

Ministry of Grace Church

Exodus 13 – Speaker Notes

Over the past few months, we've been looking at the events that led up to the Israelites being set free from slavery in Egypt. You will recall that Jacob and his family voluntarily went to Egypt when there was a famine in their homeland and there was food in Egypt, which was being ruled over by his son, Joseph. Previously, Joseph, had been sold into slavery in Egypt by his jealous brothers. This led to his being put in prison because he refused the advances of his master's wife and she accused him of attacking her.

While he was in prison, Joseph interpreted the dreams of Pharaoh's baker and his cup bearer, telling them that the baker would be killed and the cup bearer would be returned to his position, which is precisely what happened. As a result, when Pharaoh had a troubling dream that his wise men couldn't interpret, the cup bearer told him about Joseph's ability to interpret dreams. When Joseph was called before Pharaoh, God enabled him to interpret the dream, indicating that there would be seven years of plenty in Egypt followed by seven years of famine. Because of Joseph's wisdom, he was put in charge of all of Egypt under the Pharaoh. And, the Israelites, who were shepherds, were given the land of Goshen, the most fertile area of Egypt.

Later, when a new Pharaoh came to power, a Pharaoh who did not know Joseph, he subjected the Israelites to hard labor as slaves to the Egyptian people. But in spite of the hard labor, the Israelites grew in number. Then, fearing that the Israelites would become even more numerous and join their enemies and thus escape the land, the Pharaoh ordered that all male children born to the Israelites were to be killed. When Moses was born, his parents refused to kill him and put him in a basket and placed it in a protected part of the river. Pharaoh's daughter found him and took him to be her own son.

When Moses grew up, he went out and saw an Egyptian beating an Israelite. He was so angered by this, that he killed the Egyptian and buried him in the sand. When news of this became known, Moses fled to the land of Midian where he married the daughter of Reuel, a priest of Midian. Moses' father-in-law then put in charge of tending his flock of sheep. While he was tending the flock on the back side of the wilderness by Mt. Horeb, Moses encountered *Yahweh* in a bush that was burning, but was not being consumed. At that encounter, *Yahweh* told Moses that he was being send back to Egypt to rescue *Yahweh's* people.

Upon returning to Egypt, Moses confronted the new Pharaoh with a demand to let the Israelites go into the wilderness to have a celebration with their God. He referred to the Israelites as *Yahweh's* firstborn, his favored people. When Pharaoh repeatedly refused to let the people go as Moses had originally insisted, *Yahweh* sent a series of plagues that stripped the Egyptians of most of their wealth. Before the 10th plague, Moses warned Pharaoh that *Yahweh* was going to kill all the firstborn of Egypt. He then informed all the Israelites to sacrifice a lamb and paint the side posts and top of the door jamb with the blood of the sacrificial lamb. He informed them that *Yahweh* said that if they did this, the destroyer would pass over their home and not kill their firstborn. Having believed *Yahweh*, the Israelites acted on their belief and they were spared the horror of having their firstborn killed. Meanwhile every household among the Egyptians suffered the death of their firstborn that night.

Last time we were together, we saw the parallelism between the Passover and the day of our salvation. Both of them involved a sacrificial lamb who gave his blood to purchase life. In the case of the Israelite first born it was physical life, but in our case, it is spiritual life. We also learned that both the Paschal

Lamb and Jesus Christ were killed on the 14th day of the first month of the Israelite calendar. Today we will see that both of these transactions actually involved the transfer of ownership from man to *Yahweh*.

Moses reminded the children of Israel that it was *Yahweh's* mighty power that released them from the slavery of Egypt. It was not something that they were able to accomplish for themselves. They were completely powerless to free themselves except by being obedient to *Yahweh* and doing exactly what He told them to do.

Now we will also see that even though the Israelites were *Yahweh's* firstborn (that is, His most favored), when He led them out of slavery, He did not lead them by way of the easiest path. He tells them, and us, that they would not have been able to survive if they had taken the easiest and most direct path to the Promised Land. Let me restate that. When *Yahweh* spared the life of the firstborn and led the Israelites in their new life, He did not lead them by way of the easiest path. He intentionally brought them through a difficult path because He knew that it would be better for them in the long run.

Many Christians today are upset with God because He has not made their life easier after they got saved. Instead, He has led them through difficult times. In fact some Christians are mad at God because He has allowed some kind of tragedy in their life. Perhaps, now we can begin to understand why He has done that. Consider how Joseph must have felt when his brothers sold him into slavery. Consider how he must have felt when his master put him in charge of his entire household except for his master's wife. Imagine how Joseph must have felt when he rejected the advances of his master's wife and was accused of attacking her as a result. Imagine how he must have felt when he was put in prison for doing what was right. *Yahweh* led him down a difficult path, but He had a purpose and all of Jacob's family was saved because Joseph remained faithful to *Yahweh* in spite of how things appeared on the surface.

In this current chapter we are introduced to the pillar of cloud and pillar of fire which accompanied the Israelites for their entire pilgrimage out of Egypt and into their future home. This pillar of cloud and fire was an ever-present guide and protector for them, just as the Holy Spirit is for us today.

Exodus 13:1-2

The LORD said to Moses, “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

Moses was told to “Consecrate” all the firstborn to Him. This is from the Hebrew word *kadash*, meaning “to set-apart from secular purposes to some religious use.” The equivalent Greek word is *hagiadzō*, from the privative *a*, meaning “not,” and a form of *gē*, meaning “the earth.” Therefore, it refers to something that is not for earthly use but for heavenly use. The word “saint” in the New Testament is translated from a form of this same word. Therefore, a saint is a person who is set-apart from earthly living to heavenly living.

In the New Testament, believers in Christ are repeatedly referred to as saints:

To the church of God that is in Corinth, to those sanctified [set-apart] in Christ Jesus, called to be saints ... (1Corinthians 1:2)

In his first general epistle, the Apostle Peter said:

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” (1Peter 1:14-16)

The word holy is also from a form of *hagiadzō*. Thus, Peter is saying for us to be set-apart for God's use. Peter's quote is from the giving of the Law in which God repeatedly said such things as:

For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy ...
(Leviticus 11:44)

We, as God's children, have been set-apart from the world and have been dedicated to God for His own use. Our conduct is to reflect the fact that we have been set-apart. Our attitude is to reflect the fact that we are no longer our own, but we are God's. *Yahweh* has purchased us with the blood of the Lamb of God just as He purchased the children of Israel.

Since God "passed over" the houses that had the blood of the sacrificial lamb painted on the lintel and door posts, he informed the Israelites that the first born who have been spared are His. They have been "set-apart" by God and are now to be "set-apart" by the Israelites as an act of obedience and recognition of what God had already done.

Notice, that this consecration of the first born also included the animals. Remember that their livestock was their source of wealth. Other than the clothes on their back and the articles of silver and gold which they had received from the Egyptian people, the livestock were their only material possessions. God is now instructing them to set-apart the first born of their wealth to Him. Remember also that the expression "firstborn" refers to the most favored. This is the essence of giving the first (and best) to God, just as Abram had given a tithe to Melchizedek:

And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything. (Genesis 14:18-20)

But, also notice that in Hebrews, the writer reminds us that Abraham gave a tenth of the best of everything.

Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. (Hebrews 7:4)

The word translated "choicest spoils" is *akrothinion*, meaning "the top of the heap." The implication is that Abraham gave the best ten percent of all he had. This is equivalent to the "firstborn" or "most favored" of what he had.

Exodus 13:3-4

Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten. Today, in the month of Abib, you are going out."

This message was delivered to the children of Israel on the first day of their journey out of Egypt. They had left their homes and had gathered at Succoth where Moses was communicating to the entire throng. He told them to "remember this day." That is a reference to the day just having been completed. That event and that day were to be remembered year after year by the children of Israel as a reminder of how they escaped from Egyptian slavery.

Moses referred to Egypt as "the house of slavery." This is a reminder that they were slaves in Egypt and now they are free from that slavery. In a similar manner, Christians are set free from their slavery to sin and are free to live a life dedicated to God. But – just because we are free to live a life focused on God, and dedicated to God, doesn't necessarily mean that we do so, because our sin nature is still alive.

Notice that the children of Israel were not able to escape Egypt and "the slave house" by themselves. It was *Yahweh*, and Him alone, who was able to accomplish the task. With the Christian it is the same. We are not able to escape the bondage of sin. Only *Yahweh*, through the blood of Christ, is able to do this.

Exodus 13:5

And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.

What does the expression, “a land flowing with milk and honey” mean? It does not mean that there were rivers of milk and rivers of honey in the Promised Land. The Israelites were primarily an agrarian society, living off their flocks and the fruit of the land. One sign of a healthy flock is one that produces offspring abundantly and, therefore, produces a lot of milk, both for their young and for the people. Additionally, a land that produces a lot of fruit will have lots of bees to fertilize the fruits and vegetables. Therefore, it would also be a land that has an abundance of honey. The fact that God referred to the Promised Land as a land flowing with milk and honey implied that it was fertile and rich in the things which would bless the people the most.

Exodus 13:6-8

Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’

This feast of unleavened bread is a separate and distinct feast from the Passover feast. Though the Passover feast included unleavened bread, it is primarily focused on the paschal lamb symbolizing God’s spiritual provision for the people. The feast of unleavened bread, however, is focused on the importance of being set-apart from the world and sin, symbolizing God’s physical provision for the people. From the Christian perspective this is easier to see: the Passover feast representing Salvation and the feast of unleavened bread representing our separation from the world system and God’s provision of our “daily bread” because of it.

There is only one mention of the children of Israel celebrating the Passover in the wilderness (**Numbers 9:5**) and no mention of their celebrating the feast of unleavened bread during that time. Perhaps because that which was needed to celebrate this feast (wheat for bread) was not available to them in the wilderness. Once they entered the Promised Land, however, they were to celebrate this feast every year at this time of year (when the wheat harvest was just beginning). It is, perhaps, significant that they were to utilize the first of the wheat harvest to celebrate this feast because it, like the first born of the animals, was to be consecrated (set aside) to God.

Exodus 13:9-10

And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt. You shall therefore keep this statute at its appointed time from year to year.

This verse along with **Deuteronomy 6:6-8** and **Deuteronomy 11:18** appear to be the source of the tradition of Jews wearing phylacteries (leather boxes with written scripture inside) on the hand and forehead. Rather than being instructions for pious Israelites, however, it is a proverbial expression meaning that it is to be constantly remembered. Anything bound to one of our hands will constantly be a nuisance because of how much we use our hands. Therefore, it would serve as a constant reminder (like tying a piece of string to our finger). Likewise, having something between the eyes would be a constant reminder to us, because we use our vision in virtually everything we do. Therefore, the festival of unleavened bread was to be a constant reminder of how God delivered and separated His children from the land of Egypt.

Exodus 13:11-13

When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set-apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.

The primary emphasis of these verses is on setting apart all of the firstborn. The word translated “set-apart” is the Hebrew word *abar*, meaning “to pass through, to pass over, to carry over, to bring over.” It may be a reference back to God’s passing over the homes of the faithful Israelites but it is more likely an indication that the Israelites were to “hand over” the first born to God. This is the essence of consecration; setting apart the first born and handing them over to God to do with as He pleases. We see a vivid example of this in the actions of Samuel’s mother, Hannah:

And she vowed a vow and said, “O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head.” (1Samuel 1:11)

And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, “I have asked for him from the LORD.” (1Samuel 1:20)

And she said [to Eli], “Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the LORD. (1Samuel 1:26-28)

Exodus 13:14 - 16

And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.”

Here we see the full picture of why the first born were to be consecrated (set-apart) to *Yahweh*. Because all the first born of man and animal were killed by “the destroyer,” those who were spared by Jehovah were to be set-apart or redeemed. Since *Yahweh* spared them, He claims them as His own.

Exodus 13:17, 18

When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people change their minds when they see war and return to Egypt.” But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle.

Why did God not lead them by way of the land of the Philistines? The reasons may be many and varied as to why God might choose to lead the children of Israel the long way instead of the direct route. The primary reason, however, is that God knew that they were not ready to engage in a military campaign and the Philistines were a war-like people. Encountering them immediately upon departing from Egypt would have been sufficient reason to the slave-minded Israelites for simply returning to the bondage of Egypt.

Later we will see that God actually led them out of Egypt on a dead-end route with the Egyptian army hot on their heels. At that point, the Israelites were forced to depend on *Yahweh* and were led through the

parted waters of the Red Sea. Once across, even though the Egyptian army was destroyed, they had no choice but to continue moving forward.

Exodus 13:19

Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, “God will surely visit you, and you shall carry up my bones with you from here.”

Back in Genesis chapter 50 we learned that Joseph made the Israelites swear an oath that they would take his bones back to the land given by Yahweh.

And Joseph said to his brothers, “I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.” Then Joseph made the sons of Israel swear, saying, “God will surely visit you, and you shall carry up my bones from here.” So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt. (Genesis 50:24-26)

Exodus 13:20-22

And they moved on from Succoth and encamped at Etham, on the edge of the wilderness. And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

God’s presence is pictured by a cloud or smoke in several places in the Old Testament. Perhaps it was necessary to prevent the people from seeing His glory and being slain. This pillar of cloud by day and pillar of fire by night was *Yahweh’s* presence among the children of Israel throughout the wilderness wandering. It was the guidepost whereby *Yahweh* indicated not only where to go, but when to go.

On the day that the tabernacle was set up, **the cloud covered the tabernacle**, the tent of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning. So it was always: the cloud covered it by day and the appearance of fire by night. And whenever the cloud lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped. At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. As long as the cloud rested over the tabernacle, they remained in camp. (Numbers 9:15-18)

There is also a description of the Millennial Kingdom that includes a reference to this cloud:

Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain. (Isaiah 4:5-6)

From these passages we can deduce that the cloud served three physical purposes. The first was to lead the way during the daytime. The second is to lead the way by night. The third is to cover the people (most likely to protect them from the burning rays of the sun) during the journey. Also - as we will see in chapter 14, the Angel of the Lord (a description of the pre-incarnate Jesus Christ) was constantly present in the cloud and He moved from in front of them to a position behind them in order to prevent the Egyptian army from attacking them until after they had crossed the Red Sea.

This cloud also served a spiritual purpose. It was a constant reminder to the children of Israel that *Yahweh* was with them and was watching over them.

So What?

In the previous chapter we saw how the Passover celebration is a picture of Christian salvation. We also saw how the wilderness wandering of the Israelites is a picture of the Christian's walk through this life, culminating with our entrance into our promised land. In today's verses we see a picture of two more aspects of the Christian life, holiness and God's ever-present watch care over us.

Holiness, Sanctification, Being Set-apart for God's use

In chapter 12 we saw that all of the firstborn of Israel were spared when the destroyer passed over the houses whose door posts and lintel were painted with the blood of the lamb. In the Christian's life it is the application of the blood of the Lamb of God that takes away our sins and gives us life instead of death. Since the firstborn were thus spared by God, the children of Israel were told to set-apart their firstborn as belonging to Him. In just the same way, we are to be set-apart from sin and from the world system and set-apart to be used by our Heavenly Father.

In Ephesians, Paul tells us that we were chosen by God (before the foundation of the world) and that we have been set-apart (holy) and we are without blame before Him:

even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. ... (Ephesians 1:4)

Later in Ephesians, Paul tells us that Christ gave Himself for the church so that we might be set-apart and cleansed. He did this so that He can present us to Himself as a spotless bride:

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her [set her apart], having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy [set-apart from sin] and without blemish [unblameable]. (Ephesians 5:25-27)

Peter tells us that we should live a life that is set-apart, that is, different from the rest of the world:

but as he who called you is holy, you also be holy in all your conduct, (1Peter 1:15)

He also tells us that as we look toward the end of this age when all our "stuff" will disappear, our conduct should be characterized by a set-apart lifestyle:

But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, (2Peter 3:10-11)

We learn from Paul in his letter to the Corinthians that we who have been set-apart have been called as saints:

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: (1Corinthians 1:2)

In the same letter, Paul tells us that although some of us were wicked sinners, we have now been set-apart, washed in the blood of the Lamb, and declared righteous:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified [set-apart], you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1Corinthians 6:9-11)

Therefore, since we see that God has done so much to have us spiritually set-apart from sin, we need to set ourselves apart from the ways of the world system. We need to behave in such a manner that all who see us will know that we are different (set-apart) from the rest of the world. This holiness should be the defining characteristic of who we are and what we do for the remainder of our days on this earth!

Remember, Abraham gave “the top of the heap” to God. He knew where it all came from. We need to emulate that, not just with our finances, but with our lives. We should always be “giving our best” to Him and for Him. Anything less is selfish and sinful. All that we are and all that we have are from Him and He deserves the best from us in return. We need to be set-apart to *Yahweh!*

God’s watch care over us

The second thing that we see from Exodus chapter thirteen is God’s ever-present watch care over us. The ever-present pillar of cloud by day and pillar of fire by night were a constant reminder to the Israelites while they were wandering through the wilderness that God was with them and was watching over them. At the end of their wanderings, as they were about to enter into the Promised Land, God reminded Joshua that even though the pillar of cloud and pillar of fire would cease, God’s watch care would not:

After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, “Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. ... Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous ... (Joshua 1:1-6)

Likewise, when David gave his son, Solomon, instructions on building the Temple for God, he gave him a similar assurance:

Then David said to Solomon his son, “Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished. (1Chronicles 28:20)

The writer of Hebrews carried this message across the ages and across the pages from the Old Testament to the New Testament, reminding all Christians that the promise is just as true for us as it was for the Old Testament saints:

Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” So we can confidently say, “The Lord is my helper; I will not fear; what can man do to me?” (Hebrews 13:5-6)

Regarding the expression “I will never leave you nor forsake you”, Adam Clarke in his *Commentary On The Bible*, wrote:

In the Greek, there are no fewer than five negatives in this short sentence, and these are connected with two verbs and one pronoun twice repeated. To give a literal translation is scarcely possible; it would run in this way: “No, I will not leave you; no, neither will I not utterly forsake you.” Those who understand the genius of the Greek language, and look at the manner in which these negatives are placed in the sentence, will perceive at once how much the meaning is strengthened by them, and to what an emphatic and energetic affirmative they amount.

Another spiritual giant, Charles H. Spurgeon explained it this way:

You that are familiar with the Greek text know that there are five negatives here. We cannot manage five negatives in English, but the Greeks find them not too large a handful. Here the negatives have a fivefold force. It is as though it said, ‘I will not, will not leave you; I will never, no never, forsake you.’

The children of Israel had the ever-present cloud which they could see. Our guarantee, though not visible, is even more sure. Jesus spoke of our ever-present evidence in the form of “The Helper” (called “The Comforter” in some translations):

And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (John 14:16-17)

“These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. (John 14:25-26)

The Apostle Paul also talks about the Holy Spirit who was given to us at the time of our salvation to be a seal and a guarantee that God would complete what He promised:

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (Ephesians 1:13-14)

The word translated “guarantee” is *arrabōn*, which is “earnest money, a pledge, something which stands for part of the price and paid beforehand to confirm the transaction, and it can never be taken back.”

Since we have the Holy Spirit as our guarantee, our earnest, and our seal, He can never be taken away from us. Truly God is with us wherever we go. He is watching over us from within us. He is teaching us and He is guiding us.

Therefore:

Since we have the ever-present guarantee and seal of the indwelling Holy Spirit, we should constantly strive to be set-apart from the world system that is run and controlled by our adversary. Though our sin nature would drag us back to our sinful past, we have the power of God living within us to change us into the image of His Son.

As you travel through the coming week, let me challenge you to be constantly aware of the presence of God with you. As you do, focus on being set-apart from the world and set-apart to God.

Remember, God is forever faithful, for He has said: I will not, will not leave you; I will never, no never, forsake you. What could possibly be more reassuring than that!

Let's Pray!