

The Exodus: Salvation Moves Us

Zach Carter

Exodus: Redeemer and Redeemed / Ex 12:33–42

1. The sermon discusses three types of people in relation to their spiritual journey—those who are off-track, those who have slowed or stopped, and those who are actively moving towards godliness. Which category do you currently find yourself in, and what specific steps do you feel called to take to move closer to God?
 2. The sermon emphasizes the urgency of moving out of sin, using the example of the Israelites' hasty departure from Egypt. Discuss why it's important to address sin with urgency. Can you share a personal experience where addressing a sin quickly made a significant difference in your life or relationships?
 3. Reflecting on the sermon's point about using God-given resources either to glorify God or to serve personal interests, how can we ensure that our resources (time, talents, treasure) are used to further God's kingdom? Discuss any challenges you've faced in this area.
 4. Reflect on the quote from Robert Murray M'Cheyne about Christ's intercession. How does knowing that Christ is interceding for us impact your daily life and spiritual battles?
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Attention

1. The first person I have in mind is someone who is off-track. They are either skeptical, uninterested, or wandering.
2. The second person I have in mind is someone who loves Jesus but has slowed to a meander or taken a seat in their walk with Christ.
3. And the third person, less common but by the grace of God certainly real, would say I am on my way.

But we're one of these three people

Bridging Sentences

Textual Idea

God through Moses wants us to see that his salvations moves his people out of the land of their bondage towards the Promised Land.

Sermon Idea

Because of God's salvation, we should see movement away from our own sin towards God's presence.

Interogative

So are you moving from your sin towards union with Christ? Or are you meandering away from Christ

Transition

Who ever you are, you're moving somewhere. I want us to see the three directions God has us move in salvation.

Salvation moves us out of sin.

Look with me at [Exodus 12:33-36](#)

Exodus 12:33–36 ESV

³³The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” ³⁴So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

- › Prepositions matter. Our salvation hangs on prepositions. Are you in Christ or out of Christ? A preposition is a short word that shows the relationship between two nouns. [Where's Christian? Are you in your chair or out of your chair? Good man] Prepositions.

Narratives, like the one we have here are full of prepositions. Just look again at the text with me: where is it that the Egyptians want the Israelites? **OUT**. They don't even care where they go. They want them *out* of Egypt.

And the Israelites are keen to move out.

Pharoah has released the Israelites, and for all of the Egyptian concern to keep them *in* Egypt just a few weeks prior, they are *urgent* to get the Israelites out of the land for fear that they will all die. For a people who longed to be free from the yoke of Pharoah's slavery, this ejection felt like a relief, even if it was sudden.

So sudden in fact, that the Israelites left the same day—within a 12 hour window that their bread did not have time to rise.

There is no meandering here. There was a hasty packing. The Egyptians are *urgent* to get them out, and the Israelites leave quickly.

Are you urgent in your move out of sin?

It's a part of the curse of the fall that people don't tend to get urgent about killing sin until they feel like the Egyptians felt “We shall all be dead.”

There's a Puritan who wrote an exceptionally important book, the *Mortification of Sin*, and in there is a famous quote “Be killing sin, or sin will be killing you.” That's intuitively true, right? But do you recognize it?

- If you don't kill gossip, eventually your gossip will end all of your friendships.
- If you don't kill envy, eventually your comparison will kill you any joy or thanksgiving you had.

- If you don't kill impatience, eventually your wrath will crush all of those dear to you.
- If you don't kill lust, eventually your lack of control will rob you of the ability to love another person as anything more than an object.

Think about how the New Testament talks about an urgent move out of sin:

2 Timothy 2:22 ESV

²² So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

James 4:7 ESV

⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.

How do you move urgently out of sin?

1. **Recognize.** To stay in the place of your slavery is deadly, you must first recognize this to move out of sin urgently. Recognizing sin's power is the first step.
2. **Rely.** The freedom the Israelites will enjoy only comes because God will bring them out. God gives many signs and aids to the Israelites to prepare them for this journey. He allows them to "plunder the Egyptians" and he will go out with them. He has given them his Word and presence. It is not enough to recognize that Egypt is terrible and want out, you must listen to and rely upon the Word of God. Today, God gives us his preached word; he gives us the Supper; and he gives us each other.
3. **Eliminate.** When you need to kill a weed, is it enough to tear the leaves? Of course not, what must you do? You must dig at the root and eliminate the root. Egypt is rotten to the core. They cannot stay and shuffle the furniture any more than you can simply install an app. Are you prepared to destroy everything to live? And in killing the weed, are you done after that first eradication? No! You must return to the garden frequently to ensure no fragment left behind has sprouted again.

Plundering Egyptians

Exodus 12:36 ESV

³⁶ And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

This is the fulfillment of a promise God gave not just to Moses but to Abraham four hundred years prior:

Genesis 15:13–14 ESV

¹³ Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.

You see that? God, from the very beginning had written how this would play out in order to demonstrate to the greatest superpower of the Ancient Near East that this rag-tag group of shepherd had been elected by him, put into Egypt by him, to show everyone that Yahweh was great.

However, Israel will have its own testing and a portion will fail.

Exodus: An Exegetical Commentary Commentary

Later in Exodus, the Israelites will do one of two things with these gifts of precious metals and fabrics. Either they will give gold, silver, and fabrics as an offering to help build the tabernacle (Exod. 25:1–7), or else they will give some of that gold jewelry to Aaron to help build the golden calf (32:2–3)! Janzen (1997: 95) states: “These gifts, then, are ambiguous, depending on how they are used: When used in obedience to God they serve the new beginning.... When used in disregard of God they serve to perpetuate the old past with its idolatry and oppression.” Is that not true, I might add, of all of God’s gifts that come to us from whatever source? The possibility for proper use is there, but so is the possibility for abuse.

That is directly related to the urgency with which we kill sin. We’re all wealthy with great possessions. Are we using our “silver, gold, and fabrics” to show people how great we are?

We might not smelt our own golden calves, but in Alabama, we certainly buy guided elephants and tigers while faithfully dedicating to them time, energy, and talent!

Or are we using our “silver, gold, and fabrics” to grow God’s kingdom? To give relief to the poor in our city? To deploy more of Redeemer’s resources for discipleship or evangelism?

Movement for the sake of movement isn’t helpful either, we need to move towards

Salvation moves us into union with God.

Exodus 12:37–39 ESV

³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. ³⁸ A mixed multitude also went up with them, and very much livestock, both flocks and herds. ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

Again there is movement in salvation from sin towards God’s presence.

The Journey

The path they walk, from Rameses to Succoth, moves through the delta region of the Nile, seen from space a great fan of green in the middle of golden sand. Succoth is at the far eastern edge of the delta region.

Archeological evidence makes it clear that the city of Rameses was in fact a palatial headquarters called Pi-Ramesses by the Egyptians. That the Hebrews dropped the suffix is about as different as a native calling it *Huntsvul* verses a transplant calling it *Huntsville*. We know conclusively that the Pi-Ramesses region of the delta was the residence for Pharaoh during this period.

But 600,000?

- The 12 patriarchs had 51 listed sons, and that gives us an average of 4.25 children per son. If Israel kept reproducing at that rate, they would hit 600,000 male descendants in the seventh generation, which happens to fit with the generation timespans we can calculate from the data Scripture provides (Answers In Genesis).
- One commentator pointed out that whatever size the departing body of Israelites is, it is large enough for Pharaoh to say, “The Israelites have become much more numerous for us/than we.”

- Archaeological evidence from settlement patterns, symbols, and pottery shards from the Intermediate Period suggests Semitic (that is Abrahamic) residence in the eastern part of the Nile Delta, which the Hebrews called Goshen.

The Mixed Company

Many people throughout the Bible have attached themselves to God’s people because their life tends to be better that way.

This is a multiethnic company of people (38).

Exodus: An Exegetical Commentary Commentary

Hagar, along with other menservants and maidservants, would be among the first “mixed multitude” to accompany a Hebrew (or proto-Hebrew) out of Egypt to Canaan (Gen. 12:16). Joshua 9 contains the story of how some Canaanites, albeit duplicitously, attached themselves to Israel after the conquest. Isaiah 56:3, 6 speak of God’s mercy to those “foreigners [ben or bēnê hannēkār] who bind themselves to the LORD.” Lack of proper bloodlines and heritage does not bar one from God’s kingdom.

There might be any number of reasons why such a group would join the Israelite exodus: (1) to escape their own oppression and poverty; (2) wanderlust; (3) they sense that these Hebrews serve a God completely different from the gods they serve, and they want to be a part of that, as if to say, “Where you go, I will go, and your God shall be my God” (see Ruth 1:16).

Revival of cultural Christianity in UK. Proximity is good—it does lead to blessing. Union is better—it leads to life.

In just a bit these folks will pine for the land of Egypt. Could they be like Pharaoh in many ways—wanting God’s benefits without his plan?

Salvation moves us under the watchful care of the Lord.

Exodus 12:40–42 ESV

⁴⁰The time that the people of Israel lived in Egypt was 430 years. ⁴¹At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. ⁴²It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

I love this line: the Lord watched over them.

“If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me.” *Robert Murray M’Cheyne*

Perseverance is here in this text.

God is the one who does the work of redeeming you will see to it that you make it out of Egypt.

Conclusion

Ultimately what made me come to a fork in the road and decide not to resist the gospel was a recognition that my life wasn’t going anywhere at the moment. I did not have prospects. I knew enough to know how I

had been living was shallow and meaningless and I wanted out of that, but I didn't know where to God. taking my first step meant stopping the fight and listening.

We should see movement away from our own sin towards God's presence, under his watchful care.

At the beginning, I introduced you to three people.

1. And the third person who would say "I am on my way," should continue to fight for godliness.
2. The second person I have in mind is someone who loves Jesus but has slowed to a meander or taken a seat in their walk with Christ, should take a look at the roots in their heart and dig them out and begin to pursue Christ afresh, looking to his watchful care.
3. The first person I have in mind is someone who is off-track. They are either skeptical, uninterested, or wandering. You're in Egypt and you know it. This is your invitation to step out. Acknowledge it isn't working. Cast your life on Christ and leave your Egypt by his power and strength.