not already in Genesis 46:1–27 – Israel’s arrival in Egypt; the tribes identified; and God’s reassurances to Jacob on facing such a risky move. But just comparing verse 7 with Genesis 46:3 will do here for our purposes: *when God makes a promise, he keeps it!* Did Israel in Egypt notice that this promise was being kept? Maybe not. Were they too preoccupied with the harshness of life to take into account what Pharaoh had noticed (Ex. 1:9) – the huge multiplication of the immigrant community? If so, they deprived themselves of the consolation of seeing the faithfulness of their God. A promise had been made and that promise was being magnificently kept. This truth – that God always keeps his promises – is actually a fair summary of the whole book of Exodus, but it is strikingly seen in the first chapter.

But hot on the heels of this great truth comes its biblical counterpart: *there is no such thing as an unchallenged word of God*. When the word comes, counterattack is immediate (Mark 4:15) and tribulation looms (Mark 4:17). Egypt is a case in point. Pharaoh saw increasing numbers, sensed increasing danger (Ex: 1:10), and mounted a

considered response. First, we read of ‘burdens’, affliction and taskmasters who ‘ruthlessly’ make them work (vv. 11–14, esv). As the developing story indicates, this continues (see 5:5ff.) even when it is seen not to work (1:12). Secondly, there comes the secret attempt to conscript the midwives (vv. 15–21). Their motive for non-cooperation is spiritual (v. 17), but we can see that God was standing by his word. Finally, Pharaoh resorts to a public policy of genocide (v. 22), and the chapter ends with this question hanging in the air: will the enemy succeed at long last?

No, the enemy will not succeed, but, simply staying with Exodus 1, we see first that the purposes of God cannot be halted (v. 12), and secondly, as Isaiah 59:19 puts it, ‘When the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him’ (cf. Ex. 1:17).

### REFLECTION

***Trials are not ‘strange’ (1 Pet. 4:12); they are God’s intended way of spiritual progress (Jas. 1:2–4); and they accompany the outpouring of God’s love (Rom. 5:3–5).***

## God's secret weapon

**A**slan, the Great Lion of Narnia, was right: we are never told what would have happened. There is no point in saying, 'Suppose Moses had got it right ...!' Stop speculating; just look at what is before our eyes: the marvellous working of God.

Out of a genocidal royal house (1:22) emerges a tender-hearted 'daughter' (she is called 'Pharaoh's daughter' five times in 2:5–10, to stress her genetic inheritance) who takes the Hebrew child under her wing (vv. 6, 9–10). The place of death (1:22) becomes the place of life (2:10) – indeed the Nile, designed to drown Israel, in fact drowns Egypt (14:28)! The Hebrew mother, instead of being bereaved, is paid to bring up her child (2:9). Egypt's destroyer is nourished in Egypt's royal family (v. 10; cf. Acts 7:21–22). Pharaoh's daughter does not know that her walk by the river is divinely 'managed' as to time and place; nor does Miriam know that her careful choice of a place where the baby's 'ark' (as the NKJV puts it) will be held by rushes and not carried away by the current is hand-picked by God! Pharaoh's daughter's unthinking walk and the family's plan of care are alike in *his* hand.

But it is a tense moment when Pharaoh's daughter opens the 'ark'. The Hebrew says, 'When she saw him

– the child –...' She takes note of his masculinity; he is a child sentenced to death. Surely her lineage would cause her to promptly chuck the baby in the river? But no. Divine sovereignty destined this child not for the river but for the palace! How very marvellous is the providential working of God! Humanly speaking we would say Moses promptly got it all wrong and set God's programme back by forty years (vv. 11–15; Acts 7:30), but God's sovereign providence is more wonderful than that: what we think of as his forward planning has taken account of our errors. See how God had a home waiting for Moses in Midian (vv. 16–21) – a wife, family, and a flock (3:1) – so that he could learn to be the shepherd God's people would need (Ps. 77:20).

### REFLECTION

*Divine sovereignty is at work in a world seemingly governed by chance (Prov. 16:33). Here we see the wonderful 'blending' of divine sovereignty and human responsibility (Prov. 16:9; Acts 2:23).*