

RUF Bible Study – The Book of Exodus
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Exodus 1-2 – From Slavery to Worship by a Redeemer

People are often surprised at what I look like. It makes sense. There are picture of me places and I don't look like any of those. One common one is me bald-headed and with a goatee. Today, I have short hair and a beard. This is a benefit, if you can call it a benefit of growing hair quickly. I can grow a beard in a snap. It seems so boring to shave it all off at once, so I often take it off in parts. I'll cut just the chin, giving me a nice Civil War era look. I'll cut huge lambchop sideburns. I'll get down to my least favorite, just a mustache. I'll cut my hair in parts too, so a Mohawk is an option. Once I cut a bald spot. I'd like to go with the combover once at least.

This is no trouble when you know me. Hey, it's a quirk, I realize. But I forget that I sometimes meet people on the one day I have a handlebar mustache. They think this is the way I always look. So they're thrown off with a new Doug Serven, which is actually the usual one.

Moses is sort of like that. You think you have him pegged. You think you could pick him out of a lineup. You suppose that you know him. After all, you've heard about him for a long time. Many of these chapters are super familiar to you. Baby Moses on the ark. Yeah, I saw the Prince of Egypt movie. I'm good to go.

I want you to rethink that this semester. I want you to consider that you may not know what Moses is about after all. I want you to stay with me as we look at him, listen to him and watch what God is doing to, with and through him in this book. And I think you're going to see someone different. He may shave his mustache for you and you'll be surprised. You're going to see the gospel all over this book, and you think it only comes in the New Testament. But you're wrong. We're going to talk about sin, redemption, worship and serious troubles. All in Exodus. We'll try to find a way to talk about sex too.

Exodus is a story, but it's a true story. And that's the best kind. It's also a story with a context. The first word in the book is a hidden one. It's the word "and." [the waw consecutive] This connects it to Genesis and the story of Joseph, as a continuation of God's story of his covenantal people, the people spoken of in this genealogy in the first paragraph. You should go back and read Genesis as a running head start into Exodus.

God's people had traveled to Egypt and were saved by the work of God through Joseph. They had remained there for 400 years, growing and growing as a nation. Exodus 1 hints to us that this was a creative work of God, for it uses the language of Genesis 1 and 2 of multiplication and filling the land.

But a new pharaoh came into power and he did not see that it was good. This king of Egypt isn't named, so we don't know exactly who it is, and there are really two theories as to when this took place. It is either in the 1400s B.C. or the 1200 B.C. Both are plausible and work fine within the numbers and the dating of the book and the historical events that took place.

This unnamed pharaoh felt threatened by the Israelites, as any despot does. He first issued a command that the Israelites should be enslaved. The great Egyptian work projects of cities pyramids and store houses came a great and terrible price. The text hits the reader again and again with the slavery – it was brutal, wearing, crushing labor. They were worked without mercy, making their lives bitter. They were ruthless. Your worst job could never compare to this.

And yet the Israelites continued to multiply. Pharaoh is insecure, and paranoid. He has a far superior military, but he's worried about being overthrown. I think of him like the mean big shot grasshopper in "A Bug's Life." (is his name Hopper?) You realize too that he is playing the race card and takes an ultimate step of authorizing genocide. "He turned from slavery to slaughter."²

Pulling back, we need to understand that he resented God's people, he rejected God's promises and he resisted God's plan. This was a struggle of religion not politics, and a classic example of using an alleged threat as an occasion for one's own wickedness.³

But it didn't work at first. He had told the midwives to kill all the Hebrew boys, but they didn't. The two head midwives took a stand against evil. Their names are Shiprah and Puah, and they are pro-life heroines with their acts of civil disobedience. These women duped the Pharaoh or else he is extremely gullible or nonunderstanding of how childbirth works.

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Please include the following statement on any distributed copy: By Doug Serven, © Doug Serven, 2007, website: www.ouruf.org. For this series, I used commentaries on Exodus from Cole, Ryken, Childs, Pink, Motyer and Currid, as well *A House for My Name* by Leithart, *From Paradise to the Promised Land* by Alexander, and *The Gospel According to Moses* by A Dickson. I listened to sermons from Tim Keller and Les Newsom. The reader should assume that none of the ideas expressed are original to me.

² Ryken, 39

³ Childs quoting Calvin, 15

Or God did make the Hebrew women deliver easily. Or they told someone who was destroying life something to throw him off the track. “The frail resources of two women have succeeded in outdoing the crass power of the tyrant.”⁴ They feared God, and God blessed them, giving them families of their own.

The Pharaoh would not stop his madness. He gave a new command – throw the boys into the Nile River. End of chapter 1. The Israelites are in big trouble. There is a clear and present danger. How will God keep his people going?

We have a “meanwhile” moment. Meanwhile in another part of town, unbeknownst to the Pharaoh and his minions, a baby is born to a couple. We later find out her name is Jochebed and she’s married to Amaram. They have a daughter named Miriam. But for now, they’re all anonymous. They have a baby boy, a special baby boy and they hide him for three months. But babies do something terribly inconvenient for hiding – they cry. Somehow they must have gotten ratted out and were in danger, so they did an extremely scary thing.

We could call it creative disobedience, and we must think that this was the last resort. The mother made a basket, the bible calls it an ark, and put the baby in it, and let him float down the Nile. In a way, she followed the Pharaoh’s orders –she threw him into the river. Strong, resourceful, tender, she placed her heart in the basket. What would happen? The reader takes a breath at the danger involved here.

She does offer minimal protection as her daughter follows the basket. This is truly the ultimate installment in *Adventures in Babysitting*.

The ark floats into a spot where one of the Pharaoh’s many daughters was bathing. Intrigued, she finds the baby, realizes he is Hebrew, and decides to keep him. Just then, a Hebrew girl pops out from the river bank and says she would be willing to find a wet nurse. Just like that, the mother comes, offers her services and gets the strange job of being paid to nurse her own child.

During that time, his parents taught him about his God and his people, but eventually he was given up back to Pharaoh’s daughter, and she adopted him as her own and named him Moses. She was the daughter of the one who had ordered the slaughter, but her curiosity turned to compassion, and she acted in direct defiance. She not only rescued but adopted the boy. Moses is now raised, trained and educated as an Egyptian, in the court of the Pharaoh.

If you know what is coming, you smile at the irony of all of this. It all looks so good, so sweet in the way of Moses’ greatness. He was adopted into the royal household, safe and secure in Pharaoh’s court, educated in the wisdom of the Egyptians, which was the finest training in the world, a first-class education. He would have studied linguistics, mathematics, astronomy, architecture, music, medicine, law and diplomacy. In other words, “He was being trained for Pharaoh’s overthrow right under Pharaoh’s nose.”⁵

But something tragic happens. We read on, thinking we know what will happen, but we’re shocked at what comes next.

Grown-up Moses sees an Egyptian slave driver mistreat “one of his fellow Hebrews.” I’m sure this happened all the time, after all that’s what slave drivers do. But for some reason Moses was bothered, and he looked around to see that no one was looking, and he killed the Egyptian and hid his body in the sand, which is no easy task. Moses identified with his people even though he had been raised to show contempt for slaves. His educational system would have been to reinforce the pride of those in power. But something in the back of his brain spoke to him that this just wasn’t right.

The Bible never condemns him of this act, and we’re left to wonder if it was righteous. It seems possibly so, that he used deadly force in order to prevent someone from using deadly force. We would let someone off for this. We wouldn’t call it murder. Moses was trying to redeem his people.

But they wouldn’t have it. Word got out. At least the man he saved knew what had happened and who had done it. The next day, he saw two Hebrew men fighting, and tried to intervene, but they wouldn’t have it. “Who do you think you are? Who appointed you? Are you going to kill us too?” The Israelites were rejecting Moses’ leadership. They regarded him with contempt. Who died and made you Prince of Egypt? No one had as yet given Moses a call. He was a self-appointed savior. The Israelites often grumbled about their leaders, but this time they were right. How would Moses gain their respect? After all, wasn’t he a traitor in the first place, a poser?

Moses shrinks. He has been found out and exposed. He had tried to do the right thing, but it had turned out so wrong. “Everyone knows what I did,” he thinks. And the text confirms that indeed Pharaoh had heard and wants Moses dead. So Moses takes off.

Moses most likely could have gotten off for the crime with a good defense lawyer, with an expert legal team. After all, he was the Pharaoh’s son, held the sword and could kill anyone he wanted.

But it would have been tough, and wouldn’t have reached any sort of court anyway. It wasn’t so much that he had killed someone, but *why* he had done it, the why from the perspective of the Hebrews. If he were allowed to get free, he would be overturning everything the Pharaoh was about. For the Hebrews, he would be a patriot, a freedom fighter in a sense, at least that’s how Pharaoh would see it. This is unacceptable to the man who had thrown the Hebrews into the sea. They were not to

⁴ Childs, 17

⁵ Ryken, 53

be defended. Moses' life was in mortal danger because he was questioning the basic foundations of Egyptian culture by siding with the slaves.

Moses flees into the wilderness immediately. He threw it all away. All he had was gone. You can imagine him stumbling around in the desert with his fancy clothes, totally lost, thirsty, homeless and helpless. He was on the verge of greatness and then he killed someone.

He stumbled into the wilderness, the place where people go when they're in trouble. A place to hide. And a place where God often shows up. It was to be a life-changing journey. As one commentator puts it, "Before Israel could go out of Egypt, Moses needed to go out of Egypt, emotionally if not yet physically."⁶

So he goes. Willingly in a way. Forsaking his riches in a way, yes. The writer of Hebrews says this, putting a certain spin on it, a Biblical, Christ-centered spin to be sure.

Hebrews 11:24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.

This appears to me to be contradictory. After all, Exodus 2 says point blank that Moses was afraid. It's hard to think of how the picture of Moses in Exodus 2 squares with more of this hero of faith we read in Hebrews 11. I posit this, and do so humbly.

Imagine that Moses watched day after day for 20 years his people being oppressed. He wanted to help, and yet he didn't want to help. To help would be to give up everything and he knew that. He was thankful and he loved the Pharaoh, his daughter and his household. But he couldn't put it to rest. And he knew that to act was to change his life. So he was afraid of what he knew he had to do. And then one day, he had to do it. He decided that his fear of doing nothing was greater than his fear of Pharaoh. He chose the wilderness. He considered Christ better than the riches of Egypt. So by faith, not knowing what would happen, he left Egypt.

And therefore, in looking back through history and through Christ and his church, we see Moses' faith, a faith almost compelled on him. But there nonetheless.

Rejected by his brothers, wandering in the wilderness, Moses ends up at a place called Midian and there he saves the day for some women. He shows them bravery, kindness and servanthood. He kills no one. One of the fathers, hears of this and invites him to be with them. He gives Moses his daughter as his wife. Her name is Zipporah. They have a son who they name Gershom.

Wow. What a different life Moses now has. He's a shepherd. He's married and a father.

Think of what is going on in his brain when he lies in his tent beside his wife. Just a year or two ago, he had lived in a palace, had had a private education, every modern device known to man, servants at his disposal, the world at his feet. Now he had hard work, no pay, dust and dirt, grungy clothes. He was a shepherd and the Egyptians hated shepherds.

And he just might have been happy. I don't know. He was in a community of people, *his* people and he was loved. I would imagine he wanted to stay there.

Now let's pull back for a few minutes and see what we can learn from these first two chapters.

The first point I'd like to make is for you to observe that God is communicating to us through a *story*. This is what we call the genre of a narrative. We're reading and hearing about how God worked with his people. It's not a textbook. It's not a declaration. It's not a math problem. It's not a theorem. It's not a scientific position paper. It's not a philosophy paper. It's not a bottom line.

The Bible touches on all of those things. It has something to say about math, philosophy, economics, science and truth. But here in Exodus it's communicated as a story of God's redemption (the *Heilsgeschichte* – history of salvation).

We're going to learn a lot of things in Exodus. We're going to see:

The God who controls history – "God is the unseen controller of all history and all circumstances."⁷

The God who says "I am Yahweh" – "To the Hebrew, 'name' is shorthand for 'character.' Therefore to know God's name is to know Him as He is, and to 'call on his name' is to appeal to Him by His known and revealed nature."⁸

The God who is holy – Holy means set apart, different, and it has a moral content to it. "Israel's ongoing experience of God, after her salvation from Egypt, was also to be a gradually deepening moral experience: it was her conscience rather than her intellect that was continually challenged."⁹ "The whole book of the Covenant (Ex. 21-23) is an attempt to define what it means to be God's people, a holy people. Therefore holiness is, in the deepest sense, a definition of God's nature as He expects to find it reflected in His children."¹⁰

⁶ Ryken, 60

⁷ Cole, 19

⁸ Cole, 20

⁹ Cole, 23

¹⁰ Cole, 23

The Law then is a verbal expression of God's holiness. And the temple is a visual expression of God's holiness, a parable of this truth for us to see, experience and understand.

The God who remembers – This comes to us through an antropomorphism, which seems to threaten the divine consistency. “This principle will be the measure of her hope for the darkest days of the future.”¹¹ We must see that to remember is to act, and that God remembers his covenant with his people. “The whole movement of salvation that culminates in the Sinai covenant is a fulfillment of divine promises stemming from the covenant with Abraham.”¹² “This stress on God's relationship with the patriarchs is an emphasis on the essentially historical nature of the faith of Israel.”¹³

The God who acts in salvation – “Salvation is the characteristic activity of God: it is his very nature to rescue the oppressed and helpless.”¹⁴ God led them out of slavery. He led, protected them, and fed them in the wilderness. He brought them into a rich heritage.

The God who acts in judgment – we find in Exodus a God who can be angry, even with his own servants, and we read of the punishment of God. God's anger is never arbitrary; we can tell what things anger him and what things please him: Stubborn opposition arouses his anger in his enemies and unfaithfulness arouses his anger in his people

The God whose anger may be averted - we will see that his wrath can be turned aside by repentance, intercessory prayer, sin offering/atonement, and that God is willing to forgive

The God who speaks – “Often in the Bible, the word comes before the act: first comes the promise, then the fulfillment of that promise.”¹⁵

The God who is transcendent – “God is one who cannot be experienced directly in his fullness by moral man.”¹⁶ We can see his glory – his glory is his revealed and acknowledged presence, his very being. His glory shows his favor, or it shows his anger

The God who lives among his people – we have in this book a theology of presence. “My presence will go with you.” Exodus 33:14 The Tent is given so God's presence may be experienced in the midst of Israel.

In salvation, God triumphs over evil. Salvation is God's work from beginning to end.

These are important truths that we'll unpack as we go through this book. They are truths that come to us in the story. The story of God's people released from slavery to salvation. The story of God's people saved for his glory. **From slavery to worship by a redeemer.** That's what I want you to remember.

We'll come back to this later, but where do you find slavery in your life? You will see it in the thing, idea, or concept that you love more than God.

I'm reading a book right now called *The Overachievers* written by Alexandra Robbins. She tracks the lives of several high school and new college students for a year. They all come from a highly competitive, academic and achievement-oriented high school in Virginia. There is tremendous pressure to get into elite Ivy schools, write outstanding essays, score perfect SATs and fill out impressive resumes.

One girl is losing her hair. One boy is being physically beaten and verbally abused by his mother if he even mentions less than a 4.0 grade point average. Another girl feels second rate for considering Duke instead of Stanford. They all cheat to get by. They hire coaches to show them how and where to best position themselves, and the coaches threaten to drop them as clients if they don't get into the right schools. In New York city there is such a frenzy to get into the “right school” that it has a snowball effect. To get into the right university, you need to go to the right high school. To go to the right high school you need to go to the right elementary and middle school. To go to the right one of those, you really need to go to the right preschool.

So there are preschool coaches that work with two-year-olds to prepare them to do well on their entrance interviews. People pay over \$25,000 a year for certain preschools, some of which are more difficult to get into than Harvard itself.

That is a kind of slavery. A huge kind of slavery. There are other kinds.

You walk in the room and you're wondering what everyone here thinks of you. Are they checking you out? Do you look pretty, cool, hip, handsome enough?

You felt it last month when you were paralyzed with thinking you might not get all As. I'm not the kind of person who gets Bs. I'm not the kind of person who gets Cs. That's a form of slavery.

You experience when you get angry or depressed. You experience through drinking, sex, homosexuality, pornography.

Where are you experiencing slavery? Do you long to get released?

¹¹ Cole, 23

¹² Cole, 25

¹³ Cole, 27

¹⁴ Cole, 28

¹⁵ Cole, 35

¹⁶ Cole, 37

How will you react to this story? Do you ever think about your story? It's one of the things I want you to do while we go through this book. What is your story? How is slavery involved? Do you need freedom? We all do. Where in your life do you need freedom?

Exodus is going to help give us words, ideas and symbols to our deepest longing to make sense of our lives. It will root us in a story that makes sense. It will define things for you if you allow it.

What is your story?

Next I want to make mention of the strange nature of the *heroes* in this story. Did you notice how odd they are?

This is a pattern of the Bible, something that is really crazy if you think about it. If you go back and look at Genesis you will see that God never works with the person he is supposed to. He always picks the "wrong" one.¹⁷ He picks the second son or the last son every time. Abel not Cain. Isaac not Ishmael. Jacob not Esau. And then he works through the social outcasts of life. Grubby shepherd wanderers. People with no real position. Those in jail. And women. He picks the unloved ones. The barren ones, doesn't he. Have you ever thought about how God just doesn't use insiders?

Here in Exodus he does the same thing. We see two women, two midwives. Midwives most likely were midwives because they weren't married themselves. As such, they were outcasts, unloved and unlovable. But they loved God and saved God's people with their humble, brave actions. And we know their names, which is significant. They are recorded for all times as heroes.

Pharaoh's unnamed daughter is a hero for standing up to her father. She stood up to her own tyrannical father and in doing so saved the person who would overthrow him. From the Jewish perspective, she is the wrong person socially because she isn't Jewish. She's a Gentile. And God used her.

Moses' mother and sister and heroes for their acts of faith, creativity and disobedience. Again, at this point in the story, they aren't named for us, but there they are saving God's people. In fact, there are a ton of women here who are the heroes of this story. And that is just not normal in this day and age. The powerful people aren't doing much. No, it's the simple people who are daily going about God's business.

The one hero we expect to have is Moses, and yet what happens to him? He becomes the unhero. He is set up for the perfect chance to work from the inside to redeem God's people, and in the end of chapter two he is out in the wilderness, a place of hopelessness. He has no power, no position, no wealth, nothing.

What does this mean for us? Where do you think God is at work?

Don't expect President Boren to change this campus for Christ. Don't expect Bob Stoops to be the redeemer of OU. Don't place those expectations on the president of your sorority or fraternity, nor on the top 10 students of each class. God works through midwives, Hebrew slave daughters, crazy, grungy shepherds in the wilderness.

As we read in the Sermon on the Mount, he works with those who are downcast, who are poor in spirit, humble, thirsty for righteousness, meek.

Most of us are trying as hard as we can to be like Pharaoh. Be like Pharaoh's daughter. Be powerful. Gain position. Get a place that's important. Get to the top.

I don't know how to tell you to be like the midwives. I feel uncomfortable admonishing you to be oppressed and an outsider. But I see in the Bible that those are the people God meets. His people crying out in slavery. Do you cry out? His people feeling the weight of oppression. Do you feel that weight? The unloved. Are you unloved? The simple. Do you pursue simplicity?

If you're wondering where God is on this campus, then look for those kinds of people. Not the Pharaohs.

When you're looking for them and looking at yourself, you'll find something. You'll find, I think, if you really look and put yourself as a part of this story in Exodus *the God who is there*.

It doesn't seem like it though.

Look at how in the first two chapters in this book God is barely present. He doesn't seem to do much at all. People certainly must have wondered if he was real. Do you feel that way? Do you wonder if God is present?

I'll bet a lot of you used to feel God was real. At church camp. At youth group. Maybe you've had an experience. But now you're not so sure. You haven't seen or heard from him in awhile, have you? See your story here in Exodus. There is evil in the world. There are bad things happening to people, even God's people. To you. Where is God?

But here is a false way of thinking:¹⁸ I cannot see nor think of any reason for the suffering in my life. Therefore, there is no reason for the suffering in my life.

Friends, that simply is not true. And it is arrogant. You just don't know everything that God is doing. And the writer of Exodus is showing you that. He is subverting the way you frame your story.

I know that's hard, but it's good. Where was God at 9/11? Where was God at the Nazi death camps? Where was God when I was date raped? Where was God when my parents divorced?

¹⁷ This was really brought out in a Keller sermon on this text. Found at redeemer.com.

¹⁸ From Keller

I don't want to make light of your suffering. The Bible doesn't make light of it. This story doesn't either. Somehow suffering makes you look to God for a Savior. It is the result of human evil in the world, and yet God uses it, surrounds it for good.

Exodus tells you that God has everything to do with the story, as painful as it is. Even though he seems absent, he is entirely present and at work. It's his providence that makes everything happen. I know that sounds mean, but it actually gives you hope. God plans all for the good of his people. Otherwise he is mean or impotent.

Exodus gently points out to you that this isn't true, though you may not figure everything out in your life time. Each and every thing the Pharaoh does to oppress and kill God's people brings about the reverse of what he wants. The actually gain an identity and solidarity because of the oppression. They quietly rebel. The method of death brings instead life. The agents of death instead save those they are to kill.

And quietly, over time, over a long period of time, so long that people couldn't discern it for themselves, God was delivering his people in seemingly undramatic ways.

He doesn't appear to be in the same sort of hurry that you are. In fact, one way he prepares his people for salvation is by sending them into the wilderness. That's where Moses learned something he could never have learned in Pharaoh's court. He learned humility and servanthood. God used all the things he had learned in his time in Egyptian royalty and then added the key elements that he needed for a leader. But Moses didn't know that at the time. It just happened.

Are you in the wilderness? By your own choices or by the choices of others, have you found yourself there? Are you feeling alone in some part of your life, some area of your heart?

Maybe God is preparing the way of salvation for you. This is how he does it.

How do I know this? At the very end of Exodus 2, we read: *23 Years passed, and the king of Egypt died. But the Israelites continued to groan under their burden of slavery. They cried out for help, and their cry rose up to God. 24 God heard their groaning, and he remembered his covenant promise to Abraham, Isaac, and Jacob. 25 He looked down on the people of Israel and knew it was time to act.*

God hears. God remembers. God looks down on his people. God knows.

Those are four powerful sentences. God hears, remembers, looks and knows.

God hears your cries. Cry out to him.

God remembers. That pulls us back to Genesis. What is he remembering? He is remembering the promises he made to his people. Promises made to you at your baptism. He has not forgotten you. Take comfort in that.

God looks down and he knows. The NIV translation of "he was concerned" is terrible. The text says he knows, which is a word fraught with meaning in Hebrew and the to Hebrews. To know someone is to be intimately involved. Adam knew his wife and she conceived. Many of your Bibles go ahead and translate the word "knew" into "slept with" or "had sexual relations with." [I said we'd talk about sex] Fine. But the word is knew.

God knew his people. He was intimate with them. He loved them. He was one with them. He hurt with them. He did not forget them. He was preparing their salvation.

It's a picture of the Christian life. One I want you to identify with as your own story. You need to believe this story and make it your own too. For many years later, after another 400 years of silence, another king came up. This time a king from Israel's own people turned on them out of fear and tyranny. This king also commanded all the children to be killed, but one special one survived by the bravery of this parents and the workings of providential history.

And, just when the time seemed to right, this young man was sent into the wilderness to be tested, to be proved, to be prepared to redeem his people.

Slavery leads to sin. Sin leads to death "What we need is exactly what the Israelites needed: a Savior to deliver us from slavery and to rescue us from death by destroying our enemy."¹⁹

"God's plan for his people has a fragile beginning. The thread on which everything hangs is exceedingly thin. God seems to be taking an enormous risk to let everything ride on two helpless midwives, a frail ark as protection from the sea, and a last-minute flight to Egypt.

In contrast, the power of the world seems so impressive and invulnerable. Because God's salvation always appears as a threat, the world can unleash its power against this frail beginning...

Both stories [Exodus and Matthew] witness to the wonderfully unexpected rescue from a humanly impossible situation.

Both stories testify to the suffering of the people which accompanies the redemption... The grim reality is that even when redemption finally comes, it is accompanied, not by the heroic martyrdom of the brave partisan, but by the senseless murder of children. The salvation promised by God is not greeted by a waiting world, but opposed with the hysterical fanaticism which borders on madness."²⁰

¹⁹ Ryken, 40

²⁰ Childs, 24-25

From slavery to worship because of a Redeemer. It just doesn't seem to make sense. But it's God's way for you today. Cry out to him for he will save you. He hears, remembers, looks and knows even you.