

OUT OF EGYPT
Redemption and Mission
Exodus 1:1-2:25

Today we begin our 15-week series in the book of Exodus. “**Exodus**” means “**Getting Out**” or “**Going Out**” or “**Delivered.**” This is an **epic tale** of God’s deliverance of his people **from Egypt’s cruel slavery**. Every scene leaves you **on the edge of your seat**, from baby in a basket, to the burning bush, to the red sea, and more. **And Exodus has something to say to all of us.**

Now, you probably don’t think about Egypt that much in your every day life (though they were in the news this year). For many of us, we grew up with that silly song “**Walk like an Egyptian**” by the **Bangles in 1986 (a chick band with really bad hair and a tambourine... “foreign types with their hookah pipes say... ay, oh, whey oh...)**! It wasn’t a song that took Egypt seriously.... **My wife and I went to Egypt recently** for a layover, and took an 8-hour tour of Egypt. And that’s about as long as you would want to spend in Egypt! (My apologies if you are from Egypt – I’m sure that there are nice places!) [**pictures: the Great Pyramid of Giza, only 1 of the 7 wonders of the world standing; tallest man-made structure for 3,800 years; tall as a 50 story skyscraper; built around 2560BC**]. We enjoyed seeing the pyramids, and the museum with King Tut’s stuff, but we were ready to **get out of Egypt!**

But in the period of Exodus, Egypt was a serious super-power. People feared Egypt. Egypt had **mighty Pharaohs, great building projects**, such as the pyramids, and they were in ***touch with dark power***. (While scholars debate different aspects of the historical situation, there is historical evidence that Egypt was enslaving a Semitic people in the decades leading up to the Exodus, as noted in Papyrus 348, which dates back to Ramses II. This document speaks of using the “Apiru (*hapiru*) to drag stones to the great pylon.” Many think that there may be a connection between the word Apiru and *Ibri*, the word from which we get the word *Hebrews* [Ryken, 21]. For more on the history of Exodus see Victor Hamilton, *Exodus: An Exegetical Commentary*, Baker Academic, 2011).

Why Exodus? Why would you want to study this book for 15+ wks?

#1: God: We want to know God better. We meet the living God in Exodus! This book gives us an awesome vision of God. (Read **Ps. 66:5-7**). Come and see! We will see that God wills to be known and glorified. We will see a God who is “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.” We will see the covenant keeping God; the faithful God; the providing God.

#2: Gospel: We want to understand God's redemption better.

Exodus is a picture of the Gospel, and we will seek to understand Exodus in relation to Jesus.

- Jude went so far as to say, "Jesus" delivered his people out of Egypt (**Jude 5**).
- In **Luke 24**, Jesus explained the OT from "Moses and all the prophets, the things concerning himself." If he talked about Moses, then he would have talked about the Exodus!
- In **Luke 9:31**, when Jesus is talking with Moses and Elijah on the MT of Transfiguration, Luke says that Jesus was talking about his "**departure**," and the word there is the Greek word "exodus." Jesus' triumphant death and resurrection was the greater Exodus! Jesus would pass through the waters of death in order to deliver his people from bondage to their sin and take them to the new heavens and new earth.
- Jesus is referred to as "our Passover Lamb" (**1 Cor. 5:7**).

But there are more than just a few verses that invites us the read Exodus with a Christ-centered lens. The gospel is everywhere in pattern, type, theme development, and foreshadowing. Exodus shows us God's model of redemption. (cf., Col. 1:13-14; 1 Pet. 1:18-19).

Christopher J. H. Wright in *The Mission of God* says this:

How big is our gospel? If our gospel is the good news about God's redemption, then the question moves on to, How big is our understanding of redemption? Mission clearly has to do with the redemptive work of God and our participation in making it known and leading people into the experience of it. If ... mission is fundamentally God's before it is ours, what is God's idea of redemption? The scope of our mission must reflect the scope of God's mission, which in turn will match the scale of God's redemptive work. Where do we turn in the Bible for our understanding of redemption? ... in my view it will simply not do to turn first to the New Testament. If you had asked a devout Israelite in the Old Testament period, "Are you redeemed?" the answer would have been a most definite yes. And if you had asked "How do you know?" you would be taken aside to sit down somewhere while your friend recounted a long and exciting story - the story of exodus.

For indeed it is the exodus that provided the primary model of God's idea of redemption, not just in the Old Testament but even in the New, where it is used as one of the keys to understanding the meaning of the cross of Christ (265).

As Wright says, Exodus provides the primary model of redemption in the OT and NT, and is one of the keys for understanding the cross.

- Like Israel, we are saved from something (slavery to sin) for something (witness and worship). The idea of being delivered “out of Egypt” is recorded many times in the Bible (For example: Exodus 3:10, 3:17, 20:2; Psalm 81:10; Matt. 2:15; Jude 5).
- Like Israel, we are saved by the blood of a lamb (Exodus 12).
- Like Israel, we have been saved, and are now sojourners, relying on God, and awaiting the Promised Land.
- The Exodus story is our story.

#3: Mission. We want to understand God’s mission (and ours) better. The mission of the church does not begin in the Great Commission, it begins well before that in the OT, and we see God here concerned about physical injustice, as well as spiritual deliverance. We want to be a people who care about the enslaved, physically, and spiritually. As Wright says, “Exodus shaped redemption demands Exodus shaped mission.” The Exodus gives us not just a model of redemption, but also a model of mission.

#4: Daily Life. We want to draw lessons from Exodus for living out our faith on a daily basis. We have examples to avoid and follow (cf., 1 Cor. 10:11). There are a number of topics that interests us:

- Taking care of the unborn
- Racism and Murder
- How God can use weak, ordinary people
- The importance of singing praise
- The nature of true community
- How to rely on God’s presence daily
- Delegation, and the need to take counsel from others
- Obeying God’s Word
- The issue of idolatry and true worship

I. Setting the Stage (1:1-7)

These opening verses connects the book with Genesis. Exodus is a sequel to Genesis (see last vs of Gen.), and fits within the first five books – and, as mentioned, is part of the grand story of the Bible.

The book begins with the word “and” in Hebrew. In Genesis 12:2, God made His covenant with Abraham, promising to make him a great nation and to bless them so that they would be a blessing. Exodus continues talking about God’s relationship with this people.

1-6: "Egypt." Why are they in Egypt? Two related reasons: (1) **Joseph** goes to Egypt first because his jealous brothers sell him into slavery (**narrate...** Joseph interprets dreams, gains favor, and saves lives by storing up food during good years. "All the earth" comes to Egypt to buy grain [41:57]). (2) Later, his family goes to Egypt because of a **famine**, and Joseph is able to give them food (see Gen. 42:), and the family resettles in the Nile Delta. Now, those who sold Joseph in slavery, are now also in slavery. So, this unimpressive family of **seventy people** entered Egypt (see Gen. 46:3-ff.) and from there they grew. And grew.

7: They are living out God's command to "be fruitful and multiply" (**Genesis 1:28**), and later emphasized to Jacob in **Genesis 35:11** (where Jacob is told "kings will come from you"). The place was "swarming" with Israelites. They are about to produce a lot more children, as we see in the following verses, and in Exodus 12:37, it says that there were **600,000** people plus women and children. Perhaps a better 80's song is "**It's the Love Shack baby.**"

All of this is set around 1400 BC (date disputed); and

- The first two chapters are about 400 years of slavery.
- The remaining 38 chapters are about one year of freedom and service.

REDEMPTION AND MISSION (1:8-25)

Later we will see the meaning of this term "redemption" more fully. It appears for the first time in the Bible in Exodus ("gaal," Ex. 6:6; 15:13). **Keller** says, "There is no more basic word in the Bible than 'redemption.'" As the Redeemer, God came to Israel's **rescue**, and **protected** them, and **restored** them.

Verses 8-22 show us why they needed redemption....

#1: The Need for Redemption (8-22)

4 types of slavery (the 1st three go together):

1A. Political Slavery (8-10).

In Egypt, they were **immigrants**; they were an **ethnic minority**. They came to Egypt **as refugees**. At first, things started out favorably, but as the text says there was a new ruler in Egypt, who "did not know Joseph" (8). Now they are objects of **discrimination**, and *live in fear*.

He says, “let us deal shrewdly with them” (9). Pharaoh’s name means “**Great House**,” sort of like we talk about the White House... God’s people had **zero political freedom**... Because they are growing in number, and have no political freedom, then this poses a **problem** – much like the world in which we live. They pose a threat to Pharaoh.

Eventually, God will deliver them and make them a nation in their own right.

1B. Economic Slavery (11-14).

They were being used for **slave labor**. Notice the language: “heavy burdens” (11), “oppressed” (12), “ruthlessly” (13), “bitter hard service” “ruthlessly” (14). The Egyptians used them for their **own selfish gain**; for construction projects, like these two great cities, Pithom and Raamses (a monumental task) and agricultural projects... **Why doesn’t he do a Hitler and try to annihilate the Jews?** Because he needs them! But not all of them.

Again, this is much like our day, when people abuse the weak for their own financial gain. **Today, there are 27 million slaves. Human trafficking is now the second largest organized crime in the world. What motivates this? Sexual perversion and money.**

We believe that God is a God of justice, on the side of the oppressed. We are passionate about justice because of our view of God.

The King in his might loves justice.

Ps. 99:4

The Lord works righteousness and justice for all who are oppressed.

Ps. 103:6

Who executes justice for the oppressed, who gives food to the hungry.

The Lord sets the prisoners free;

the Lord opens the eyes of the blind.

The Lord lifts up those who are bowed down

the Lord loves the righteous.

The Lord watches over the sojourners;

he upholds the widow and the fatherless,

but the way of the wicked he brings to ruin.

Psalms 146:7-9

Later, God will instruct his people to live like He acted for them.

He [God] executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt.

Deut. 10:18-19

learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause."

Isaiah 1:17

Is this not the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not hide yourself from your own flesh?

Isaiah 58:6-7

God will ultimately give them a land for themselves (6:8). One of the roles of the Redeemer ('**goel**') in the OT was to restore economic stability to a family member; and God will act in this way.

1C. Social Slavery (15-22).

The story goes on to show how the Egyptians act violently against the Israelites. They are brutal.

Pharaoh's Evil Decision (15-16). He issues a state-sponsored genocide. He decides to kill all the male babies (makes us think of Herod in the NT). He says to the Midwives (nurses), Shiphrah and Puah (probably like **head nurses**) that when you see a child on the "birthstool," and it's a boy, kill him. "**Birthstool**" is a difficult word to translate, some say it means a "**stone**" – meaning they would give birth on a stone – then you kill it. Some say it means "**a basin, where you would wash the baby off**" – if it is a boy, drown it. Others say the stay the "**stones**" represent "what you **look for to see if it is a boy.**" Whatever it means, the command is clear: kill the boys. He does this to stall the growth and put a sense of fear.

Now they live in constant fear. Think about it. Nine months of fear. Remember there are no ultra sounds. "It's a boy" wasn't good news. But God will deliver them out of this eventually. The final, most devastating act of judgment that God will do to Egypt is the **death of firstborn sons** (Ex. 4:23). The Passover will forever remind God's people of God's redemption.

Later, when Israel becomes a new society in themselves, one of the things that they emphasize is **social justice and the sanctity of human life** – the latter being something our culture still does not embrace.

Two Hebrew Midwives Decision (17-22). These two women heroically do not listen to the king. Instead they “fear God” (17; 21). They fear the king, but they fear THE KING more.

18-19 “Why have you done this?” “The Hebrew women are “vigorous.” “They go in and give birth before we can even say “push.” **They are hosses!** They just keep having babies in the most remarkable way.

20: “God dealt well with them.” It is important to remember that they did something for us! These are our ancestors! Because they rescued the babies, we are raised from the dead! How so? **If you don't have these women, you don't have Moses, the exodus, David, Mary ... or Jesus**

Notice that Moses names these two women, but you don't see the name of Pharaoh anywhere in this text! Pharaohs wanted their names remembered. They built pyramids to be remembered. Yet, only the names remembered are those who feared God and protected life!

Some people say that they lied and God wasn't pleased with them. But did they lie? They just said “these women are vigorous.” We also don't know all that was said in the conversation. I think this is an example of “We must obey God rather than man.” (**Acts 5:29**). The text is honoring these women. Pharaoh was overstepping his bounds.

21: He blesses them with families.

22: Pharaoh is furious! Throw them in the river! **This is probably because of (1) convenience** (everyone lived on the Nile, and clean up was easy). The Nile was a source of water and sewage, for the mighty current took away waste. And **(2) the Nile** was viewed as a god, so this shifted the blame. It was thought of as a giver and taker of life. They may have thought they were doing the will of the gods.

A Biblical Pattern

God takes a place of death, and turns it into a place of life and salvation.

- Noah, flood
- Jonah and the sea and the carnivorous fish
- Red Sea and God's people
- Jesus's tomb becomes the place of life. From a tomb the new creation stands up and walks!

- Baptism pictures this. We were baptized into his death... You should be afraid... Leave them under...

1D. Spiritual Slavery (chs. 1-2; 9:1).

Interestingly, Pharaoh is pictured with the **snake on his crown** in history. It makes us think of the serpent in Genesis 3, and the promise in **3:15**. There will be enmity between the seed of the woman and the seed of the serpent. He is doing that by killing boys. Egypt is the enemy of God, and God must deliver them so that **“they may worship him”** (Exodus 9:1). This story is more than just a tale of Moses vs. Pharaoh; it is God vs. Satan.

It was not enough to get the people out of Egypt; God’s goal was to get Egypt out of the people. He wanted to save them spiritually.

There is also a connection with the word **"work/serve"** in vs **13-14**, with **worship**. See the repetition of these words, built on the root word **"Abad."** It can mean "to worship."

- Sailhamer makes this point in **Genesis 2:15**, "tend" - garden place of rest, fellowship w God.
- Notice “slavery” also in **2:23**. Israel’s destiny was to worship and serve God, but how could they when they are enslaved to Pharaoh in a place of idolatry?
- "Abad" is used in **Ex. 4:22-23**, “let my son go, that he may **worship** (NIV) *serve* (ESV) me.”
- One author said this term occurs **97 times** in the book. Israel was worshiping, serving, the wrong Master.

God is not just concerned about liberating Israel from political, economic, and social slavery – **he is reclaiming worshipers**. He wants Israel to know that he is God and there is no other!

Moses repeatedly asks Pharaoh to allow Israel to make a journey into the wilderness **“that they may sacrifice** (worship) to the Lord our God” (**3:18; 5:8**). It goes on and on..

Summary: God responds to all of the dimensions of Israel’s slavery. He did not just free them from socio-economic-political oppression and *let them worship anyone...* Nor did he just free them spiritually and say *“just wait for heaven,”* but rather, he changed their historical situation.

“Although Exodus stands as a unique and unrepeatable event in the history of Israel, it also stands as a paradigmatic and highly repeatable way God wishes to act in the world, and *ultimately will act for the whole creation.*” (Wright, 275)

App: Most of us are not enslaved like Israel in the first three ways; but everyone is in this last sense. We need to be delivered **spiritually**. But some around the world, victims of human trafficking for example, are enslaved in **all four ways** – our goal is to deliver them in every way. One of the things I love about **IJM** is that they have related powerful stories of rescuing enslaved children, but also seeing them come to know Jesus.

#2: The Mediator and Redemption (2:1-22)

In order to free people to worship him, God raises up a mediator, a deliverer, a savior, named Moses. Of course, there are a number of similarities between him and the greater mediator Jesus Christ, who will crush the head of the serpent, and give us salvation. Let's take a look at Moses.

2A. The Birth of a Moses (2:1-10)

1-2: Despite the circumstances, a Levite woman was able to have her son and keep him for three months.

3: When it became too dangerous to hide him, she placed him in a basket and set him afloat in the Nile. The **basket** in this instance is the same word in Hebrew (tebah) used to describe **Noah's ark** (only found in Gen 6-8 in the Bible). "Basket" was probably a covered papyrus box, maybe with air holes. She for some reason **puts him in a little boat, like Noah, that was pitched in**. Every Hebrew would have caught the significance of this word. Just as God's hand of grace was on Noah, a deliverer, bringing salvation, so it was with the deliverer, Moses.

4: **There he goes floating down the Nile!** It is dangerous in the Nile. Why? **Because for one, there are alligators in the Nile! Can you imagine that?** Is this not a picture of the sovereignty of God? Not only is he spared from the crocodiles; he is also saved from starvation and drowning.

5-9: The daughter of Pharaoh takes **"pity on him."** She does what every person with a heart does when they see a little one, **"aww."** God uses the nurturing instinct in her life to take care of Moses. Moses is then going to be nourished and taught by an Israelite, his

mother, it seems, as an infant (7-9).

God is working to raise up a deliverer, right under Pharaoh's nose!

- Many times we think things are falling apart, when God is providential working out his great plan.

10: It is fascinating that the daughter of Pharaoh gave the child the name **Moses**, thinking “I drew him out of the water” (10). The name Moses actually means “**to draw out.**” Is this not a picture of what Moses would do with his people as he was led by God?

Notice the **time between** verses 10-11. Moses had grown up. Again, we see a number of similarities between Moses and the greater Savior, Jesus. Let me point them out before we move on...

- Like Moses, Jesus was born to be a Savior and was rescued from an **evil ruler** at birth (2:16).
- Like Moses, he had a **sojourn in Egypt**, “Out of Egypt, I have called my Son” (Matt. 2:15).
- Like Moses, he passed through the **waters** .. of baptism.
- Like Moses, there were **silent years** before his public ministry.
- Like Moses and the Israelites, who wandered for **forty years** in the wilderness, so Jesus spent **forty days**.
- Upon his return, he went to a **high mountain** and gave “the law,” his **sermon** (Matt. 5-7), much like Moses did on Sinai.

Of course, Jesus is greater than Moses. Jesus was without sin, and Jesus was fully God. So it shouldn't surprise us when we see Moses fail. All the mediators in the OT failed at some level.

2B. The Growth of Moses (2:11-15)

As the Story continues, we find that when Moses “had grown up,” he witnessed the brutal assault of one of his people, the Hebrews. **Acts 7:23** tells us that this was when Moses was 40 years old. When Moses saw this, “he struck down the Egyptian.”

While some may say that Moses had the right to kill him as son of Pharaoh, his own conscience reveals to us that he knew it was **wrong**, for before he acted, he “looked this way and that,” and after he acted, he “hid [the Egyptian] in the sand.” This act reveals that Moses still had a lot to learn before he would be ready to lead the Israelites out of Egypt.

It was not only wrong for Moses to kill the man, but it was wrong for him to attempt to begin leading the people out of Egypt without God's instruction. Going back to **Acts 7:25**, Stephen tells us that Moses assumed that "his brothers would understand that God was giving them salvation by his hand, but they did not understand." This attempt led to the rejection of his leadership (**READ 2:13-14**).

- It wasn't time yet, nor was he ready yet.... *That's a good word for those preparing for ministry.*

App: This is a picture of a huge mistake from a guy who will eventually be used to fight for justice and mercy, serving God faithfully. Some of you probably made huge mistakes in the past, but it is good to know that Moses is still going to be used by God greatly.

On a more positive note, Moses' act also reveals that he desired to be associated with the people of God rather than the Egyptians. Ryken notes that the same word used to describe the exodus event is used here to tell of Moses' going "out to his own people" (2:11). Essentially, "before Israel could go out of Egypt, Moses needed to go out of Egypt, emotionally if not yet physically."

Heb 11:23-24 says, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin." ... "He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward" (Heb. 11:26).

2C. The Flight of Moses (2:15-25)

Moses is now an outlaw on the run! As Moses fled, he ended up in Midian (15). The Midian name came from the **fourth son of Abraham** by his second wife, Keturah (Gen 25:2). As a result, it is likely that many of the **teaching of Abraham** continued with the Midianites. Josephus tells us that the Midianites lived around the Gulf of Aqabah, which is at the north end of the Red Sea, **about 120 miles south**, south-west of the Dead Sea - this is the wilderness.

While Moses was at a well in Midian, the daughters of the priest of Midian came to get water. During their visit, some shepherds came and "drove them away" (17).

Moses acted to combat this injustice. But this time he did not kill anyone. Instead, he acted only as was necessary to drive them away.

It is hear that we begin to see Moses first act as the deliverer he was meant to be. He not only “saved them” but also “watered [the priest of Midian’s] flock” (vs 17). So Moses begins he quest for **servant leadership**. This act of service was rewarded with not only **food** but also with **marriage**. (bread?). Moses married **Zipporah** and had a son - Gershom.

The Book of Acts shows that Moses spent forty years Midian!

Someone said, **“Moses was 40 years in Egypt learning something; 40 years in the desert learning to be nothing; 40 years in the wilderness proving God to be everything” (Boyce, 59). Think about that! He spent two years of preparation for everyone one year of ministry.**

There are three experiences that Moses had in this situation that prepared him for leading the Israelites. **(1) By living in the wilderness, he learned to rely on God.** The wilderness prepared him for ministry and service to God. **(2) By having a family, he learned to lead, guide, and discipline those whom he loved.** **(3) By working with the Midianites, most likely as a shepherd, he developed skills that would enable him to better lead the Israelites out of their enslavement. He would go on to lead some obstinate sheep!**

“You led your people like a flock, by the hand of Moses and Aaron” (Ps. **77:20**; cf., Ps. 78:52)

Of course, I don’t want to imply that God selected Moses because he was so skilled (see next two chapters). Moses was totally inadequate for the task! He was desperate for God’s power! But, these experiences in the wilderness seem to have had a shaping effect on his life. God wastes nothing. Everything is preparation for the next.

#3: God’s Motive of Redemption (2:22-23)

23: King of Egypt dies. This meant that Moses could return to Egypt as a prophet not as a fugitive (see 4:19).

23-25: despite the change in government, the slavery is still intense. It says, “Their cry for rescue from slavery came up to God” (23). **This is intense grief, distress, and agony.**

They cry out! (cf., Ps. 130:1-2; Lam. 2:18a; Rom. 8:26). The verbs in this section show us why God was moved to act.

3A. God’s Knowledge of the Oppressed

Notice God's response: God **heard** their cry .. He **saw or looked** upon their oppression; **He knew**, meaning He was concerned. God heard. God saw. God knew.

- Seeing and Hearing

“The eyes of the Lord are toward the righteous and his ears toward their cry” (Ps. 34:15).

- Knowing

When the Scripture says that God “knew,” it means that he knew all about them. This verse is saying that God is intimately aware of their agony.

God knows. This causes him to act. He knows you, as well.

3B. God's Covenant Memory

“He **remembered His covenant** with Abraham.” God remembers his unbreakable promise of salvation. This covenant is God's love relationship with his people. It may be best defined in *The Jesus Story Book Bible* as "a never stopping, never giving up, unbreaking, always and forever love." This is the **first** time it appears in Exodus. It appears **25 times** in Genesis.

As mentioned, Exodus connects with Genesis. God is driven by his declared intention to bless Israel and fulfill his covenant to Abraham.

- Later in Exodus, Moses will appeal to God's covenant as he intercedes for Israel (32-34).
- The same God sent Jesus to save us. God remembered his covenant to *make a people from all nations*.
- If you belong to God through Jesus Christ, then you are part of his eternal covenant: "his never stopping, never giving up, unbreaking always and forever love."

These motives, as Wright suggests, perpetually motivates God throughout the Bible.

God's Purpose of redemption and mission given to Abraham continues in Exodus. This same God is still on the same mission of reclaiming worshippers.

#4: The Mission of the Redeemed

Wright says, “Exodus shaped redemption demands Exodus shaped mission. And that means that our commitment to mission must demonstrate the same broad totality of concern for human need that God demonstrated in what he did for Israel... Our mission must be derived from God’s mission.”

We mentioned under the first point that God would deliver his people from (1) socio-political-economic slavery, and (2) spiritual slavery.

I contend that **we too must share these same concerns.**

There are urgent **physical** and **spiritual needs** around the world. May God help us to reflect his character in living out his mission.

4A. Two Mistakes to Avoid:

- 1. Spiritualized Approach Only: Evangelism with No Social Action.**
That is, so emphasizing the spiritual freedom in Exodus that we neglect real physical needs. Basically, that the application we draw from Exodus is that God delivered the Israelites from Egypt, but now God is delivering us from sin through the cross. Therefore, the mission is to “evangelize” because people are in bondage. This is true but we should not miss the socio-political-economic dimension.

Don't forget these are real people being enslaved by a real ruler, and they can't worship when they are carrying rocks all day... Many of these girls today who are enslaved are raped multiple times a day for profit. It is sickening, maddening, and demands a response.

I believe the primary thing or most important thing for the church is “proclamation” but can girls who are being raped 22 times a day hear your proclamation? There are 27 million slaves today, not to mention other victims of injustice. Don’t you think we should fight to free them, so that they may have life, and know Jesus?

- Clearly we need to spread the Gospel so that people can escape the bondage of sin.
- Clearly, the **deepest human need** is for people to be redeemed from their sin, and know Jesus.

The problem is that many people stop there. The problem is not in what they **affirm, but what omit.**

- They are not biblical enough.

- They have reduced mission solely to the “spiritual.”

5 Things to Remember to keep the emphasis on justice/mercy

i. Keep in mind is that Israel is not so much being redeemed from “their sin” but by “Egypt’s sin.” To be clear, they were sinful. Dreadfully sinful. But the Exodus is not like the Exile. God sent Israel to exile in Babylon because of sin. “But there is no hint whatsoever that Israel’s suffering in Egypt was God’s judgment on sin” (Wright).

In Exodus there is an outside force that is oppressing them.

So, being delivered out of slavery to our sin is **not exactly** the same as Israel being delivered from their slavery. It is similar; it is true, and the **primary** application for us to make, but it’s not the *only application for us to make.*

The exodus shows God’s victory over outside powers of injustice, violence and death. We cannot miss this.

- i. It is not as though the NT exchanges the spiritual Exodus for the physical dimensions of the Exodus; it extends it from physical to spiritual.**
- iii. God has not changed.** It is a great mistake to think that God was concerned about real injustice then, but not now. Think of how many laws are given related to justice, and how many Psalms speak of it.

Jesus railed on the Pharisees who had their religious sacrifices, but denied the “weightier matters of mercy and justice.” (Matt 23:23). Other examples include **Matt 25:35-36; James 1:27.**

iv. It is wrong to think that what God did for Israel is not what God wants or will do for other people. To think “Yeah, God freed Israel from *oppression, but that was Israel,*” is to miss God’s purpose for choosing Israel in the first place: to be a blessing to the nations. And he chose them and acted on behalf of them *so that people may know what he is like.*

While it is true that God did not free everyone in the Near East, it does not mean that he did not know, or was not concerned about them, and that his anger was not against violent oppressors!

Israel stands as a model as to how God works in the world.

Further, the OT does show that God acts for those who cry out under oppression. **Psalm 33** goes from the “Exodus” character of God, to the universal claim of his love (v. 5), to the fact that all of human life is under his gaze (13-15). **Psalm 145** does a similar thing. “He has compassion over all that he has made” (9).

Amazingly, in **Isaiah 19**, even **Egypt** itself is scheduled for redemptive blessing when they cry out to the Lord. “When they cry to the Lord because of oppressors, he will send them a savior and defender, and deliver them... in that day they will worship... he will hear listen to their pleas and heal them” (20, 21, 22)

So Israel, was distinct, but you should not think that what God is doing here in freeing them, is something exclusive, limited only to them – instead, they stand as a model for who God is.

v. A final reason we should not miss the call to social action is that the midwives are honored for their act. They are examples for us to follow in protecting the weak and vulnerable.

1. Socio-Political-Economic Approach Only: Social Action with No Evangelism. That is, being so focused on these social dimensions that the spiritual dimension is lost.

- Forms of liberation theology take this view. They are solely devoted to the issue of freeing those in oppression. Many times it is even arguable what they consider to be oppression.
- Here is the *opposite* problem to the Spiritualized Approach. This problem is to ignore the spiritual purpose of Exodus, and the explicit NT connection to the cross and the saving work of Jesus.

What to Remember to Avoid this Mistake

- God wanted to free them *that they may worship him!* There was a spiritual freedom at the heart of this physical release.
- Don't miss Israel's deepest problem: Egypt inside of them! After they are freed, they fall into sin in their hearts, idolatry, and are given to exile. So, we want to free people from physical oppression, but we want to ultimately free them spiritually.
- **A love got the gospel, for redeemer, must fuel our social action. It must remain central.** Don't assume the gospel or make it second.

4B. The Model to Pursue: Integrative Model

We need an integrative model of mission. That is, a balanced, fully biblical, missional position. The integrative model takes into account the same broad totality of concern that God has.

- **Evangelize:** To see people saved from bondage to sin and death. To be “transferred from the kingdom of darkness, into the kingdom of his beloved son, in whom we have redemption” (Col. 1:13-14)
- **Care for the Oppressed.** To reflect the character of our God and fight for justice for the physically enslaved.
- Justice and mercy ministry go together. Mercy ministry is caring about the babies thrown in the river; justice is about going upstream and stopping it people from throwing the babies in the river.

Christians care about alleviating suffering: temporal & eternal suffering.

Our PEACE Plan is our humble attempt at reflecting an integrative model at IDC. We want to practice “justice.”

So welcome to Exodus. May God help us better understand our redemption. And may he help us better understand our mission.